ORATIONS OF CICERO

MOORE AND BARSS

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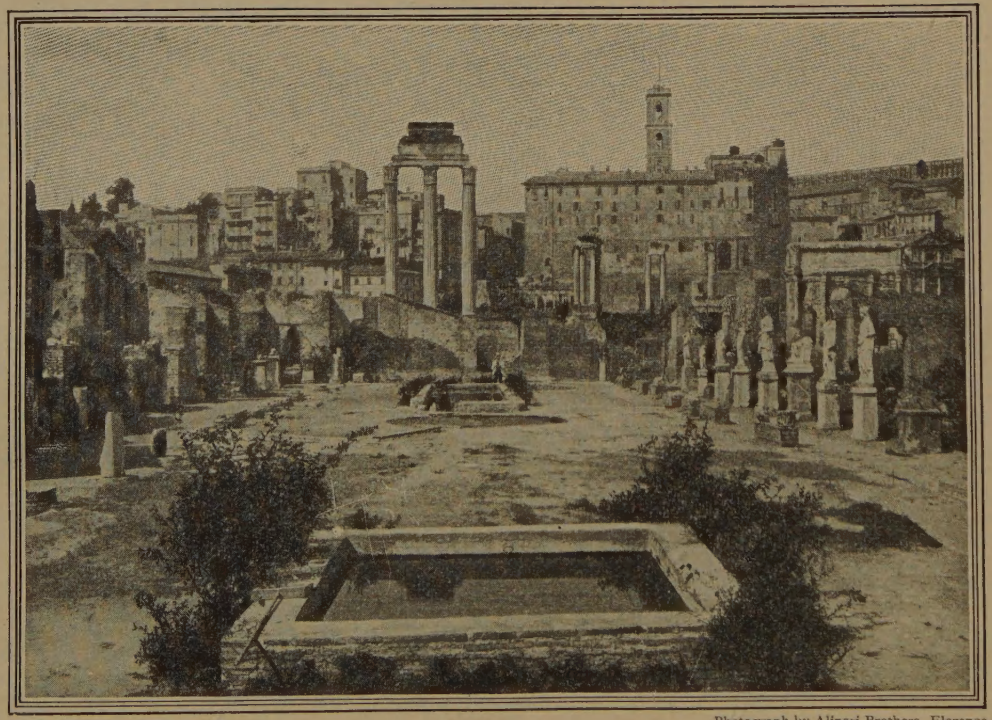

Photograph by Alinari Brothers, Florence

THE ATRIUM OF VESTA, THE FORUM, AND THE CAPITOL

ORATIONS OF CICERO

WITH A SELECTION FROM HIS LETTERS

REVISED EDITION

EDITED

WITH INTRODUCTION, GRAMMATICAL OUTLINE, NOTES
VOCABULARIES, EXERCISES IN PROSE COMPOSITION

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PREFACE TO THE REVISED EDITION

IN THE first edition of this book the Notes were designed for students who could and would follow a prescribed method of reading Latin,—a method equally applicable to the spoken word and to the printed page. Extensive classroom tests proved that such notes were too hard for many pupils. Hence, while the logical way to read Latin is to gather the sense from the units of the sentence in the Latin order before venturing to translate, the editor became convinced that this could best be explained by the teacher in the classroom. Unless a student has been soundly taught from the beginning, and has much time at his command, he finds it hard to use effectively a commentary which assumes at every stage that his technique is ideal.

With this in mind the editor made a complete revision of his notes. He then asked his friend Dr. J. E. Barss, of the Loomis School, Windsor, Connecticut, to rewrite and enlarge these amended notes in the light of his long experience in boys' schools. In this new commentary the development of a method of reading has been left to the teacher (with the exception of occasional hints), and to the teacher is also left the decision whether to make much or little use of the material on rhetoric contained in the Introduction, only a few of the references to which have been retained. The space thus gained has made it possible to give much additional help, and to adopt a simpler treatment. It is hoped that this collaboration will make the book useful to all classes of students.

The Introduction, which remains unaltered, will furnish the more ambitious students with helps toward an appreciation of Roman oratory and Latin prose style. In many cases familiarity with the rhetorical features there treated will prove of frequent and positive assistance in grasping the meaning of a sentence or the connection of ideas through a whole paragraph. The bibliography has been enlarged and brought up to date.

The Exercises in Latin Composition are entirely new and conform to the recent recommendations of the Classical Investigation and of the New York State Syllabus. In the Grammatical Outline a number of lesser changes have been made, and some sections on indirect discourse rewritten, to simplify the treatment and make room for more examples. For help in these parts of the book the editors are especially indebted to Dr. Francis K. Ball, of Boston, formerly of Phillips Exeter Academy.

No changes have been made in the text, which was based mainly upon the Oxford editions of Professors Clark and Purser and the late Sir William Peterson, but with numerous divergences from their readings.

A considerable number of teachers of the Orations have been good enough to place their criticisms at our disposal, and to all these helpful critics we would express our grateful appreciation, only regretting that detailed acknowledgments cannot be made here. Such suggestions were at times mutually exclusive, while in other cases a desired expansion or insertion has been made impossible by the limits of our space.

From the preface to the first edition certain acknowledgments must be repeated here: to General Umberto Nobile, the eminent Arctic aviator, for aëroplane views of the Forum

and its surroundings; to the houses of Anderson, in Rome, and Alinari, in Florence, for other photographs; to the late Sir Charles Walston, of Cambridge, England (plates in his *Herculaneum*); to the publishing houses of A. Picard and A. Lévy, in Paris, and of William Heinemann, Ltd., in London (further illustrations); also to three friends and colleagues, Professors Charles Sears Baldwin, William L. Westermann, and Nelson Glenn McCrea.

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JOHN EDMUND BARSS

CONTENTS

INTRODUCTION PAGE

I. The Public Speaker xv

Public Speaking, Greek and Roman, § 2. The Condensed Speech, 3. Public Speaking in Our Own Day, 5

II. The Orator's Mastery of Form xxi

Periodic Structure (English and Latin), § 7. Rhythm (especially Cadences), 16. Other Rhetorical Features (including Figures), 22

III. Rome in the Time of Cicero xxxviii

The Consuls and Other Magistrates, § 24. The Extraordinary Officials, 29. Pontiffs, Augurs, Vestals, 31. The Senate, 32. Assemblies, 36. Some Comparisons with Our Government, 39. The Law Courts, 40. Parties, 41. Citizens, 43. The Provinces, 44. The Political Leaders, 47. The Political Center, the Forum, 48

IV. The Life of Cicero. lxii

Arpinum, § 51. Rome—Studies and Training, 53. The Threshold of a Career—Travel, 55. Marriage; Quæstorship in Sicily, 57. The Prosecution of Verres, 59. Ædile—Pompey and the Pirates, 61. Prætor—Manilian Law; Catiline, 63. Canvass for the Consulship; Agrarian Bill, 65. The Consulship, 67. The Conspiracy, 68. Circumstances of the First and Second Orations against Catiline, 71. The Case of Murena; Precautions, 73. The Allobroges—the Mulvian Bridge, 75. The Third Oration, 78. An Eventful Session—the Fourth Oration, 80. The Executions; Catiline's End; Archias, 84. Clodius—Cicero's Exile, 87. The Return; Dark Days; the Proconsulship, 89. Civil War; Marcellus, 92. Domestic Trials; Tullia's Death, 94. Cæsar Supreme; his Death; Antony, 95. Defiance; Proscription; the End, 96

V. Cicero's Place in Literature, with a Summary of his Works lxxxvii

Orations, § 100. Rhetorical Works, 101. Philosophical Works, 102. Verse, 103. Letters, 104

VI. Brief Bibliography xciv

VIII. Other Coins, British Museum

PAGE

Ahala 4
Alexander 467
Arethusa 148
Artemis (Diana) 459
Brutus (the Ides of March) lxxxv
Cæsar, Julius 55, 126
Cæsar, Julius (Conquest of Gaul) 170, 171
Carthage 89
Ceres 455
Heraclea 102
Herakles 454
Italian Bull and Roman Wolf (Social War) 79
Marcellus 118
Mithridates 68
Mithridates (reverse of same coin) 373
Pompey, his Laurels, etc. 96
Smyrna 107
Sulla 69
Syracuse 149
Tarentum 101
Tigranes 369
Vestals, Trial of 38
Wolf of Rome 340

LIST OF MAPS

The Forum Romanum in the Time of Cicero lxi
Latium lxii
Italia 8
Asia Minor 68
Sicilia 130
Ægean Lands 162

INTRODUCTION

I. THE PUBLIC SPEAKER

ORATORY is the art of persuasion. Whatever the subject may be, whatever the occasion, a speaker's highest aim is to make others share his convictions and feelings. No matter how important or impressive may be the facts of the case, the feelings and convictions to which they give rise in the mind of the speaker can seldom be communicated to his hearers by mere cold statements.

First of all, he must impress his audience as an honest man, deeply interested in a matter of real consequence. He must himself show sincerity of purpose and depth of feeling. He must carry hearers with him in a sympathy which springs from their hearts or minds reacting to his. And this reaction is a constant stimulus to him, so that the best results of oratory depend in no small degree upon the responsiveness of the audience. This interaction between speaker and hearer has never been better expressed than by Gladstone, who compared the influence received by the orator from his audience to a "vapour, which he pours back upon them in a flood."[1] But this "vapour" is drawn from a crowd only by the potent personality of a speaker who presents his cause in clear and forceful language, with sympathetic modulation of voice, while suitable gestures accompany him up and down the scale of emotion.

He knows, however, that he is not merely an actor, that no effectiveness of delivery will atone for lack of substance and

[1] *Studies on Homer*, Vol. III, p. 107; Morley, *Life of Gladstone*, Vol. I, p. 191.

form. He has first taken care to marshal the strongest arguments in support of his case, and to arrange them in the most logical order. His opponent's arguments he has anticipated so far as possible, and is prepared to refute them in advance. All this matter he will enliven with imagery and present with animation and ready resourcefulness, especially when it becomes necessary to stimulate flagging interest or recall distracted attention.

At one moment a speaker will strike fire with some expressive phrase, or compress a whole argument into a telling epigram, to be carried home and remembered when the rest shall have been forgotten. More frequently he will find it expedient to repeat a leading idea in several different forms, with apt illustration for each. Thus his main points are dwelt upon long enough to make a distinct impression. Further resources he has at his command in animated questions and answers, in exclamations, happy comparisons and metaphors, striking contrasts, personification, play upon words, pathos, wit, humor, irony, sarcasm, vivid description, anecdote, quotation, and all the other artifices of rhetoric. If he makes skillful use of these devices, tactfully adapting his style to the situation, the theme, and the particular context, he will hold knowing listeners as with a spell; the rest will be charmed without knowing why.

Public Speaking, Greek and Roman

2. Among the Greeks and Romans public speaking played a rôle which it is difficult for us to comprehend. Not only did the art of oral persuasion take the place of newspaper and printing-press: it was the highest accomplishment to which an educated citizen could aspire, the indispensable means of political advancement in the city-state. It was accounted a fine art of the very first order, universally ranked with poetry at its very best, as in the drama, and far above painting and sculpture. Occasions were not wanting when the man who could speak ex-

tempore with effectiveness was the man of the hour; but in general most careful preparation was the rule. The orator was the product of intensive professional training, as to which we have detailed information in ancient writers on rhetoric, among them Cicero, the only orator of the first rank who has ever written standard treatises on the art.[1]

Sometimes an entire speech was written out in advance with the utmost care, then memorized, and finally delivered. To read such speeches to one's audience was very exceptional, though this was the habit of Augustus. Then as now the final test was the impression produced upon the hearers.

The discourse was in many cases revised and published, that it might add to the orator's fame among those who had not been present and those who were to come after. Occasionally the published speech assumed quite a different form, by the addition of further material, or by the combining of two speeches into one, as was probably the case in the Fourth Oration against Catiline. Sometimes it happened that the speech was never delivered at all but appeared first in book form, as in the Second Action against Verres.

[1] Cp. Introd. § 101. Quintilian, who flourished in the second half of the first century after Christ, is our foremost authority on Roman oratory. The teachers of rhetoric generally insisted upon these five essentials of an oration: (1) that it show complete mastery of the subject in its arguments; (2) that these be clearly and skillfully arranged; (3) that they be developed in highly finished language; (4) that there be no lapses of memory, to betray lack of preparation or attention; (5) that the delivery be thoroughly suitable. These requirements correspond to the five main divisions of Roman rhetoric: (1) *inventiō*, the finding of suitable arguments; (2) *dispositiō*; (3) *ēlocūtiō*, expression, style; (4) *memoria*; and (5) *āctiō*, delivery. On the basis of this fivefold enumeration Cicero constructed one of his best definitions of the orator, as a man "who, no matter what the subject which is to be treated in his discourse, will speak with judgment [i.e. in the choice of his arguments], orderly arrangement, finished style, unfailing memory, and a certain dignified delivery" (*De Oratore*, I, 64: quī, quaecumque rēs inciderit quae sit dictiōne explicanda, prūdenter et compositē et ōrnātē et memoriter dīcet cum quādam āctiōnis etiam dignitāte). Each item corresponds with one of the heads just named; cp. Baldwin, *Ancient Rhetoric and Poetic*, p. 42.

The Condensed Speech

3. Later on, the same speech might appear again in brief in the text of some historian, since Greek and Roman readers of history demanded the frequent enlivening of situations by oratory. But in these condensed versions they cared little for the actual words used by the speakers on those occasions. Hence three historians of the same events would furnish three very different versions of the oration in question, each recasting in his own particular style, and avoiding the modern method of inserting sentences in the original wording. Livy, for example, no doubt produced in his lost books some very animated speeches from outlines in indirect discourse in the *Gallic War*.

But it is a significant fact that these condensed speeches in the historians of Greece and Rome were much admired, often excerpted and carefully studied by students of oratory, as furnishing models of arrangement, clearness, and point, and as worthy in other respects of comparison with complete orations of Demosthenes or Cicero. These same brief speeches in Thucydides, Sallust, Livy, or Tacitus have repeatedly served as models for orators of modern times, and so have entered into the traditions of our oratory. One of the most striking parallels is Lincoln's Gettysburg Address, which conforms very closely to that ancient type and is animated by the same grave dignity, with the same powerful handling of the inevitable word and the most telling contrast.

4. Such speeches represent a different type from the oratory of which we have been speaking. They do not allow themselves time enough to rouse the emotions of the listeners. They are not that "vapour" poured back in "flood" (§ 1). But they are drawn out of the deep wells of private meditation on the eve of some great occasion, when the inmost feelings of the heart are to be shared with others by "the gift and the glory of words"[1]—

[1] Morley, *Life of Gladstone*, Vol. I, p. 191.

the few words fitly spoken, and linked together with an art which has required lifelong study, but which has in the end become second nature.[1]

The late Marquis Curzon, a brilliant speaker, concluded his *Modern Parliamentary Eloquence* by quoting Lincoln's Gettysburg Address, together with a striking passage from his Second Inaugural Address, and by adding the following paragraph:

> Neither of these passages was extemporaneous. Both were written in advance; one was recited and the other read. . . . They seem to me to represent better than any explanation or definition could do that which is not rhetoric nor declamation, nor even sermonising, but the purest gold of human eloquence, nay, of eloquence almost divine. Either could be delivered, if a man capable of composing and delivering them were to exist, in any assemblage, before any audience, at any time of the modern world's history, without a suggestion of artifice or incongruity, with an effect inexorably sure and eternally true. They were uttered by a man who had been a country farmer and a district lawyer before he became a statesman. But they are among the glories and the treasures of mankind. I escape the task of deciding which is the masterpiece of modern English eloquence by awarding the prize to an American.[2]

Public Speaking in Our Own Day

5. Brief speeches of this kind, no matter in what language, no matter where or when delivered, reveal no less plainly than the most elaborate effort the real orator and true eloquence. Few speakers may hope to reach these higher levels; but the educated man or woman in every walk of life is repeatedly placed in a situation where clear and forceful speaking is rightly expected,—above all, of those who would lead in matters of public interest.

[1] An admirable example is the speech of M. Viviani, formerly prime minister of France, at the tomb of Washington, April 29, 1917, with an eloquent tribute to the unknown dead of the war.

[2] Curzon, *Modern Parliamentary Eloquence*, p. 75.

Speaking in our day tends to become less ornate and artificial, more direct and to the mark. Yet much care is still required, and for many occasions speeches are still studiously written, critically revised, and delivered from memory, or read, as was President Wilson's practice. Others are delivered in the main from mere notes, but in certain important passages written out and committed to memory,—the method of John Bright and Gladstone.

6. Oratory is now in a transition stage; and just at this moment a new factor, hitherto undreamed-of, but of immense possibilities, brings vast enlargement to the power that may be wielded by one human voice aided by the magic of the radio. In this altered situation there are still important lessons to be learned from the ancient masters of the art, as from their modern successors. Whatever changes of manner and method may be in store for us in the future, the one absolute certainty is that the art of speaking persuasively and acceptably will always remain an asset of a value beyond estimation to everyone who fills a position of responsibility in the community. On this point one may well mark the word of the eminent statesman already quoted:

> The gift of speech in political leaders has become a greater necessity —it is really a condition of existence. . . . Though oratory may be shorn of much of its ancient reverence, the power of speech is in no wise dethroned. It still sits aloft and holds the keys of fortune in its lap. It may be that "fragments of the mighty voice" less often "come rolling on the wind"; but, with a humbler and less sonorous utterance, eloquence still sways the hearts of men and opens the doors to influence and power. . . . The man who would lead the people and control the State may not perhaps succeed without character; but he will undoubtedly fail if he has not the gift of tongues. . . . Never was there a time when power of speech was more sure of its reward.[1]

[1] Curzon, *Modern Parliamentary Eloquence*, pp. 21–22.

II. THE ORATOR'S MASTERY OF FORM

Periodic Structure

7. No speaker can afford to forget that he reaches mind and heart through the ear; or that this sensitive organ, so easily offended, may also be charmed. Pleasing sounds, combined in groups, marked by something like a rhythmical beat, furnish a kind of music which appeals in a strange way even to one who is hostile or indifferent to the speaker and his cause, or who even understands his language imperfectly. Oratory, especially that of certain peoples, is very closely related to music and poetry. Greek and Roman hearers demanded harmony and finish, and their ears were extremely sensitive.

Oratorical language tends inevitably to a certain swing, often produced deliberately by balancing one group of words over against another of about equal length. If the thought of the second group repeats that of the first in different words, the hearer will unconsciously absorb the meaning more completely, while taking satisfaction in the musical symmetry. This feature of repetition in paired members is most familiar in the Psalms and other Hebrew poetry. Even where repetition of thought is absent, the ear expects no uninterrupted stream of separate words, but the intermittent flow of clauses and phrases, each set off by a suitable pause.

8. Naturally enough many sentences require a subordinate clause; and here, in the combination of subordinate and principal, is raw material for the orator, who has only to shape them into fairly symmetrical members of about a certain length, and the thing is done. This, of course, means care in adding here and pruning there. In the former case we sometimes scent an unnecessary repetition, or we try in vain to find some real difference between two synonyms, when in reality the speaker's motive was chiefly musical,—to produce a more perfect balance or rhythm.

Longer sentences call for more than one pair of balanced members, or other more elaborate structure. There may be three such members, or four, arranged in pairs, with the shorter members first and the longer last. Another variety shows two members, followed by three. Monotony was avoided by the use of two very short word groups, each called a *comma*, to make up a large member, the *cōlon*. The entire sentence, thus composed of neatly balanced parts, often holding the central thought in partial or complete suspense until the main point is reached at the end, was named a "period" (*periodus*, or *ambitus verbōrum*). It is easy, then, to fix in mind the main features of this architecture of the sentence by simply recalling our own marks of punctuation, which owe their borrowed Greek names —"comma," "colon," "period," respectively—to their position after the shorter or longer members, or after the complete sentence.[1]

The Period in English

9. Modern oratory also makes use of periods, although less than in former times. Examples of periods may readily be found in Burke or Webster, for instance; but shorter sentences closely linked by the thought are more usual, and symmetry is commonly satisfied with a smaller number of balanced members.

Older English prose, down to the age of Milton, delighted in ample periods, such as the following from his *Areopagitica* (a defense of freedom to print and publish):

> For if we be sure we are in the right,
> and doe not hold the truth guiltily,
> which becomes not,

[1] In modern textbooks of rhetoric the term "period" has been narrowed to include only such sentences as hold their syntax in suspense until the very last. In the best Latin prose many periods do indeed have that feature, in addition to the much more important elements of symmetry and rhythm. The *thought*, which must be sustained, may culminate in a subordinate clause; for suspended *syntax* was not a positive requirement. And in this respect older English followed the tradition of the classical rhetoric.

if we ourselves condemn not / our own weak and frivolous teaching,
and the people / for an untaught and irreligious gadding rout,
what can be more fair
than when a man / judicious, learned,
and of a conscience, / for aught we know,
as good as theirs / that taught us what we know,
shall not privily / from house to house,
which is more dangerous,
but openly by writing / publish to the world
what his opinion is, / what his reasons,
and wherefore that which is now thought / cannot be sound?

10. This briefer example is from Jeremy Taylor (*Holy Living*):

He, therefore, that refuses to do good
to them whom he is bound to love,
or to love that which did him good,
is unnatural and monstrous in his affections,
and thinks all the world born to minister to him
with a greediness worse than that of the sea,
which, although it receives all rivers into itself,
yet it furnishes the clouds and springs
with a return of all they need.

11. Modern punctuation often disguises the fact that two or more sentences unite to form a larger complex, resembling the classic period, as in this example of modern oratory from Gladstone, speaking at Glasgow in 1879:

Remember that the sanctity of life
in the hill villages of Afghanistan,
among the winter snows,
is as inviolable in the eye of Almighty God
as can be your own.
Remember that He who has united you
as human beings / in the same flesh and blood,
has bound you by the law of mutual love;
that that mutual love is not limited
by the shores of this island,

is not limited by the boundaries of Christian civilisation;
that it passes over the whole surface of the earth,
and embraces the meanest / along with the greatest
in its unmeasured scope.[1]

The Period in Latin

12. Side by side with these examples of modern eloquence we may place this specimen of periodic structure from Cicero's Third Oration against Catiline (the opening words):

Rem pūblicam, Quirītēs,
vītamque omnium vestrum,
bona, fortūnās, / coniugēs līberōsque vestrōs
atque hoc domicilium clārissimī imperī,
fortūnātissimam pulcherrimamque urbem,
hodiernō diē / deōrum immortālium
summō ergā vōs amōre,
labōribus, cōnsiliīs, perīculīs meīs
ē flammā atque ferrō
ac paene ex faucibus fātī ēreptam
et vōbīs cōnservātam ac restitūtam vidētis.

This elaborate period presented its thought to the hearer in eleven members (*cōla*, or *membra*) of varying length. It is periodic in the most modern sense of the term, as well as according to Greek and Roman definitions. At least two of the members may be subdivided into two parts (*commata*, or *incīsa*), the shorter preceding the longer. The orator first builds up a series of accusative phrases,—an impressive enumeration running through five members. Of course his hearers were not impatient to anticipate the verb which would account for this accumulation of accusative terms. Whether they were to prove to be objects of a main verb, or subjects of some infinitive, did not trouble the Roman hearer; and that question should not embarrass us, as we pass on to other members, with ablative modifiers, presumably, of a predicate which is still held in reserve.

[1] Morley, *Life of Gladstone*, Vol. II, p. 595.

13. The one essential thing for us is to form the habit of thinking of the listener, with no book before him, and how he carried along in mind the successive elements of a thought which was in process of development, perhaps to be completed only as the last words fell from the speaker's lips. That listener's method must be ours,—grasping the meaning of each phrase and clause just where it stands, in a tentative way at first, subject to correction and clarification as the next clause and the next follow in turn. By such attention to the successive groups of words, with no thought of rearrangement in English order, one makes it possible to understand even the longest sentence by ear, without aid from the eye.[1] And until we begin to form the habit of following the thought in the Latin order through this system of members, observing how the meaning is made clearer and more impressive, there can be no real appreciation of Roman oratory.

14. Another example, from the peroration of the *pro Archia Poeta* (§ 31):

> Quae cum ita sint, / petimus ā vōbīs, iūdicēs,
> sī qua nōn modo hūmāna, / vērum etiam dīvīna
> in tantīs ingeniīs commendātiō dēbet esse,
> ut eum quī vōs, / quī vestrōs imperātōrēs,
> quī populī Rōmānī / rēs gestās semper ōrnāvit,
> quī etiam hīs recentibus nostrīs
> vestrīsque domesticīs perīculīs
> aeternum sē testimōnium laudis
> datūrum esse profitētur,
> quī est ex eō numerō / quī semper apud omnīs
> sānctī sunt habitī itaque dictī,
> sīc in vestram accipiātis fidem
> ut hūmānitāte vestrā levātus
> potius quam acerbitāte violātus esse videātur.

[1] For method in translating Latin and for the mental processes involved, see F. G. Moore, "Haste and Waste in Translating Latin," *Educational Review*, Vol. LV, pp. 417–426; *Porta Latina* (Ginn and Company), introduction; and *Classical Investigation*, Pt. I, pp. 288 ff.

15. An exclusive use of these longer periodic sentences, with their marked rhythm (a subject to be considered in the next sections), would quickly produce insufferable monotony. Hence orators sought variety in the frequent use of shorter sentences, many of them hardly longer than the members of a period. And where the thought moves along on the level of everyday affairs, matters of business, etc., periodic sentences are usually abandoned completely. In this matter, as in every other, Cicero knew how to adapt his style to the sense, often using the simplest sentences or brief questions where flights of oratory would be out of place. It is a very common mistake to imagine that nothing is Ciceronian if sonorous periods are lacking. Whole pages of short and informal sentences may be found here and there in some of his greatest orations; and those who think he was always using the grand manner, never descending to the plane of common speech, simply do not know him.

Rhythm[1]

16. Ancient orators and their hearers were peculiarly sensitive to rhythm and to the varied effects which could be produced by adapting it to the sense or the situation. To select words having as many short syllables as possible was a method of gaining lightness and rapidity of movement. Conversely, the choice of phrases involving many long syllables insured solemnity or

[1] The subject of rhythm has been zealously studied within the last twenty-five years, but such is its difficulty that scholars are still far from agreement. No attempt is here made to present the complete system of the eminent Polish authority, Zielinski, the best-known investigator in this field. His theory of *clausulae* is built upon a so-called "base,"—a cretic (_ ⏑ _) often, but very frequently one of numerous substitutes,—followed by two or more syllables (the "cadence" in his special, restricted use of the term). Evidence, if such were obtainable, that Cicero regarded the cretic "base" as essential in theory, would clash with the free use, in practice, of so many substitutes. One may well hesitate to adopt a "base" which has no stability of form, and prefer simply to note Cicero's fondness for the cretic (or _ ⏑ ⏑, or ⏑ ⏑ _) in the penultimate or antepenultimate foot; cp. § 19, 2–3; 20, 5 (especially *a*).

stateliness. Studied combinations of longs and shorts yielded a wide range of musical effects. In these ways the orator strove to attain harmony; but he deliberately avoided the strict requirements of poetry, that he might not drift into verse. Not for him were the fetters of meter, but a conscious self-restraint within reasonable limits.[1] It was a fault if an actual verse could be detected in his prose, or a suggestion of the singsong. But the subtle element of rhythm pervades the whole sentence, the paragraph, the entire speech.

17. For Greek and Roman oratory rhythm has been studied chiefly in the more limited form of certain well-marked cadences, i.e. particular combinations of longs and shorts in closing syllables (from four to seven in number, or even more), at the end of the members (*cōla*) or of the period itself. Thus the term "rhythm," as applied to Cicero and other orators, commonly has this restricted meaning.

18. It was clear that if the closing syllables of a colon or period should take on some kind of metrical form, the hearer could never fail to observe the membering of the sentence, just as in certain kinds of meter a particular combination of long and short syllables announced the close of a verse (line) not less clearly than rime marks the end of a line in most of our poetry. Thus were evolved the so-called cadences (*numerī*, or *clausulae*), marking off the ends of members or of sentences, so that pauses required by syntax or emphasis were reënforced by this kind of audible punctuation.[2] These musical cadences, following the less measured movement of the preceding words, may be compared with the closing notes of a chant. In fact, the Gregorian chant was evidently developed out of the cadences of ancient oratory.

19. Naturally a considerable variety of cadence forms was needed, to avoid a monotonous singsong. The two lists which

[1] As defined by Cicero in his *de Oratore*, III, 184.

[2] Sometimes a cadence falls where no pause seems to be suggested by the sense, but this is uncommon.

follow show most of the forms used by Cicero. Favorite forms are marked with an asterisk.[1] It will be noted that word accent is, as a rule, carefully regarded.

SHORT FORMS

1 (*a*)*	⏑ – | ⏑ –	*-um Palātī*, or *quemque nostrum*
(*b*)	– – | ⏑ –	*nōs ēlūdet*, or *interfēcit*
(*c*)	– – | ⏑ ⏑ –	*-mentī caperet*
2 (*a*)*	⏑ – ⏑ | ⏑ –	*tandem abūtēre*, or *-entiā nostrā*
(*b*)	– – ⏑ | ⏑ –	*patrēs cōnscrīptī*
(*c*)*	⏑ – ⏑ ⏑ | ⏑ –	*-tāre cupientem*, or *poena remorātast*, or the frequent *esse videātur*[2] (**9** 1)
(*d*)	⏑ ⏑ – ⏑ | ⏑ –	*-silia nōn sentīs*
(*e*)	⏑ – ⏑ ⏑ | ⏑ –	*-hil timor populī*, or *hostium numerus*
(*f*)	⏑ – ⏑ ⏑ | ⏑ –	*-īs aluērunt* (**15** 23) (usually avoided as being the end of a hexameter verse)
3 (*a*)*	⏑ – ⏑ – | ⏑ – ⏑	*-tābit audācia*, or *atque cūstōdient*
(*b*)	– – ⏑ – | ⏑ – ⏑	*admīrandum diēs*, or *inter falcāriōs*
4 (*a*)	⏑ – ⏑ ⏑ – | ⏑ –	*amplius exspectēs* } (both of these infre-
(*b*)	⏑ – ⏑ ⏑ ⏑ | ⏑ –	*esse meminerītis*[3] (**65** 3) } quent)

20. The above list of cadences shows those forms which contain two metrical feet. In many cases, however, other syllables, farther from the end of the member or sentence, are included in the cadence, so that three feet, or sometimes more, are to be reckoned with, as in the examples which follow.

[1] A dot beneath a vowel means that the syllable (not the vowel) is long by position, i.e. where two consonants follow, or an *x*. In prose rhythms, just as in verse, a vowel at the end of a word (or before final *m*) was clipped before a word beginning with a vowel or *h*, or allowed to coalesce with the following vowel. But if the following word was *est* or *es*, the verb lost its *e*, while the preceding vowel remained unchanged. The examples here given are from the early sections of the First Oration against Catiline, except where another reference is added.

[2] This particular expression occurs repeatedly, but unfriendly critics greatly exaggerated its frequency.

[3] Older quantities are sometimes retained for the sake of the rhythm.

LONGER FORMS

5 (*a*)*	⏑ ⏒ ⏓ | ⏑ ∪ | ⏑ ⏒ [1]	*iam diū māchināris*, or *ignōrāre arbitrāris*
(*b*)	⏑ ∪ ⏓ | ⏑ ∪ ⏓ | ⏑ ⏒ [2]	*ad salūtem voluntātis* (**60** 23)
(*c*)	⏑ ⏑ | ⏑ ⏑ | ⏑ ∪ ⏔	*cōnfīrmandam audāciam*
(*d*)	⏑ ⏒ ⏓ | ⏑ ∪ | ⏑ ∪ ⏔	*-tōritās huius ōrdinis*, or *in vāgīnā reconditum*
(*e*)	⏑ ∪ ∪ | ⏑ ∪ | ⏑ ∪ ⏔	*significātiōnibus* (**32** 26)
(*f*)	⏑ ∪ ⏓ | ⏑ ∪ ∪ | ⏑ ∪ ⏔	*-rīculō atque insidiīs fuit* (**51** 17)
(*g*)	⏑ ∪ ⏓ | ⏑ ⏑ | ⏑ ∪ | ⏑ ⏒	*esse possītis prōvidēbō* (**49** 21)
(*h*)	⏑ ∪ ∪ | ⏑ ∪ | ⏑ ∪ ∪ ∪ | ⏑ ⏒	*-tāte violātus esse videātur* (**113** 21)
(*i*)	⏑ ∪ ∪ ⏓ | ⏑ ∪ | ⏑ ∪ ⏓ | ⏑ ∪ ⏔	*mente, voluntāte, vōce cōnsentiunt* (**61** 11)
(*j*)	⏑ ∪ | ⏑ ⏑ | ⏑ ∪ ∪ ⏔	*-tae suae salvum esse velint* (**60** 31)

An important practical effect of these melodious cadences is that they mark off more distinctly the word groups. Thus, to one who reads aloud, this musical element adds a positive help in grasping the sense.

21. In late Latin prose the musical cadences ceased to be based upon the quantity of syllables and depended simply upon the word accent, which had been an important element even to Cicero. All down through the Middle Ages rhythmical prose continued to be written. In the stately liturgies of the Roman Church no small part of the sonorous quality is due to this particular element.

Other Rhetorical Features

22. It remains to mention briefly other noteworthy features of oratory,—the chief rhetorical figures,—as employed by Cicero and ancient speakers in general; and to add a brief summary of his achievements in oratory and as a master of finished prose (see pages xxxvi f.).

[1] I.e. **1** (*a*) with a cretic (⏑ ∪ ⏓) prefixed.
[2] I.e. **2** (*a*) lengthened in the same way.

a. Symmetry. Aside from the balance of members in the general fabric of the sentence, already considered (cp. §§ 7 ff.), symmetry was sought in many lesser details, as in paired words or phrases, or other groups arranged with an eye to equilibrium:

varia et dīversa genera et bellōrum et hostium (79 20)
classem magnam et ōrnātam, quae . . . studiō atque odiō īnflammāta raperētur, superātam esse atque dēpressam (75 28)
quod bellum exspectātiōne eius attenuātum atque imminūtum est, adventū sublātum ac sepultum (80 13)
in illō ipsō malō gravissimāque bellī offēnsiōne (78 7)
meīs praesidiīs, cūstōdiīs, vigiliīs (6 12)
tam taetram, tam horribilem tamque īnfestam (7 22)

Often a pair of synonyms, or of words nearly synonymous, is found among the closing words of a member, where the aim was evidently to combine impressiveness, through additional weight at the close, with the rhythmical effect desired:

cūstōdiīs vigiliīsque dēfendite (49 19)
cum sit cārum tum vērō dulce atque iūcundum (60 11)
egentium atque imperītōrum . . . coeptum atque temptātum (60 26)
cōnfringere et labefactāre possit (63 31)
necandōs trucīdandōsque cūrāvit (69 26)
omnēs sinūs atque portūs (80 17)

b. Antithesis, or contrast. This is no mere ornament, but rather one of the most effective ways of making the meaning stand out in bold relief:

plūra bella gessit quam cēterī lēgērunt (79 11)
nōn ex proeliō nūntius sed ex sermōne rūmor (78 6)
rēs eōs iam prīdem, fidēs nūper dēficere coepit (23 28)
nōn minus nōbīs iūcundī atque inlūstrēs sunt eī diēs quibus cōnservāmur quam illī quibus nāscimur, quod salūtis certa laetitia est, nāscendī incerta condiciō, et quod sine sēnsū nāscimur, cum voluptāte servāmur (35 8)

c. Chiasmus. An antithesis was often made more pointed and striking by a crisscross order of words, which may be

represented by the formula $ab = ba$, resembling the four terms of a proportion in the relation of means and extremes. The figure owes its name to the crossed arms of the Greek letter *X* (*chi*). Sometimes it is used without reference to a contrast, merely to secure variety or a desired rhythm.

Scīpiō . . . Gracchum . . . interfēcit: Catilīnam . . . nōs cōnsulēs perferēmus? (3 19)
cōnsulite vōbīs . . . coniugēs . . . dēfendite (52 10)
Catilīnam vocat, attribuit nōs trucīdandōs Cethēgō (58 29)
ut terrae mōtūs relinquam, ut omittam cētera quae, etc. (44 9)
furentem audāciā, scelus anhēlantem (19 1)
aut ab omnibus imperātōribus ūnō annō aut omnibus annīs ab ūnō imperātōre (this form is called antimetabole) (80 24)

d. Climax. If a series of words or larger units is so arranged that each term is more impressive than the last, we have a climax ("ladder"):

abiit, excessit, ēvāsit, ērūpit (19 4)
nōn in campō, nōn in forō, nōn in cūriā, nōn dēnique intrā domesticōs parietēs (19 10)
tantum bellum . . . extrēmā hieme apparāvit, ineunte vēre suscēpit, mediā aestāte cōnfēcit (82 20)
nihil agis, nihil mōlīris, nihil cōgitās quod nōn ego . . . videam (6 13)

e. Anticlimax, or descending climax. Merely a sarcastic reversal of the preceding figure:

Catilīnam . . . ex urbe vel ēiēcimus vel ēmīsimus vel ipsum ēgredientem verbīs prōsecūtī sumus (19 4)

f. Polysyndeton. A series of terms, whether single words or phrases, may be linked by conjunctions in each case, and this multiplication of connectives, called *polysyndeton* ("many times connected"), produces a legato effect:

Sāturnīnī et Gracchōrum et Flaccī et superiōrum complūrium (15 15)
et mōs maiōrum et huius imperī sevēritās et rēs pūblica (20 11)
ēreptam et vōbīs cōnservātam ac restitūtam (35 7)
omnia et prōvīsa et parāta et cōnstitūta sunt (59 9)

g. Asyndeton. Conversely, a staccato effect is produced by the omission of connectives, and this is named *asyndeton* ("not bound together"). Thus we have many groups of two, three, or more words or phrases or clauses without conjunctions. If the series is longer than usual, a studied grouping in pairs or trios diminishes the effect of staccato and removes the impression of a mere list. The conjunctions which might have been used are either copulatives (*et*, *ac*, or *-que*) or adversatives (*sed*, etc.).

COPULATIVE ASYNDETON

senātus haec intellegit, cōnsul videt (**3** 12)
praesidiīs, cūstōdiīs, vigiliīs (**6** 12)
scientiam reī mīlitāris, virtūtem, auctōritātem, fēlīcitātem (**79** 1)

ADVERSATIVE ASYNDETON

Tongilium mihi ēdūxit . . . relīquit quōs virōs! (with chiasmus, as in the following example) (**20** 26)
cōnsulite vōbīs . . . mihi parcere . . . dēsinite (**52** 10)
mortis poenam removet, cēterōrum suppliciōrum omnīs acerbitātēs amplectitur (**55** 1)

In the case of adversative asyndeton the mind, dwelling on the contrasted terms (the antithesis), makes its own link of connection, and might even resent conjunctions.

h. Anaphora. Another favorite mode of connecting successive units is to repeat the same word at the beginning of each, particularly such words as *nōn*, *nihil*, *tam*, *tantus*, *quam*, *quantus*, demonstrative or relative pronouns, etc.:

nihilne tē nocturnum praesidium Palātī, nihil urbis vigiliae, nihil timor populī, etc. (three more terms) (**3** 4)
nōn feram, nōn patiar, nōn sinam (**7** 19)
quod . . . extulit, quod . . . ēgressus est, quod . . . extorsimus (**19** 15)
sīc enim obstupuerant, sīc terram intuēbantur, sīc fūrtim nōn numquam inter sēsē aspiciēbant (**41** 6)
multa tacuī, multa pertulī, multa concessī, multa . . . sānāvī (**51** 17)
testis est Italia . . . testis Sicilia . . . testis . . . testis, etc. (**80** 3)

Sometimes it is not exactly the same word which is repeated, but so similar a word that the same figure is to be recognized in a form less strict, to which may be given the name *quasi-anaphora*:

saepius cum hoste cōnflīxit . . . plūra bella gessit . . . plūrīs prōvinciās cōnfēcit (79 9)
nōn enim iam sunt mediocrēs hominum libīdinēs, nōn hūmānae et tolerandae audāciae; nihil cōgitant nisi caedem, etc. (23 24)
quō ūsque tandem . . . quam diū . . . quem ad fīnem (3 1)

i. Rime. Another form of repetition shows itself in the use of the same closing syllables, especially at the close of members, —in other words, in rime, called by the ancients *homoeoteleuton* ("ending similarly"). Of this device the Greeks and Romans made more use in prose than in poetry. Such rimes were often effectively used to intensify an antithesis, to emphasize parallelism, or to produce a sonorous effect in the closing words:

anhēlantem . . . mōlientem . . . minitantem . . . ēgredientem (19 2)
marītōrum . . . ōtiōsōrum (14 4)
compulissem . . . dēpulissem . . . cōnstituisset . . . dēnūntiāvisset, etc. (43 17)
cēdāmus . . . lacessāmus (49 2)
labor in negōtiīs, fortitūdō in perīculīs, industria in agendō, celeritās in cōnficiendō, cōnsilium in prōvidendō (79 29)

In general much care was taken to avoid too many riming inflections, by skillful order or by substitution of another word.

j. Alliteration and assonance. These sound effects were sparingly used by Cicero, who was careful to avoid excess—just as in other ways he practiced restraint—and was more studious to avoid a harsh sound or an uneuphonious combination than to produce a novel or striking effect:

ferrō flammāque (19 3)
ē flammā atque ferrō ac paene ex faucibus fātī ēreptam (35 6)
ut in perpetuā pāce esse possītis prōvidēbō (49 21)

ut . . . dēlīberātiō difficilis esset quemnam potissimum . . . praeficiendum putārētis (**78** 23)
ad certās rēs cōnficiendās certōs hominēs dēlēctōs ac dēscrīptōs habēbat (**43** 10)
cōnflīxit . . . concertāvit . . . cōnfēcit . . . concupīvērunt (**79** 9)

The last two are examples of assonance, since the correspondence extends to the whole syllable, not merely to the initial letter, as in alliteration.

k. Crescendo. Occasionally the successive terms are so worded that each is longer than the last, and to that extent weightier, without always producing a climax. Less frequent is a decrescendo.

virtūte, cōnsiliō, prōvidentiā (3, 4, 5 syllables) (**41** 15)
ēgredere ex urbe, Catilīna, līberā rem pūblicam metū, in exsilium, sī hanc vōcem exspectās, proficīscere (**11** 23)
tam ācrem, tam audācem, tam parātum, tam callidum, tam in scelere vigilantem, tam in perditīs rēbus dīligentem (**43** 14)
tantum bellum, tam diūturnum, tam longē lātēque dispersum (**82** 20)

l. Paronomasia, or play upon words:[1]

ut . . . salūtī vestrae prōvidērētis cum oculīs maleficium ipsum vidērētis (**36** 19)
nisi . . . compulissem . . . nōn facile . . . dēpulissem (**43** 16)
singulās ūnīus cuiusque nostrum domōs et hoc ūniversum reī pūblicae domicilium (**58** 9)
quam sī coniūnctiōnem . . . cōnfīrmātam . . . tenuerīmus, cōnfīrmō vōbīs (**59** 29)

m. Metaphor and simile. These familiar figures of rhetoric were, of course, used by Cicero, but similes are not common. An example of simile is the comparison with a fever patient (**16** 14 ff.). Metaphors (implied comparisons) were much less freely used than in later or modern oratory. Many figurative expressions now trite were then new and timidly used, with

[1] Including puns, as in **143** 1 ff.

an apologetic *quasi* or *quīdam*, to be discarded in translation. Highly imaginative figures were thought better suited to the poet than to the orator.

n. Miscellaneous figures:

1. *Personification*, as in *pudor pugnat* (**30** 23); [*patria*] *revocāre dēbuit* (**39** 26); *manūs tendit patria* (**62** 1); also in the more striking form in which the *patria*, for example, is made to speak at length, as in **10** 21 ff. and **14** 16 ff.

2. *Litotes*, or *understatement*, as *nōn multa* = *pauca* (**9** 14); *nōn dubiīs* = *certīs* (**32** 25).

3. *Oxymoron*, in which one uses terms at first sight contradictory, as *cum quiēscunt, probant* (**12** 2); *mūta revocāre dēbuit* (**39** 26).

4. *Hysteron proteron*, reversing the order of time, as in "bred and born": *in Āfricam redīre atque Italiā dēcēdere coāctus est* (**63** 5).

5. *Zeugma*, in the commonest form of which a single verb nominally does a double duty, as *esse* in **28** 8; *redundāvit* in **47** 8. This figure, at bottom grammatical, often produces a rhetorical effect.

6. *Praeteritio*, or the pretense of omitting something, as though the hearer would not need to be reminded of a matter so obvious, as in *nōn dīcō*, etc. (**89** 11 ff.).

7. *Hyperbole*, or rhetorical exaggeration, as *parietēs . . . huius cūriae tibi grātiās agere gestiunt* (**118** 18).

8. *Irony* implies that the opposite is really meant, as *fortēs virī* (**3** 15); *timidus aut etiam permodestus* (**24** 26).

9. *Metonymy* replaces the obvious name or noun by one which will suggest that term, as *duodecim secūrēs* = *duo praetōrēs* (**81** 7).

10. *Euphemism* substitutes harmless or colorless terms for subjects naturally repellent, as *sī quid obtigerit* (**52** 16).

11. *Repetition* adds emphasis, as *fuit, fuit ista . . . virtūs* (**4** 6); *vīvēs, et vīvēs ita ut nunc vīvis* (**5** 14).

12. Figures of grammar, rather than of rhetoric, are *Hendiadys*, as *vim et manūs*, "violent hands" (**12** 1).

Pleonasm, or unnecessary fullness, as *restat ut . . . dīcendum esse videātur* (**78** 20).

Anacoluthon, in which the construction unexpectedly changes in the course of the sentence, as *sī mēcum patria . . . loquātur . . .* [a speech follows, after which a new sentence begins] *Hīs . . . vōcibus pauca respondēbō* (**14** 14 to **15** 11).

o. Summary. Cicero's oratory combined all the varied resources of an art which he had cultivated from his youth with almost incredible pains in order to reach a perfection never before attained in Latin. On the one hand, he avoided the florid, overfinished style called Asiatic, as practiced by Hortensius, and, on the other, that exaggeration of simplicity and plainness which was misnamed Attic, and which was preferred by his friend Brutus and, in general, by Cæsar.[1] Thus steering a middle course between the two extremes, avoided by his Rhodian master, he developed a style that was all his own (cp. §§ 54, 56 fin.).

Of his power to sway his audience there is abundant evidence. Much, indeed, he owed to what is lost to us,—a delivery largely molded by the fact that he was himself so readily stirred to anger, pity, and other emotions by the very words with which he sought to arouse the same feeling in his hearers. On first rising to speak he was nervous and timid, as he tells us in two of his speeches.[2] But he soon mastered the trepidation of the first moments, and after the manner of all great actors he lost consciousness of a part to be played, as distinct from his own highly susceptible nature. What was surely instinctive in his case he lays down in *de Oratore*[3] as a guiding principle for the orator. His practical wisdom in this was later confirmed by

[1] One speech in the *Gallic War*, VII, 77, shows that Cæsar occasionally wrote the same type of rhythmical prose which dominates in Cicero.

[2] *Pro Cluentio*, 51; *pro Rege Deiotaro*, 1.

[3] II, 190 f.

Quintilian.[1] The secret is the real assumption of the feeling required by the situation,—no mere acting of a part, unless our actor have the rarest degree of imagination. It was by such a combination of art and personality that ancient oratory wielded immense power, deserving the praises of the poets who spoke of her as "the universal queen who sways all hearts,"[2] or "the one tyrant of mankind."[3] Cicero's own range of power was of the widest. He could touch the heart with pathos, or delight with flashes of wit; he handled irony as the keenest of weapons; he could risk a pun, usually with the transparent excuse that he was borrowing the language of others; he showed a marked appreciation of the picturesque, entertaining his audience with vivid descriptions. And seldom indeed did taste or tact or sense of proportion fail him.

For posterity there remained only the published texts (columns of writing across long rolls of papyrus paper, later parchment pages laboriously copied, finally the products of the printing-press), all of these but a phonographic record for which no one will ever invent the proper instrument of reproduction, and for the appreciation of which we have left to us but one resource,—the closest study of rhetorical and musical form, aided by such imagination as we may bring to bear. If we consider Cicero's eloquence merely as prose, we find it the purest, most correct Latin, expressing well-digested thought and admirably ordered argument without straining after effect, direct and simple where plainness was in place, often full of feeling, rising to the heights upon occasion, pervaded by a harmony and a rhythmical music, a delicacy of shading, found in such perfection in no other Latin prose.

[1] *Summa . . . circā movendōs affectūs in hōc posita est, ut moveāmur ipsī* (VI, 2, 26; cp. 27 ff.). More tersely still in *Nōs illī sīmus, quōs*, etc. (ib. 34). For his own success due to this see ib. 36.

[2] Pacuvius, in *de Oratore*, II, 187.

[3] Euripides, *Hecuba*, 816.

III. ROME IN THE TIME OF CICERO

23. The Roman state in Cicero's day was in form a republic, with a limited body of citizens. Even within that limited body the ruling element was a small aristocracy firmly intrenched in power in the Roman senate. There was no written constitution,—only customs and laws, some venerable, some recent, upon which the government rested as upon a foundation. The selfish aristocratic element and the moneyed class, the *equitēs*, were too strong for the equilibrium of the state, so that in actual fact the government was far from democratic. There were ambitious men, masters of intrigue ready to lead armies,—Pompey, Crassus, Cæsar,—prepared to play any rôle that self-interest might dictate in the complicated politics of the day.

Popular government in any real sense could never be achieved under that system. The successful leader of a popular movement against the selfish rule of the senate could lead the people in crushing the aristocracy, but only to erect a tyranny upon the ruins. Small indeed was the prospect of an unselfish champion, who would make the state a real republic. Party strife was almost continuous; for the old-time clash of patrician with plebeian had given way to no less bitter economic conflicts between the mass of poorer citizens and the well-to-do, headed by the *nōbilitās*,—in its wider sense an upper class of magistrates, ex-magistrates, and the sons and other descendants of those who had filled the higher (curule) offices.[1] But anything like publicly recognized party organization, as in Great Britain or the United States, was unknown.

The corner stone of the Roman official structure was the principle of divided administrative authority. Magistrates were grouped in "colleges," or boards, in which each member had equal power. A single magistrate, without a colleague, was not to be thought of, except in moments of gravest danger. Thus the fear of a king had led to the dual consulate and all the

[1] In the strict sense these sons or descendants alone were *nōbilēs*; cp. § 41.

other "colleges,"—prætors, ædiles, tribunes, etc. No modern government illustrates this principle of entire equality, since cabinets or ministries are presided over by a superior.

These officials were collectively styled *magistrātūs*, and the same word was applied to their offices, known also as *honōrēs*. The official career of a public man was thus known as his *cursus honōrum*, and for each office a certain age was required in Cicero's time. One could not be a quæstor before entering one's thirty-first year, and the final stage of advancement, the consulship, required, as a minimum, entrance upon the forty-third year.

The Consuls

24. The chief magistrates were the two consuls, who were elected for one year, and who entered upon office, in the time of Cicero, on the first of January. Thus their names served in place of dates in Roman history. A candidate, besides satisfying the age requirement just mentioned, must have held the lower offices of quæstor, tribune or ædile, and prætor, except by special enactment of the people. The consuls were chosen by popular election in the assembly called *comitia centuriāta* (§ 37). They had that full authority known as *imperium*, and their powers were in all respects equal, except that, subject to certain conditions, the veto power of an objecting consul prevailed over a colleague's power to take positive action. To avoid conflict they agreed that one should take precedence for a certain period (usually a month); if in the field together, they ordinarily commanded on alternate days. It was the duty of the consul to preside over the senate, and to seek its advice and approval; also to preside over the popular assemblies (§§ 36–38). He had the power to levy and command troops, to propose bills to the assemblies, and in a great emergency to appoint a dictator (§ 30).

SELLA CURULIS

Ever since Sulla's time armies (except in Italy) were commanded, as a rule, not by consuls but by proconsuls,—that is, by ex-consuls,—ordinarily in the year after their term of office (but cp. § 90). Originally the consul had had further duties as a judge; but these had been taken over by the prætors long before Cicero's time. In religion the consuls still retained certain duties, as taking the auspices, offering particular sacrifices, presiding at some of the festivals, dedicating temples, and making and performing solemn vows in the name of the state. Financial responsibilities in connection with taxation and public works fell upon the consuls when there were no censors in office (§ 29). Like the other higher magistrates, the consuls had certain insignia,—the official seat, or *sella curūlis* (a camp stool in form, but usually of ivory), the purple-bordered robe, or *toga praetexta*, and, most conspicuous of all, the twelve attendants called lictors, each bearing a bundle of rods, the outward sign of the consul's authority to inflict punishment. Outside the city these *fascēs* contained an ax (*secūris*), to indicate the power of life and death.[1]

FASCES

The Prætors

25. Next to the consuls stood the college of prætors, of whom the *praetor urbānus* represented the consuls in their absence and was the chief justice of the state (§ 40), while the *praetor peregrīnus* had jurisdiction in cases involving a foreigner. One of the most important duties of the *praetor urbānus* was to post his edict, in which he announced in just what way he expected to enforce the laws during his year of office. His tribunal was a simple platform in the open Forum. In the age of Cicero there

[1] The ax head did not project beyond the end of the rods, as in many modern representations. More correct is that upon our dime. The coin of Furius (p. xxxix) shows the *sella curūlis* flanked by *fascēs*.

ESQUILINE

2–3 *bc*, Colosseum.
2–3 *de*, Trajan's Temple of Venus and Rome.
2 *c*, Arch of Constantine and Meta Sudans (fountain).
2 *e*, Arch of Titus and TEMPLE OF JUPITER STATOR (left of arch).
4 *a*, Hemicycle of the Baths of Trajan.

On the Capitoline are shown the sixteenth-century Palace of the Senator, of which the southeast side is the TABULARIUM (78 B.C.); parts of the two museums; and the open square of the Capitol, with the statue of Marcus Aurelius.

THE FORUM RE

1 *g*, Library an
2 *fg*, ATRIUM V
2 *g*, TEMPLE OF
2 *g*, Temple of
2 *g*, TEMPLE OF
2 *gh*, Basilica Iu
2 *gh*, open FOR
2–3 *gh*, BASILI
strewn with fragm
2 *h*, TEMPLE OF
2 *h*, New Rostr
3 *h*, CARCER (
COMITIUM.

OM AN AËROPLANE)

ugustus (?).
of the Vestals).
e Regia.

ollux (three columns).

nn of Phocas (shadow).
below the Forum, and

t columns; shadow).
lumn of Phocas).
facing due east on the

2–3 h, Arch of Septimius Severus (Black Stone and Old Rostra to left of arch).

2 i, Tabularium.

2 i, Temple of Vespasian (left of Tabularium; three columns).

2 i, Temple of Concord site (left of Tabularium and southwest of Carcer).

2–3 ef, Basilica of Constantine.

2–3 f, Temples of the Sacra Urbs and of Romulus, son of Maxentius.

2–3 g, Temple of Antoninus and Faustina (ten columns).

3 h, Curia Iulia (S. Adriano).

4 i, Basilica Ulpia (Trajan).

were eight prætors in all, until Cæsar raised their number to ten, and finally to sixteen. They were elected by the *comitia centuriāta* (§ 37) and had the *imperium* (§ 24), but were all judges during this period, presiding over the permanent courts, each of which took cognizance of a particular kind of crime or abuse; and after their year of office they went out to govern provinces. Their robe and official seat were the same as for the consuls. Only the *praetor urbānus* had lictors, and he but two. In the provinces, however, any prætor or proprætor had six lictors. Some executive duties also fell upon the prætors, as directed by a consul or the senate.

The Tribunes of the People

26. The ten *tribūnī plēbis* were plebeian officials, not magistrates in the strictest sense,[1] elected by the assembly of the tribes described in §38. The office had been established in order that the plebeians might have a protector able to resist an arbitrary magistrate, particularly in judicial matters. The powers of this college had grown with time, until a tribune's veto (*intercessiō*) became a very powerful weapon. Moreover, he could propose as well as veto legislation. By personal intervention a tribune could effectually block any measure proposed, or prevent any official from acting. The tribunes had seats in the senate, and minor administrative duties sometimes devolved upon them; but their main duty was to champion the rights of the individual citizen. Though attended by no lictors, the person of a tribune was sacrosanct, and hence an attack upon him was punishable by death without trial. His term of office began on December 10th.

The Ædiles

27. There were two curule ædiles, originally patrician, and two plebeian ædiles, all elected by the people in the *comitia tribūta* (§38). They were commissioners of streets, markets,

[1] They had *potestās*, but not *imperium*.

public works, and the all-important grain supply. They divided the city into four quarters, and exercised very minor judicial functions. More conspicuous was their part in the repair of public buildings and the conduct of the great festivals, or *lūdī*, which were paid for chiefly through the lavishness of individual ædiles in their desire for popular support when they should next be candidates for office. Only the curule ædiles had the *sella curūlis* and the *toga praetexta*. No lictors were allowed to ædiles or any of the lesser officials.

The Quæstors

28. Twenty quæstors were elected annually by the *comitia tribūta* (§ 38) until Julius Cæsar raised the number to forty. Two of these served at Rome; the rest, in Italy and the provinces. Judicial functions had gradually been taken from them, and their duties were now connected largely with public finance. The urban quæstors received and paid out all the state moneys, subject to law or a higher magistrate, and had charge of the state treasury (*aerārium*), in the Temple of Saturn (§ 48), where they had the duty, also, of preserving state documents. Election to the quæstorship was the first important step in a public career, and raised the incumbent to the rank of a senator. The minimum age was thirty (§ 23 fin.), and the term of office began on December 5th.

The Extraordinary Officials

Censors

29. Once in five years two censors were elected by the *comitia centuriāta*, to serve for eighteen months. They had usually been consuls already, and though without military power or lictors, this office was accounted the highest dignity in the state, with the exception of the rare dictatorship. They of course had the *sella curūlis* and wore the *toga praetexta*. It was their duty to conduct the census, assessing the property of all citizens,

and revising the lists of senators and knights by admitting new names and by expunging those of the unworthy. They were in charge of the state finances, and had in addition the general oversight of public morals, roads and bridges, aqueducts, and public buildings. Sulla had robbed the office of most of its importance, but, after an interval in which there had been no censors at all, they were now recovering some lost ground.

Dictator and Master of the Horse

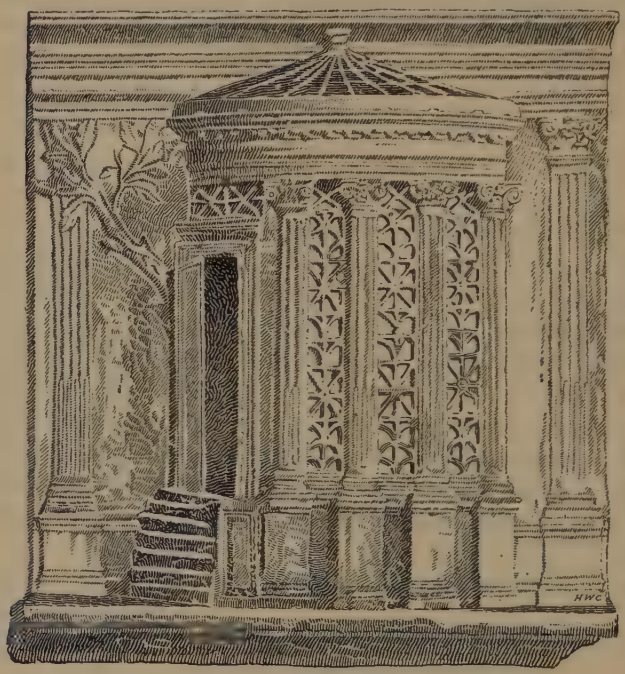
30. For an extraordinary emergency—a great war, an invasion, etc.—a dictator had formerly been appointed, usually by a consul. His authority was above that of all the other magistrates, as was outwardly announced by the fact that he was attended by twenty-four lictors. But his powers lasted for the duration of the emergency only, and were limited by custom to six months. The office had been obsolete for more than a century when it was revived by Sulla for his own purposes, with an indefinite term. Cæsar in the same way made himself dictator for life. As his second in command the dictator had a *magister equitum*, or master of the horse, who also had the *imperium*, acted as dictator in the absence of his chief, and was entitled to six lictors.

Pontiffs, Augurs, Vestals

31. Of no small political importance, in spite of the fact that they were not magistrates, were the priestly colleges, or boards, of pontiffs, augurs, etc. The *pontificēs*, fifteen in number in Cicero's day, with the *pontifex maximus* at their head, had general charge of religious matters, including public and private sacrifices, burial rites, and many other ceremonies. They were not priests of any particular divinity. To them was intrusted the regulation of the erratic calendar, an important duty before its reform by Julius Cæsar (Gram. §§ 300 ff.). They had been accustomed to fill their own vacancies, but in 63 B.C. the people resumed an older right to choose between two candidates named

by the pontiffs. Julius Cæsar was pontifex maximus, and as such resided in the Domus Publica, close to the Temple of Vesta (§ 48).

Hardly less important was the college of augurs, also fifteen in number and elected in the same manner. They observed the



TEMPLE OF VESTA

flight of certain birds, the notes of certain others, and announced the omens accordingly. The official interpretation of these and other signs was in the hands of the augurs; and since favorable omens were indispensable for all important public acts, the augurs, having in their own hands the means of preventing action or requiring postponement, made themselves a power in politics by abusing their authority.

The six Vestal virgins played an important rôle in Roman religion, living together in a house which became in time a palace, close by the Temple of Vesta and under the slope of the Palatine (§48). Chosen by the pontifex maximus in childhood, they remained in the service of the goddess for thirty years, after which they might return to normal life and marry. It was their duty to keep the sacred fire in Vesta's temple burning, and to preserve the sacred relics upon which the safety of the city was supposed to depend. Failure to keep their vows was regarded as a national calamity, and punished by burying the Vestal alive.

The Senate

32. During the mature life of Cicero the senate consisted of about six hundred members, a figure raised by Cæsar in 45 B.C. to nine hundred. All of these had held some magistracy from the grade of quæstor up, as Sulla had made this a condition of eligibility. Other conditions were age (the thirty-first year, at least), means, and leisure, as there was no salary; and no senator could engage in any occupation beneath the dignity of his class, or otherwise unfitting him for the senate. Between the *patrēs* (patrician senators) and the *cōnscrīptī* (plebeian senators) there was a distinction, but it had no great importance. All wore a distinctive dress,—the tunic with a broad purple stripe, and also special shoes. At public performances and ceremonies they had seats of honor,—at the theater, in the orchestra.

The senate was mainly responsible for such matters as treaties, declarations of war, and the conduct of war, whereas in strict theory the authority to declare war or make a treaty belonged to the people. In the management of the public finances also the senate had a very important part, but not entire control. By this means it could exert pressure upon the magistrates. In religion too the authority of the senate was considerable, while the routine conduct of public worship was in the hands of the colleges of priests, under the pontifex maximus.

33. Meetings of the senate were usually held in the Curia Hostilia, an ancient senate-house, restored by Sulla, burned in 52 B.C., but rebuilt by his son (§ 49). Temples were also used for sessions of the senate, as that of Jupiter Stator or of Concord, not to mention the rarer use of certain halls. The doors were usually wide open, and the crowd permitted to gather at the entrance. Meetings were called to order by a consul, who presided throughout. Seldom was his place taken by a prætor or tribune. The presiding magistrate presented the business to be considered (*referre ad senātum*). This was first discussed and disposed of. Other magistrates, of the ranks just mentioned, could then bring up further questions, with approval of the chair.

34. Parliamentary rules were few and ineffectual. In fact, the absence of most of the machinery now thought necessary in such bodies is a striking feature of the Roman senate. Only when called upon (*sententiam rogātus*) by the chair could a senator speak. But he was then free to express his views on subjects not before the house. That more confusion did not result was due to the fact (without a parallel in any modern parliament) that nearly all the members had had experience in practical administration. The magistrate presiding called for expressions of opinion from some of the members in a fixed order of precedence, beginning with the consuls elect, if there were such. The senators were addressed by speakers as *patrēs cōnscrīptī*, usually translated "conscript fathers," but inaccurately, since the two words refer separately to the two distinct classes in the senate (§ 32).[1]

Voting was by division, the ayes taking their places at one side of the house, the noes on the other. Magistrates refrained from voting. After the close of the meeting, motions favorably acted upon were reduced to writing, unless a tribune had interposed his veto (§ 26), and were formally drafted by a com-

[1] I.e. "heads of old families" and "enrolled senators."

mittee. Every such decree of the senate (*senātūs cōnsultum*) was preserved in the treasury (§ 28).

35. A rare form of decree of the senate was the *senātūs cōnsultum ultimum*, by which the senate in some grave crisis established martial law and empowered the consuls to take measures necessary for the safety of the state. The senate claimed the right to take this extreme action instead of appointing a dictator, and the optimates held that this suspended the right of appeal to the people, so that a man guilty of treason could be executed, they claimed, without a trial. But in 123 B.C. a law of Gaius Gracchus (*lēx Semprōnia*) had required the consent of the people for the execution of any Roman citizen. And the popular party never admitted the right of the senate to give absolute power of life and death to the consuls. The controversy over this grave question bore bitter fruit for Cicero after the execution of the Catilinarians (§§ 87–88).

Assemblies

36. There was a popular assembly, the *comitia centuriāta*, organized upon a military basis, and another, the *comitia tribūta*, based upon the tribal organization; for every citizen belonged to one of the thirty-five tribes. No arbitrary line separated the duties and powers of these two assemblies of the people. Custom alone distinguished their mingled elective, legislative, and judicial powers, but the last of these became unimportant after the permanent courts were established by Sulla (§ 40). Unless a citizen was able to attend the meeting he had no vote, as no provision was made for voting elsewhere than at Rome. As a result the city and suburban population gained a political importance out of all proportion to its actual numbers. Thus it was unnecessary for the politician to influence public opinion at a distance. It was enough for him to gain the favor of the city populace by lavish shows and entertainments, or by other forms of corruption.

The Comitia Centuriāta

37. The whole body of citizens was divided into thirty-five tribes, each divided into *seniōrēs* (from forty-six to sixty years) and *iūniōrēs* (seventeen to forty-six). Each of these two subdivisions was, in turn, classified in five *centuriae* (five classes, graded according to property). To these three hundred and fifty *centuriae* were added eighteen centuries of knights, four more special centuries, and one century of the *prōlētāriī*,[1] or citizens without property, making a total of three hundred and seventy-three. Their assembly, originally military, was summoned by authority of the consul to meet in the Campus Martius. Such meetings could not be held on holidays or court days, nor if the omens were unfavorable. Due notice had to be given seventeen days in advance, with a statement of the business to come before the assembly. The purpose of the meeting might be to elect magistrates of the higher grades, or to adopt a proposed bill, or (down to Sulla's time) to consider an appeal from a death sentence. This assembly alone had the legal right to declare war. Bills usually came with the previous approval of the senate, and had been read, explained, and defended in a preliminary *cōntiō*, or "gathering." For voting the citizens then reassembled, each in his own century, to pass through the narrow gangways (*pontēs*) as they cast their ballots. One century of the first class was selected by lot to vote first, and the presiding magistrate announced (*renūntiāre*) this result before the other centuries began to vote. As soon as a majority of the centuries had been obtained for this side or that, the election, or adoption of the law proposed, was considered complete. But the magistrate could refuse to announce the result, and by reporting unfavorable omens, or by delaying matters till sunset, he could block the will of the people. The *comitia centuriāta* passed very little legislation in the second and first centuries B.C.

[1] Hence our term "proletariat," for the class which has large families (*prōlēs*, "offspring") but no means.

The Comitia Tribūta

38. This was an assembly of the entire people by tribes, meeting commonly in the Forum (as earlier in the smaller Comitium), usually upon a market day, which would bring many rustics into the city, but very few citizens, relatively speaking, from a distance. Voting was conducted as in the *comitia centuriāta* (§ 37), except that the unit was the tribe. One of the tribes received the privilege of voting first; then all the others voted at the same time. A *cōntiō*, with speeches from the Rostra, preceded the assembly, which might be summoned merely to deliberate upon some public question. In this deliberative capacity, or as a court, the assembly was sometimes called *concilium plēbis*, although patricians, now negligible in numbers, were probably not excluded from participation. In its legislative and electoral functions the same assembly was described as *comitia tribūta*, "assembly by tribes." This double use of terms gave rise to the theory of Mommsen and others that there were really three distinct popular assemblies,—a complication so needless as to be credible only when established by better evidence than we now possess.

This popular assembly elected ædiles (curule and plebeian), tribunes, quæstors, and certain inferior or special officials. A partial assembly of seventeen tribes, chosen by lot, elected the pontifex maximus from the number of the pontiffs, and also other priests and the augurs. Most of the legislative power was wielded by the tribal assembly, though it could not declare war. Its acts, formally known as *plēbiscīta*, "decrees of the commons," had the full force of law and were often called *lēgēs*. A notable example was the *lēx Gabīnia*, which created a general command for the war against the pirates, leaving to the senate nominally the choice of the particular person to fill that revolutionary office. Another was the *lēx Mānīlia*, which added to Pompey's duties the conduct of the war against Mithridates.

Some Comparisons with Our Government

39. *Constitution.* As in Great Britain, so in Rome there was no written constitution, but only a body of precedents, old customs, and separate laws.

Powers of government. The founders of our government sought to correct a peculiarity of the Roman system,—the lack of a clear-cut division between the three fundamental powers which must be present in every organized state, i.e. the executive, legislative, and judicial powers. Accordingly these functions were assigned in our government originally to the President, the Congress (with its two chambers,—a Senate and a House of Representatives), and the Supreme Court respectively; and in the original intent of the Constitution each of these was to exercise that one power which was given to it, and to avoid every attempt to make use of the other powers. In actual practice, however, this idea is rapidly breaking down.

Executive. In the Roman state, in place of a single president, two consuls were the chief executive; but they had certain judicial functions also, and this was true of the prætors, ædiles, and tribunes as well. Formal approval of a law rested with the senate, not with the consuls, and it was given beforehand. The veto power belonged to the tribunes only.

Legislative. This function was divided between (1) a senate, made up of trained administrators, but not fairly representative of the people;[1] and (2) the two popular assemblies, which nominally included every citizen, but represented the people only in appearance, since distance from the city always prevented the presence of many thousands of voters. Both the senate and the popular assemblies had judicial powers also, in spite of their unwieldly size, although these powers were seldom exercised. An analogy in our case would be the House of Representatives sitting as a court when it has been proposed to impeach a president.

[1] Since a young man elected quæstor remained a senator for life.

Judicial. This power was inherent in the functions of numerous magistrates, although it centered in the *praetor urbānus* and the *praetor peregrīnus* and was shared by all three legislative bodies. There was no counterpart of the Supreme Court, with the subsidiary Federal courts, each made up of judges appointed for life by the chief executive. Even the chief justice at Rome was elected by the people for one year only, without reëlection, and the judges of the permanent courts changed from year to year.

Congress and cabinet. The Roman constitution had nothing resembling a modern congress, or parliament, in two chambers or houses; nor anything to correspond to a cabinet, which with us is purely a body chosen by the president to aid him for the term of his office in his task of administration. Nor did the Roman state have anything like a European ministry, performing duties similar to those of our cabinet, but dependent for its tenure of office upon the favor of a party or parties in the legislative body, of which the ministers are themselves members. There remained down to the time of the Empire the venerable delusion that the populace of the city of Rome and its environs was competent to serve as a legislative body in itself, and could be trusted to elect executives, judges, and legislators[1] for a state of enormous size, many of whose citizens never saw Rome; and that at times the same huge crowd could even be constituted as a court of justice.

Federation. The Roman state was not made up of a group of federated states, united to form a larger whole but each retaining its own separate government. There were, however, in the Roman world many small city-states which were allowed to preserve a portion of their old independence, while in reality they were permanently incorporated in the loose structure of the *imperium populī Rōmānī* (cp. § 44).

[1] I.e. indirectly; for a man was elected quæstor, but as such entered the senate for a life term.

The Law Courts

40. The administration of justice had belonged to the various magistrates, especially the prætors, with the right of appeal to one of the popular assemblies. Sulla, however, had completely reorganized the judiciary on the basis of permanent courts (*quaestiōnēs perpetuae*), each dealing with a particular type of offense. Two such courts had been established previously, and these served Sulla as a precedent. He gave jury duty to senators exclusively; but in 70 B.C., the year in which Cicero prosecuted Verres (§§ 59 f.), a law was passed ordaining that jurors should be drawn equally from three classes,—senators, knights, and the so-called *tribūnī aerāriī*. This last class, of which very little is known, was dropped by Cæsar.

At the head of the judicial system stood the prætors (§ 25), one of whom presided over each of the permanent courts, while the *praetor urbānus* was the chief justice. He had his tribunal in the middle of the Forum for preliminary hearings and the decision of unimportant cases. The courts sat in the basilicas adjoining the Forum (§ 49).

If the jurors, who voted by casting tablets into an urn,[1] condemned the defendant, the presiding prætor, who in any case announced the result, prescribed the penalty,—a fine, exile, scourging, etc. Capital punishment had been virtually abolished by laws which permitted voluntary exile instead. From the decision of the permanent courts there seems to have been no appeal.

Parties

41. The original parties, patricians and plebeians, had disappeared two centuries before Cicero was born; but there was no less heated rivalry between an upper class, the *optimātēs*, and a lower, that of the *populārēs*. The core of the former

[1] See the coin illustrated on page 38, showing an urn (left) and two tablets, one marked A (*absolvō*, "I acquit"), the other C (*condemnō*). The jurors had also a third tablet, marked NL (*nōn liquet*), "it is doubtful."

party consisted of the *nōbilitās*, which included two distinct elements,—patrician families, and those of plebeian origin whose fathers or ancestors had held any of the higher (i.e. curule) offices. Thus, for example, Cicero, whose father was a knight, gained entrance to the senate by virtue of his quæstorship, but was accounted a *novus homō*, and as such was often frowned upon by the aristocrats. But the orator's son, from the mere fact that his father had held a curule office, was a *nōbilis* (not a patrician). The *novī hominēs*, however (whether magistrates or ex-magistrates), were commonly grouped with the *nōbilēs* (cp. § 23).

The *nōbilēs* often found political support among the knights also, especially among the wealthier members of that order, and likewise among men of the middle class. Taken together the party was known as the *optimātēs*, and its platform was control of the government and maintenance of its old class privileges. It was in modern terms a conservative party, lacking the organization of modern politics but firmly intrenched in power.

Large financial interests, including the farming of the public revenues and other great contracts, banking, and foreign investments, were largely in the hands of the knights,—a class to which the possession of a certain amount of property (400,000 sesterces, or about $18,000) gave entrance. They frequently had their differences with the senatorial class, but often combined with it to carry measures of benefit to both.

42. The party of the *populārēs* contained the lower classes and all others who opposed venerable abuses of the governing classes, or in the pretense of such opposition saw the path of political success. Thus the popular party was often led by men of ability who belonged, socially speaking, to the optimates but for their own purposes had changed sides. In terms of modern politics it was a liberal or radical party, and it came into power in 70 B.C. and again in 60, with small advantage to the rank and file of the party.

Citizens

43. Participation in politics was impossible for those who were not citizens. Thus the *peregrīnī*, foreigners domiciled in Roman territory, had to rely upon the *praetor peregrīnus* (§ 25) for protection, or upon a treaty with their home state, or on the personal tie of *hospitium*[1] with some citizen. Slaves also, of course, had no civilian rights. The full Roman citizenship (*cīvitās Rōmāna*) was inherited by the children of citizen parents legally married.[2] To a foreigner it could be given only by vote of the people, or sometimes by Roman generals. In consequence of the great insurrection known as the Social War (90–88 B.C.) Roman citizenship was given by law to many Italian states. Slaves too could become citizens, if formally emancipated by their masters. An inferior kind of citizenship (*Latīnitās*) had been of importance earlier, but since the Social War it was found only in the provinces.

The Provinces

44. Beyond the bounds of Italy lay the provinces, an empire of imposing size, but already thoroughly organized under the central authority. The most striking feature of this *imperium populī Rōmānī* was its extraordinary diversity, for which the British Empire alone affords a modern parallel. As each province was annexed in turn it received a kind of constitution, called *lēx prōvinciae*, drawn up by a senatorial commission. This determined, along with other important matters, the exact status of the several states (*cīvitātēs*), their rights and duties, taxation, etc. Some of the states within the limits of the prov-

[1] I.e. "guest-friendship," with mutual obligations which descended from father to son.

[2] In ancient communities citizens were those who from birth had been members of the particular tribe.

ince were honored by special treaties and allowed almost complete self-government. These were called *cīvitātēs foederātae*. But even without a treaty a state might receive its "freedom," and become a *cīvitās sine foedere immūnis et lībera*. These privileged communities were not under the governor's control and paid no taxes. The other cities, with varying degrees of self-government, paid taxes, bore other burdens, and were directly subject to the governor of the province. These were the *stīpendiāriae*.

45. Taxes were collected by the *pūblicānī*, organized in companies (*societātēs*), to which a contract for farming particular revenues of a certain province was let by the censors for five years. The *pūblicānī* were generally Roman knights, who profited largely by their contracts with the government, and invested heavily at the same time in commercial and other enterprises in the provinces. The provincials suffered from the greed of the tax-collectors, who also lent them money at high rates of interest.

46. Each year a new governor came out to the province,—an ex-consul or ex-prætor (of the previous year, until 52 B.C.; § 90). There were, of course, some upright governors, as Cicero himself, for example, in his government of Cilicia (§ 91). But, with the rapid changes of executive, oppression and dishonesty were almost the rule; and at Rome there was no effective protest against a system which treated the provinces not as integral parts of an empire, to be consolidated and efficiently managed for the best good of the whole, but as mere sources of revenue and profit, to support Italy and enrich the rapid succession of senatorial governors. On returning from his province a dishonest governor was often brought to trial before a special court (§ 40); but since the jurors usually made common cause with the culprit, as a man either of their own class or of a class to which they were closely bound, conviction was always difficult and costly for the province.

The strongest indictment of this short-sighted and corrupt system is found in Cicero's prosecution of Verres for his outrageous misgovernment of Sicily. Even that exposure was ineffectual, however; and these deep-rooted evils, due largely to the tax-farming system, and intimately connected with party rule where one party retains an almost continuous control, were not corrected until the enlightened policy of Julius Cæsar determined the course of provincial government under the Empire.

The Political Leaders

47. The age of Marius and Sulla, under the dire stress of Germanic invasion and civil war, had accustomed men to the idea that at a critical moment a man of force might be granted the *imperium* (plenary power) repeatedly, for a long term, as defined by the popular assembly; and to understand the political situation in Cicero's day it is necessary to bear in mind not only the traditional machinery of state, now decidedly out of gear, but also the presence of three ambitious leaders, ready, if a favorable opportunity should offer, to destroy the old mechanism and substitute a tyranny. Pompey had won military glory on many fields—in Italy, Spain, and Africa, in the East against the pirates and Mithridates—and enjoyed the devoted support of his soldiers. Crassus, the great capitalist, had also gained distinction in the field against Spartacus, and was eager for further laurels, until his expedition against Parthia (53 B.C.) brought disaster in a battle beyond the Euphrates. Cæsar at first had no military backing; but after the three had formed a coalition, called the First Triumvirate, in 60 B.C., combining their political strength for their own ambitious purposes, Cæsar secured his coveted opportunity in Gaul, which he governed for two terms of five years each (cp. § 88).

With the death of Crassus, while Cæsar was completing the conquest of Gaul, the rivalry between Pompey and Cæsar became only the more intense, and led to actual civil war in

January, 49 B.C. (§ 92), when Cæsar left his province with his troops and marched down the length of Italy. Pompey was defeated at Pharsalus, in Thessaly, in 48 B.C., and fled to Egypt, but was murdered on landing there. His struggle against Cæsar was continued by the senatorial party, until the last opposition was crushed at Munda, in Spain, 45 B.C. But the dictator himself fell a victim to the conspiracy of the "liberators," who assassinated him in a hall connected with Pompey's theater on the fifteenth of March, 44 B.C. (§ 95).

The Political Center, the Forum

48. The focus of political life in republican Rome was at first the Comitium, a rectangular open place at the north angle of the Forum. But this diminutive place had been outgrown long before Cicero's time, and the Forum itself was now the political center, without ceasing to be a busy market place. On the long sides of the Forum were low and lightly built shops (*tabernae veterēs* and *tabernae novae*), many of them occupied by bankers and money-changers. Much more conspicuous were the temples and the so-called basilicas, four in number. At the east end (farthest from the Capitol) stood the round Temple of Vesta, and beyond it the Regia, i.e. the office of the pontifex maximus, where one could also consult the long list of consuls, as well as that of the recorded triumphs, inscribed on the walls. Here, too, was the Domus Publica, or official residence of the pontifex maximus (§ 31), while near by, under the slope of the Palatine, lived the Vestal virgins. By the Temple of Vesta was that of Castor and Pollux. At the Capitoline (or west) end of the Forum were two temples, that of Saturn (left), used also as a treasury (§ 28), and that of Concord (right). The tiny Temple of Janus, a mere shrine of bronze, had its place on the north side of the Forum. Near it stood the speakers' platform, or Rostra, as it was called from the beaks of warships with which it was adorned. It was at that time located on the line

1 CD, Colosseum.
1–2 FG, Palatine.
1 E, Arch of Titus.
1–2 CD, Basilica of Constantine.
2–3 D, Temple of Antoninus and Faustina.
2–3 EF, ATRIUM VESTAE.
3 D, BASILICA AEMILIA.
3 EF, TEMPLE OF CASTOR AND POLLUX.
3 FG, Temple of Augustus (?).
3–4 CD, Curia Iulia.
3–4 DE, open FORUM.
3–4 EF, Basilica Iulia.
4 D, Arch of Septimius Severus.
4–5 DF, Palace of the Senator (TABULARIUM).
5 BC, Church of Aracoeli.
5 DE, Square of the Capitol, flanked by the two museums.

AËROPLANE VIEW OF THE CAPITOL AND THE FORUM

1 A, Pons Cestius.

1–2 AC, Island in the Tiber.

2 B, Pons Fabricius.

2 CD, Theater of Marcellus.

3–4 CE, Tabularium and Palace of the Senator (tower).

3 E, Conservatori Museum.

3–4 F, Capitoline Museum.

3 G, Church of Aracoeli.

4 C, Porticus Deorum Consentium.

4 C, Temple of Vespasian.

4–5 D, Site of the Temple of Concord.

5 D, Carcer (Tullianum).

4–5 BC, Temple of Saturn.

5 AB, Basilica Iulia.

5 B, Column of Phocas.

5 BC, Rostra (of the Empire).

5 CD, Arch of Septimius Severus.

AËROPLANE VIEW OF THE FORUM, CAPITOL, AND CAMPUS MARTIUS

which separated the Comitium from the Forum. From this platform Cicero delivered not a few of his best-known speeches, as that on the Manilian Law, and the Second and Third Orations against Catiline. The scene of the First Oration against Catiline, the Temple of Jupiter Stator, was beyond the Forum to the southeast, at the foot of the Palatine, near the site of the later Arch of Titus (see page 16). In the middle of the Forum[1] stood the tribunal of the prætor.

49. For the convenience of the law courts, and for other business as well, there were several basilicas,—broad halls, affording shelter in their naves and aisles. Two of these, Basilica Opimia and Basilica Porcia, were near the Temple of Concord and the Comitium (see map, p. lxi). A third, the Sempronia, stood west of the Temple of Castor and Pollux; a fourth, the Fulvia Æmilia, was on the opposite side of the Forum, facing the same temple.

PUTEAL LIBONIS

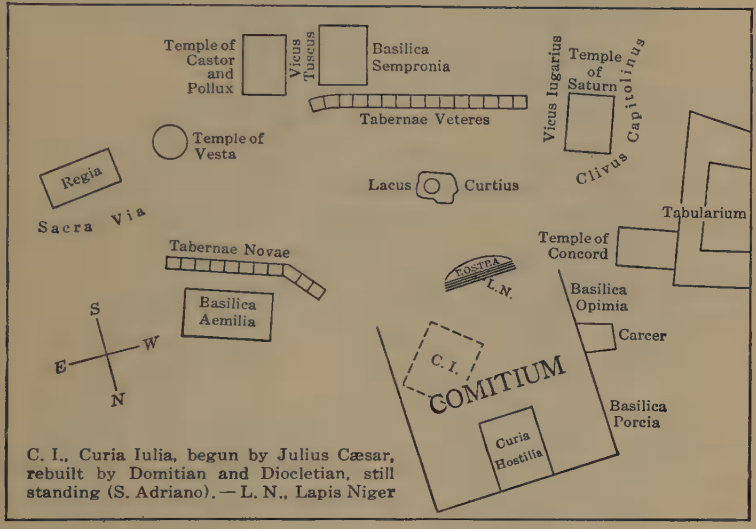
The Senate-house, or Curia Hostilia, was reached from the north angle of the Forum by passing across the Comitium. On the left side of the latter, at the foot of the Capitol, was the Carcer, the very small prison in which were detained prisoners awaiting execution. In the lower dungeon,[2] called *Tulliānum*, the Catilinarian conspirators were strangled.

50. But in addition to these buildings around the Forum and the Comitium there was a background of others, on higher levels. More imposing than any of the structures just named was the Tabularium, or Record Office, on the steep slope of the Capitoline Hill, partly behind and above the temples of Con-

[1] Or nearer the east end, by the Puteal Libonis, which marked a spot struck by lightning.

[2] This dungeon, grimly described by Sallust, *Cat.* 55, 3–4, may still be visited. Tradition makes it the prison of St. Peter and St. Paul. A description, by Professor Tenney Frank, appeared in the *Classical Journal*, Vol. XIX (1924), pp. 495–498.

cord and Saturn. It still stands, and shelters certain municipal offices of the Rome of today. To the left of the Tabularium the stroller in the Forum had a distant view of the Capitoline temple, rising on the western crest of the hill. To the right, on the Arx, above the Curia, rose another temple, that of Juno Moneta, which served as the mint,[1] on the eastern summit of



THE FORUM ROMANUM IN THE TIME OF CICERO

the Capitoline. Looking in the opposite direction, down the length of the Forum, one saw on the right, over the Castor temple, the nearest (north) angle of the Palatine Hill, at that time occupied by a few venerable temples and by private houses, one of which Cicero bought in the year 62 B.C. (§ 86).

Thus the Forum was in every sense the focus of Roman public life, gathering about it nearly all the most sacred associations of the national history, so that a speaker on the Rostra, with a wave of the hand, could conjure up many glorious memories.

[1] From *monēta* we have our words "money," "monetary," and "mint."

IV. THE LIFE OF CICERO

Arpinum

51. Marcus Tullius Cicero was born some sixty miles southeast of Rome, near Arpinum, an old town of the Volscians, perched on a commanding height above the fertile valley of the Liris, in a region noted for its healthfulness, its cool mountain streams, and its remarkable cascades. One of these streams, the Fibrenus, empties into the Liris about five miles from Arpinum, and at this picturesque confluence the family of Cicero had their country home. A simple farmhouse in the grandfather's time, it had been rebuilt as a comfortable villa by the father. Here the orator was born, on the third of January, 106 B.C.[1]

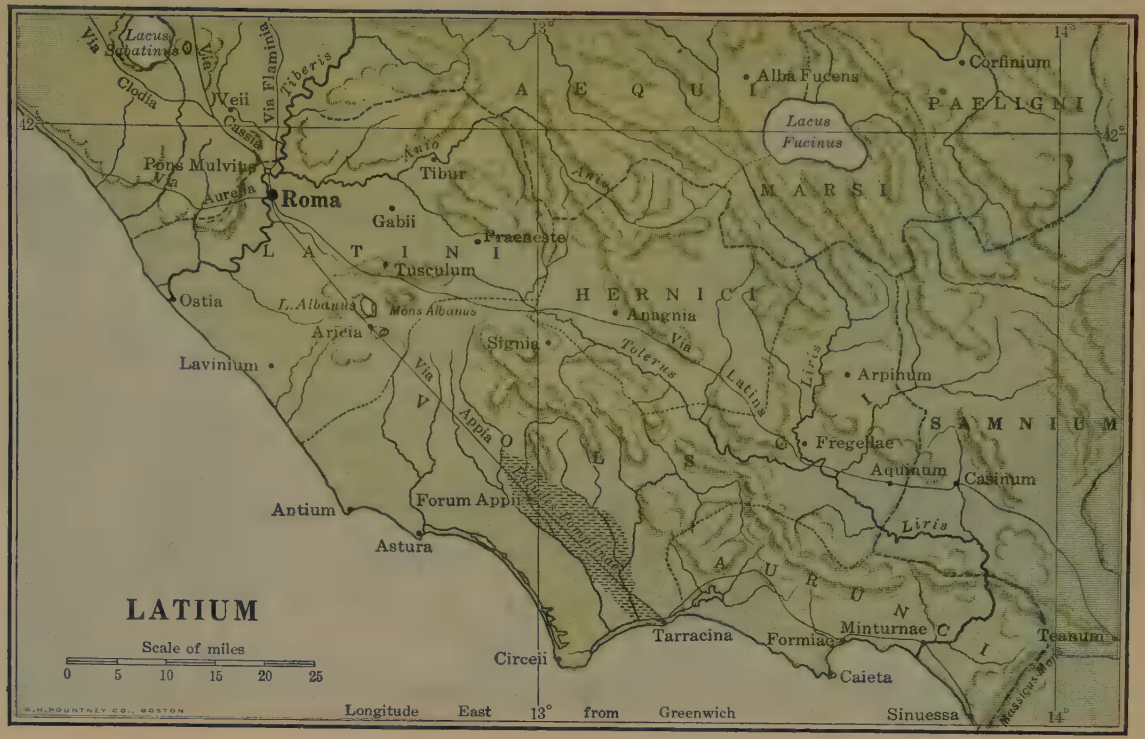
52. His father was a Roman knight of excellent reputation and educated tastes, living among his books on the estate near Arpinum. Helvia, the mother of Cicero, was of a plebeian family which had risen to the *nōbilitās* (§ 41); but as he never mentions her, we know of her only through a casual reference in a letter of his brother, who speaks of her as a careful manager of her household.[2] The family interests were by no means confined to little Arpinum; for Marius, who had saved Italy from the German invaders, and headed the popular party in civil wars, was their fellow townsman, and by virtue of an adoption was reckoned as a kinsman.

Rome—Studies and Training

53. Family and local pride in the achievements of Marius stimulated the father's ambitions for his two sons, Marcus and Quintus, whose schooling, if they were to rise in the world, must not be limited to local training. Thus the education of the boys

[1] A recent description of Cicero's birthplace, by H. J. Leon, may be found in the *Classical Journal*, Vol. XIX (1924), pp. 291–296. A full discussion of the site, by Professor G. A. Harrer, appeared in *Studies in Philology* (University of North Carolina), Vol. XXI (1924), pp. 541–570.

[2] Cp. the letter of Quintus Cicero on page 205.


LATIUM
Scale of miles
0 5 10 15 20 25
W. H. POUNTNEY CO., BOSTON
Longitude East 13° from Greenwich
12°
13°
14°
Lacus Sabatinus
Via Clodia
Via Cassia
Veii
Via Flaminia
Tiberis
Pons Mulvius
Via Aurelia
Roma
Anio
Tibur
Gabii
Praeneste
L A T I N I
Tusculum
Ostia
L. Albanus
Mons Albanus
Aricia
Lavinium
Via Appia
Signia
Via Tolerus
Via Latina
A E Q U I
Alba Fucens
Lacus Fucinus
Corfinium
P A E L I G N I
M A R S I
Anagnia
H E R N I C I
Arpinum
Liris
S A M N I U M
Fregellae
Aquinum
Casinum
Liris
Antium
Forum Appii
Astura
A U R U N C I
Tarracina
Minturnae
Formiae
Teanum
Circeii
Caieta
Sinuessa
Massicus Mons

brought the family to Rome, where they lived quietly in their own house on the Carinæ, the nearest slope of the Esquiline to the Forum. Through the kind offices of relatives the two most eminent orators of the day, M. Antonius and L. Crassus, were led to take an interest in the education of the young Ciceros. Greek teachers of rhetoric were recommended by Crassus, and constant practice in declaiming in Greek was a large part of their training. But they had many opportunities to hear Crassus himself speak in public, as also the other orators of the time.

54. Cicero's love of literature and his predilection for writing verse were stimulated by the Greek poet Archias, who had come to Rome while the orator was a child at Arpinum. Having completed his sixteenth year he put on the *toga virīlis*, and began regularly to attend trials and to hear speeches in the Forum. Under the guidance of Q. Mucius Scævola, the aged augur, he began his legal studies. In the very next year the Social War brought an interruption of study by a term of service as a recruit in the army of the consul Gnæus Pompey, the father of the great Pompey. Further studies in the law followed, however, under another Scævola (the pontifex), and in philosophy and rhetoric under several Greek teachers. Even earlier he had heard the Epicurean Phædrus, and now he became a pupil of Philo, who was head of the Academy at Athens, but was then in Rome, while the troops of Mithridates occupied Attica. A new master in oratory was the Rhodian Molo; and Cicero himself began to write on rhetoric. Outwardly these were troublous times, with much bloodshed, after Marius returned from exile (87 B.C.); while the return of Sulla (83 B.C.) brought on another civil war, with the horrors of a proscription. During this reign of terror Cicero was absorbed in his studies, including rhetorical practice in Latin and, more frequently, in Greek. A Stoic philosopher, Diodotus, was living in Cicero's house as his constant companion and teacher, especially in logic and mathematics.

The Threshold of a Career—Travel

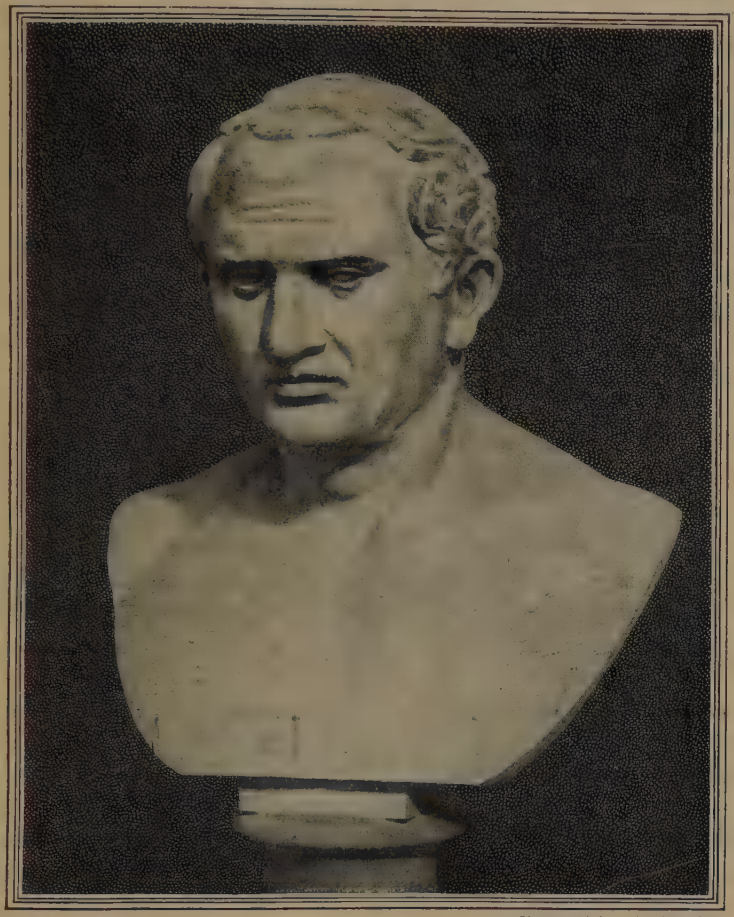
55. In 81 B.C. Cicero began legal practice, but at the same time kept up his studies with Molo, who was again in Rome. His first criminal case was the defense of Roscius of Ameria, accused by a powerful favorite of Sulla of murdering his own father, but acquitted. This first success of the young lawyer belongs to the year 80 B.C. Two years at the bar were enough to establish his reputation, but his voice and general health needed careful attention, and this led to his temporary retirement for further study and travel.

56. Of these two travel years six months were spent in Athens, in hearing the philosophical lectures of Antiochus, Phædrus, and Zeno. But training in oratory was diligently pursued under Demetrius. At Athens he was much in the company of his old schoolmate Titus Pomponius Atticus, to whom in later years he wrote so many letters. With him in Athens were also his brother Quintus and a cousin.

Leaving Greece, probably accompanied by Atticus or Quintus, or both, he traveled extensively in western Asia Minor, following the beaten track of Roman tourists, meeting many noted teachers of oratory, and hearing their florid speeches; for that was the type then in vogue in Asia. At Rhodes he heard once more the more moderate oratory of Molo, and the lectures of a famous Stoic philosopher, Posidonius.

Marriage; Quæstorship in Sicily

57. As a result of these two years he returned to Rome in 77 B.C. greatly strengthened in health and voice, and with a more mature mastery of public speaking. His great rival in the courts was Hortensius, the leading orator of the day. About this time we are probably to place Cicero's marriage to Terentia. In 76 B.C. he was elected quæstor for the following year, and thus became a member of the senate (§ 28).



Photograph by Alinari Brothers

CICERO (VATICAN BUST)

58. In the capacity of quæstor he went to the province of Sicily; and as this province by exception had two quæstors, he was assigned to the western end of the island, with headquarters at Lilybæum.[1] His administration of the office of quæstor was highly praised, and might have brought him an election to the tribuneship, had he chosen to compete. It was the period of Spartacus and Sertorius, the former ravaging Italy at the head of his army of gladiators and fugitive slaves, while the latter, supported by many former partisans of Marius, held out against all comers in Spain. Meanwhile Lucullus was in pursuit of Mithridates, the king of Pontus. At last, in 71 B.C., Crassus defeated Spartacus; and Pompey, having brought the Sertorian war to an end, returned in triumph at the end of the year.

The Prosecution of Verres

59. The consulship of Pompey and Crassus (70 B.C., the birth-year of Virgil) was a turning-point in the career of Cicero. Senatorial government was shaken by the power of two such leaders—Pompey, a favorite with the people and the idol of the army, and Crassus, at the head of the capitalists, who were mainly knights. It was thus possible, in the face of opposition from the senate, to restore the powers of which Sulla had deprived the tribunes and to give the knights their old share in jury duty. But before the latter reform was carried out, the celebrated case of Verres, the infamous governor of Sicily, came to trial before a jury composed exclusively of senators. By the aid of bribery and the sympathy of his own class, many of them tainted with like corruption in the provinces, or ready to defend a system profitable to the party, Verres could hope that he too would be acquitted.

60. Cicero's honest quæstorship in Sicily and rising reputation at the bar led to his retention by the province as the prose-

[1] This was two years before the notorious Verres came out as governor of Sicily.

cutor of Verres. A preliminary hearing effectually disposed of a rival prosecutor, Cæcilius, who was in collusion with Verres. Cicero then traveled from end to end of Sicily, collecting evidence while on a tour of fifty days. The trial itself was staged in August, and lasted only nine days. For, as he had to face Hortensius, the best-known orator of the time, Cicero adopted entirely novel tactics, speaking very briefly and then presenting his mass of evidence. This was so damaging in character and overwhelming in amount that Hortensius, instead of venturing to make any reply, advised his client to go into voluntary exile. Heavy damages were awarded to the province, but Verres was safe in permanent banishment and had managed to retain no small part of his artistic plunder. It remained for Cicero to publish the facts, bringing the material in hand into telling shape in the form of seven orations, one delivered at the preliminary hearing, one at the trial itself, and five (or one oration in five parts) which, although never delivered at all, he had written out in finished style, as though they had actually been heard at a final trial. One of these (Book IV) is entirely devoted to Verres' scandalous methods as an art collector.

Ædile—Pompey and the Pirates

61. In his successful prosecution of Verres, Cicero had won a great victory over the intrenched forces of senatorial misrule in the provinces, and had placed himself definitely on the side of Pompey, the popular leader. In this same year he was elected curule ædile (§ 27) for the year 69 B.C., when Hortensius was consul. As ædile he was bound by custom to provide public entertainments at certain festivals. Extravagance in the hope of winning support in future elections was the rule. Cicero, however, kept within the bounds of reasonable expenditure. Meantime he was busy at the bar as well, defending among others Fonteius, who appears to have ruled Gallia Narbonensis more or less after the manner of Verres.

62. Near the end of the year 68 B.C. the long series of letters to his most intimate friend, Atticus, begins; and about the same time his father died. In the following year the ravages of pirates in the Mediterranean had become so serious that an extraordinary single command against them was conferred upon Pompey under a law of the tribune Gabinius (§ 38). Within a few months Pompey had swept the sea of pirates, thus permitting commerce with the East and the all-important grain trade to be resumed. In this year Cicero was unanimously elected prætor (§ 25).

Prætor; Manilian Law; Catiline

63. The prætorship he held in 66 B.C., with the duty of presiding over the particular court before which he had prosecuted Verres four years before. The brilliant success of the campaign against the pirates had greatly strengthened Pompey's position as a popular leader. And as Lucullus had not yet concluded the war with Mithridates, while meantime the new general, Glabrio, Lucullus' nominal successor, was accomplishing nothing, it was now proposed to give full authority to Pompey as commander in chief against the king of Pontus. A bill to this end was brought forward by the tribune Gaius Manilius on the first of January (§ 38). Cicero in his first political speech so effectively supported this proposal to create a new command that the opposition, including his old rival, Hortensius, was powerless. This brought Cicero again into direct conflict with the senatorial party, which had good reason to dread the concentration of so much power in the hands of Pompey, since he might be disposed to turn dictator, after the pattern of Sulla. Cicero seems to have thought the possible evils, apparent as they were, no worse than the present misgovernment by a degenerate senate. In the general corruption, the widespread poverty and discontent, the growing strength of army and mob, he must have had some forebodings of a possible revolution. The fer-

ment which was to produce the conspiracy of Catiline was already working. But Catiline was not the real leader in this first movement (66 B.C.), commonly called the first conspiracy of Catiline. The actual principals were Cæsar and Crassus, whose aim was to check Pompey's dangerous power and then to secure their own supremacy.

64. For the year 65 B.C. P. Autronius Pætus and P. Cornelius Sulla were elected consuls, but were accused of bribery and forthwith condemned. Their accusers, L. Aurelius Cotta and L. Manlius Torquatus, were accordingly elected in their places. Autronius at once became an adherent of Catiline and an avowed enemy of Cicero, while Sulla also joined Catiline, who planned to murder the new consuls and others on the first of January on the Capitol. Foiled in this, the conspirators failed again in a more desperate attempt on the fifth of February at the Senate-house. It was in this year, 65 B.C., that Cicero's only son, Marcus, was born.

Canvass for the Consulship; Agrarian Bill

65. Unlike most ex-prætors Cicero did not go out after his term of office to govern a province. Looking forward to candidacy for the consulship of 63 B.C. (the earliest for which he would be eligible on account of age; cp. § 23 fin.), he laid all his plans with great care, because of the opposition of the senators to any *novus homō*, and to himself in particular, as the supporter of Pompey. The latter was in the East, and not disposed to give any real help to Cicero in the canvass. The two candidates who seemed to command the largest support of the people were Catiline and Gaius Antonius,[1] who combined in the hope of defeating Cicero, with the aid of Crassus and Cæsar and by extensive bribery. A few days before the election Cicero made a vigorous attack in the senate upon Catiline and Antonius,—

[1] An uncle of M. Antonius, the triumvir.

the lost oration *in Toga Candida*.[1] Reluctantly the senators decided to back the *novus homō*, who was elected by a large majority, while Antonius defeated Catiline by a narrow margin.

66. Just before the end of the year a new maneuver of the democratic leaders in their own interest took the form of a land bill. It was proposed to establish a commission of ten members, for five years, with very large powers and with the duty of selling or dividing public lands in the provinces, as well as in Italy, in order to provide farms for the needy. Colonies were to be founded at the discretion of the commissioners. Against these proposals Cicero delivered four orations (the first of them on the day of his inauguration), and the veto of a tribune prevented the bill from becoming a law. Though Cicero was opposing a popular measure, it was a triumph for him.

The Consulship

67. Among other speeches delivered by Cicero as consul was that in defense of an aged knight, Rabirius, against whom Cæsar had induced a tribune, Labienus,[2] to bring a charge of treason, alleging that forty years earlier Rabirius had caused the death of the turbulent tribune Saturninus after the senate had proclaimed martial law and had called good citizens to arms, thus suspending, as the senators claimed, the right of appeal to the decision of the people in capital cases. It was really an attack upon the constitutionality of the so-called *senātūs cōnsultum ultimum* (§ 35), which was to be resorted to again in this same year as a measure against Catiline and his associates. Rabirius was defended by Hortensius also, and was acquitted. Another act of Cicero's administration was the passage of a new law (*lēx Tullia dē ambitū*) against bribery and other corrupt practices in elections. A few months later he was to defend Murena, accused under the new law (§ 73).

[1] So called from the freshly whitened garb of the candidate.
[2] Later his most trusted officer in Gaul.

In this year of Cicero's consulship occurred the death by suicide of Mithridates, Rome's greatest enemy at this period; also the birth of Cæsar's grand-nephew Octavian, the future emperor Augustus. The same year saw the belated triumph of Lucullus for his victories over Mithridates and Tigranes. Pompey, after conquering Judea, entered the Temple at Jerusalem.

The Conspiracy

68. Another memorable event of this year was the conspiracy of Catiline, again a candidate for the consulship, and the self-constituted champion of all the oppressed. So unscrupulous was he in his methods of canvassing that he was threatened with prosecution by Cato. Catiline insolently retorted—it was in the senate—that if any fire were kindled against himself, he would extinguish it, not with water, but by pulling down the house,—his figure for a revolution. The elections appear to have been more than once postponed. It was nearing the end of September, probably, when on Cicero's motion the elections were once more postponed for a day, that the senate might consider the situation. At the next day's session Catiline was invited to clear himself, but he boldly revealed his attitude, contrasting the weak (senatorial) party and its feeble head with the strong party which he was ready to lead. The senate took action—just what is not known, but with such mildness that Catiline in his own estimation scored a victory.

69. When the elections followed, a little later, armed partisans of Catiline appeared in the Campus Martius, so that the consul was forced to surround himself with a bodyguard and wore armor himself, that the people might be duly impressed by his danger and rally to his aid, if need arose. The result was that fear of Catiline threw many votes suddenly to Murena, who was elected with Silanus.

70. Frustrated a second time in his attempt to win the consulship, Catiline now showed that he had been preparing for

civil war if defeated at the polls. But Cicero kept himself informed of the revolutionary plans; and on October 21 he announced in the senate that Manlius, Catiline's lieutenant at Fæsulæ in Etruria, was to take up arms six days later; also that a massacre of the optimates was planned for the twenty-eighth. It was on the twenty-second, probably, that the senate in alarm passed the *senātūs cōnsultum ultimum* (§ 67), thus proclaiming martial law. Military and other preparations were at once begun. Catiline was accused under the *lēx Plautia* of having resorted to force. With an air of injured innocence he gave himself up, and begged several prominent men in succession, including Cicero, to take him into custody. Such polite arrest did not prevent him from coming into the senate, or attending the meetings of his followers,—as that at the house of Læca, on the evening of the sixth of November, when plans were finally settled, involving his own prompt departure from the city. One of his first objects was to dispose of Cicero. Two knights[1] at once promised to kill the consul in his bed before daybreak the next morning. But Cicero was promptly informed of the plan, and had time not only to post a stronger guard about his house but also to predict to a number of prominent men just who would come to his door on that errand of bloodshed.

Circumstances of the First and Second Orations against Catiline

71. Arriving with the earliest morning callers (November 7), the would-be assassins were refused admittance.[2] Of Cicero's further measures on that day we are not informed. Knowing

[1] Cicero names one of them as (C.) Cornelius (*pro Sulla*, 52, the passage which fixes the date of the meeting at Læca's). Sallust links a senator, L. Vargunteius, with Cornelius (*Cat.* 28, 1).

[2] That the attempt upon the life of the consul was for some reason postponed to the morning of the eighth, was argued by Mommsen, Nutting, and others from the words of **24** 28 f. (spoken to an audience presumably well

that Catiline's departure had been fixed in the meeting at Læca's for the following night (the seventh), he seems to have awaited developments. As a matter of fact, Catiline again changed his plans. On the morning of the eighth[1] the consul sent out a summons to the senators to meet, not as usual in the

TEMPLE OF JUPITER STATOR (RIGHT)

Curia, but for reasons of safety in the Temple of Jupiter Stator, close to the Palatine Hill, and now further defended by an armed guard of knights. In daring to appear at this session of the senate Catiline showed only his customary effrontery. But matters had now gone too far. As he came in, seats were at

informed about the principal facts): "hesternō diē, cum domī meae paene interfectus essem, senātum in aedem Iovis Statōris convocāvī," etc. But the *cum*-clause ("having barely escaped assassination," etc.) does not require us to assume the same date for its verb as for *convocāvī*. From the more detailed accounts of 7 5 ff. and *pro Sulla*, 52 fin., no reader would ever think of the possibility of an interval of more than a day before the assassins attempted to redeem their promise to Catiline. [1] See note, p. xcvi.

once vacated; and when he ventured to speak, he was shouted down. Cicero then delivered the speech later published as the First Oration against Catiline, attacking him with vigorous invective, declaring that every secret of the conspiracy was known already and urging him to leave the city. Catiline tried to reply, with a scornful comparison of himself, the patrician, with the upstart Cicero,—a mere outsider claiming to be the savior of the state. But abuse was drowned in the shouts of "Enemy!" and "Traitor!" as he rushed out of the temple. Cicero did not venture to order his arrest, as Catiline was known to have powerful supporters in the popular party, especially Cæsar; and, legally speaking, he was already under nominal arrest. The same night he left the city, attended by a small escort only. The first report, circulated by his followers and supported by his letters, was that he was going into exile at Massilia (Marseilles). In reality he was bound for the camp of Manlius at Fæsulæ (Fiesole).

72. On the next day (the ninth of November), while the senate was being summoned, Cicero addressed the people from the Rostra. In this Second Oration against Catiline he explains the whole situation, stills the fears of the populace, justifies his own conduct in allowing Catiline to depart unmolested, and gives a résumé of the different elements composing the motley party of revolution. A few days later came the news that Catiline had unlawfully assumed the fasces of a legitimate magistrate, and would soon join Manlius in Etruria.

The Case of Murena; Precautions

73. Later in the month of November one of the new consuls elect, Murena, was accused by Servius Sulpicius, one of the defeated candidates and the most distinguished jurist of the day, of violating the most recent law against bribery, Cicero's own *lēx Tullia* (§ 67). The accusation was further supported by Cato and others. For the defense were Hortensius, Crassus,

and Cicero, who found himself in the awkward situation of a man who has secured the passage of a law and then is called upon to defend one of the very first offenders. Grave political questions were at stake, however, and the condemnation of Murena would have made a new election necessary, under circumstances most favorable to the worst elements. Certainly the upright and able Sulpicius could not have been elected. The oration in Murena's defense (*pro Murena*) is of great importance for the history of the conspiracy.

74. In the interval since Catiline's departure from Rome Cicero had taken many precautions to insure the safety of the city, menaced by the presence of so many of the conspirators and their secret sympathizers. Owing to the absence of a regular police force the consul had been obliged to avail himself of volunteers from the upper classes, including his friend Atticus, who with other knights formed a bodyguard. He had an armed force of Sabines, and, of course, spies and informants. Among his zealous defenders was Clodius, later destined to become his bitterest enemy. The plans of the conspirators were to be brought to a focus on the seventeenth of December, the festival of the Saturnalia. This was the date set for a bloody coup d'état.

The Allobroges—the Mulvian Bridge

75. Lentulus, who had been left as leader in Rome by Catiline, being a prætor at the time and an ex-consul, advised delay, while Cethegus, another patrician leader, was eager for immediate action. Among his other slow-moving preparations, Lentulus made use of one Umbrenus, a former merchant in Gaul, to tamper with two ambassadors of the Allobroges, a powerful Gallic tribe between the Rhone and Isère rivers and the Lake of Geneva. Though conquered by Fabius Maximus as long ago as 121 B.C., they were still restless, and now financially ruined by Roman governors and money-lenders. In such distress they had sent *lēgātī* to the senate, praying for relief. Lentulus thought

he saw an opportunity of stirring up an insurrection beyond the Alps, and of securing Gallic cavalry for the army of Catiline. The secrets of the conspirators were now revealed to these representatives of the Allobroges, but they decided to remain loyal, and made the whole matter known to the patron of their state, Fabius Sanga, who in turn informed Cicero. They were encouraged to continue their relations with the conspirators, in the hope of securing documentary evidence so greatly desired by the authorities.

76. Accordingly they received from Lentulus and others an oath and a letter, both under seal, to be delivered to their people. They were to be attended on their return journey by T. Volturcius, bearer of a letter in guarded language to Catiline. Cicero arranged that the returning Gauls and their numerous attendants should be intercepted as they crossed the Tiber by night, two miles north of the city. There, at the Pons Mulvius (Ponte Molle),[1] where the Flaminian Way crossed the river, they were set upon by armed men under the command of two prætors. This was after three o'clock in the morning of the third of December.

77. Thus the incriminating evidence was secured, and the letters were produced in the senate with the seals still unbroken. Volturcius and the Gauls, then Cethegus with Lentulus and others, were brought before the senate and questioned. After the reading of the letters, formulation of the evidence, and cross-questioning, the senate voted that Lentulus should abdicate his prætorship and be put in custody; that the eight other conspirators should be at once imprisoned, or as fast as they could be arrested. Volturcius was excepted, as a reward for his services as a witness for the state. A feast of thanksgiving, to last several days, was decreed in Cicero's honor,—the first time a civilian had received this reward of military achievement.

[1] See page 34. The four central spans are ancient, and two of these (the nearest) date from 110 B.C.

The Third Oration

78. Late in the afternoon (the third of December) Cicero addressed the people from the Rostra, delivering the Third Oration against Catiline, in which he gave a full account of the scene at the Mulvian Bridge, and of the hearing in the senate, with the results of its protracted deliberations. The common people, alarmed at last by unquestionable evidence of the plot to burn the city, forgot all their sympathy with Catiline, their hopes of the abolition of debts and of better times after the revolution, and hailed Cicero as their deliverer.

79. The next day was spent partly in hearing more informers, who confirmed the previous testimony, but endeavored also to let it appear that Crassus or Cæsar was behind the conspiracy. Against the former the senate refused to believe anything, while Cicero declined to allow the latter's name to be dragged in. Other proceedings of the fourth were the voting of rewards to the Allobroges and to Volturcius, and precautions to prevent a threatened rescue of the Catilinarians now in custody. The danger of violence was very real and nerved the majority of the senate for stern measures.

An Eventful Session—the Fourth Oration

80. On the fifth of December the senate met in the Temple of Concord, to decide the fate of Lentulus and the four other conspirators then under arrest. The approaches of the temple were well guarded. Constitutionally speaking, the senate was not a court competent to decide without appeal to the people. But the *senātus cōnsultum ultimum* (§ 70) had established martial law, and the party in power not unreasonably claimed that that decree gave the consuls the fullest authority to meet the emergency. Even Cæsar, who in the case of Rabirius (§ 67) had tried to show that appeal to the people was not suspended by martial law, made no protest against consideration of the cases,

and was ready to propose a measure for which the constitution gave the senate no authority. An added interest is given to this eventful session of the senate by the fact that no other meeting of any ancient body has been so fully reported by so many different authorities.[1]

81. Cicero as presiding officer opened the session, announcing and explaining the business before the senate (i.e. his *relātiō*, § 33). The substance of this statement of the question seems to be extant in revised form in the first six sections of the Fourth Oration against Catiline. Silanus, the consul elect, and as such the first to be asked his opinion, proposed the extreme penalty, execution. Others agreed, until Cæsar's turn came as prætor elect. His voice was for confiscation of the conspirators' property, and their imprisonment in some of the larger towns of Italy, with a heavy penalty imposed upon the town in question if the prisoner escaped. The main features of Cæsar's argument have been preserved in the speech which Sallust inserted in his *Catiline* (51). In this speech Cæsar does not in any way belittle the guilt of the offenders, but he would have no new and unheard-of penalty. Great severity, he felt, would be beneath the dignity of the senate and could only provoke a reaction in favor of the victims. History would not approve so dangerous a precedent as their execution without a formal trial.

82. Other senators simply assented to the one proposal or the other. Then Cicero, speaking again, delivered the speech which in its revised dress forms the body of the Fourth Oration against Catiline (from **54** 25 on). He urges that fear for his personal safety be not allowed to influence the decision. As consul he will execute any mandate of the senate, but indirectly his hearers are made by guarded hints to feel that he really favors

[1] Cicero elsewhere enlarges upon his pains to secure an accurate record of the testimony, naming four senators who acted as clerks (*pro Sulla*, 41 f.), and providing for the dissemination of copies throughout Italy and the provinces.

the severer penalty for men who have shown themselves *hostēs*[1] and hence cannot claim the protection of their forfeited rights as citizens.

But Cæsar's proposal was clearly gaining. Tiberius Nero, grandfather of the future emperor, proposed postponement until Catiline should have been defeated in the field. Silanus weakened, and feebly explained that by "extreme penalty" he had meant imprisonment. Cicero's brother Quintus sided with Cæsar.

83. The decisive speech was now made by Cato as tribune elect. This also is preserved in substance, though Sallust felt free to make many alterations (*Cat.* 52). It was high time, he said, for immediate action, and there should be no talk of mercy in the presence of such immediate peril. The hands of Catiline would be strengthened by any show of weakness on the part of the senate. Not arms, but moral strength, had made Rome great, before the days of luxury and self-interest. Now men of the highest rank had conspired to burn, kill, and destroy, with the aid of the Gauls. While enemies were within, as well as without the walls, there must be no hesitation in employing old-time severity. Cato's speech made such an impression that wavering ceased, and after mutual reproaches for cowardice, and praise for the courage of Cato, the senators by a large majority voted for the death penalty.

The Executions; Catiline's End; Archias

84. No time was lost in carrying out the decree of the senate. Cicero first gave orders to the *trēsvirī capitālēs* to prepare for the execution. With due police precautions he in person escorted Lentulus from the house on the Palatine, in which he was confined, down the Sacred Way, through the Forum to the prison, while the prætors brought in the other prisoners. In a dark

[1] Only Catiline had been formally so declared.

dungeon in the rock of the Capitoline, accessible only by a small round opening in the floor of the Carcer (§ 49 and p. 64), and but a few steps away from the Temple of Concord, where the senate had been sitting, the five conspirators were immediately strangled, and Cicero announced their fate to the crowd in the laconic *vīxērunt!* It was evening already when he returned through the Forum, escorted by the senators, amid the shouts of the people, who hailed him as savior and second founder of the state.

85. Among the various outbreaks which followed in different parts of Italy none was of importance except the insurrection in Etruria, headed by Catiline himself. Many of his troops deserted on hearing of the death of Lentulus and his companions. With the remnant he planned to cross the Apennines into Cisalpine Gaul, but was entrapped between two armies and attacked by that of the consul Gaius Antonius, who had his reasons for turning over the command to his lieutenant, Petreius. Catiline and his followers died bravely fighting, after inflicting heavy losses on the troops of the government, near Pistoria (Pistoia), northwest of Fæsulæ (and Florence).[1] It was early in January, 62 B.C., only a month after the execution of his confederates.

86. Meantime Cicero's consulship had come to a dramatic close. On the last day of the year a new tribune, Metellus Nepos, took the unprecedented step of refusing the retiring consul an opportunity to speak to the people, on the ground that he had allowed the conspirators no hearing. Permitted only to take an oath, Cicero promptly swore that he had saved the state and the city single-handed; and the people with one voice swore that his oath was true. The same Metellus continued his attacks on and after the first of January. Cicero's reply was published, but we have only a few fragments. Again he had declined a provincial appointment, the usual sequel to

[1] Sallust, *Cat.* 56–61.

a consulship. In this same year (62 B.C.) he defended P. Cornelius Sulla, accused of complicity in the conspiracy. He supported also the claims of the poet Archias in the oration *pro Archia Poeta*, delivered before the orator's brother Quintus, sitting as prætor. It was in this year that he bought from Crassus a house on the Palatine.

Clodius—Cicero's Exile

87. A bitter quarrel with a former supporter, the utterly unscrupulous young patrician Clodius, fills a large place in the next few years of Cicero's life. In a celebrated scandal occasioned by his profanation of the sacred rites of the Bona Dea, in Cæsar's house, Clodius attempted to prove an alibi, but was frustrated by the testimony of Cicero. Though bribery enabled him to secure acquittal, Clodius became the implacable enemy of Cicero, and delighted in stirring all the animosities roused by the execution of the Catilinarians. Pompey had now returned from the East, to celebrate his triumph over Mithridates and other princes, the pirates, etc.; but his attitude toward Cicero, who had so ardently supported him, became one of increasing coldness, while the senate was estranged from Pompey and refused to approve his acts or to reward his veterans with lands.

88. In 60 B.C. Cæsar returned from his prætorship in Spain, claiming a triumph, only to renounce it, however, that he might at once enter the campaign for the consulship. The close of the year was marked by a political deal between the three leaders Pompey, Cæsar, and Crassus (the First Triumvirate) to oppose the optimates, as led by Cicero, and to secure all the real power for themselves and their friends. Cæsar was elected consul for 59 B.C., with an insignificant colleague, Bibulus, and after his year of office was to govern Cisalpine and Transalpine Gaul with Illyricum for five years. At last Pompey's arrangements in the East were confirmed, and lands were allotted to his veterans.

Aided by this turn of affairs and the humiliation of the senate, whose old-time power had now passed to the triumvirs, Clodius, who had had himself adopted into a plebeian family, that he might become tribune of the people, was now (58 B.C.) in that office, and was able to bring about the exile of Cicero, for his execution of the Catilinarians without trial. In the depths of despondency Cicero retired first to the south of Italy, and then to Thessalonica, finally returning to the Adriatic at Dyrrhachium (Durazzo), in Illyria (western Macedonia).

The Return; Dark Days; the Proconsulship

89. At last, after an absence of seventeen months, the political atmosphere had so far cleared that he was permitted to return, by a law passed in the assembly of the centuries (§ 37). A month later he reached home, receiving an enthusiastic welcome (September, 57 B.C.). But Pompey and the jealous optimates, who had clipped his wings, had no wish that they should grow again. Under the triumvirs the whole situation had changed, and the cause of the aristocrats was doomed. Despondent and powerless in the face of such odds, Cicero, whose submission had been promised during his exile by his brother Quintus, was reduced to humiliating subservience for some five years, during which he was occupied in part in literary pursuits (§§ 101 f.). The triumvirs renewed their agreement at Luca (Lucca) in April, 56 B.C., assigning themselves provinces and armies for the next five years,—Gaul and Illyricum again to Cæsar, Spain to Pompey, Syria to Crassus.

90. But the death of Julia, Cæsar's daughter and Pompey's wife, in 54 B.C., and the disaster which in the next year overtook Crassus and his army beyond the Euphrates, reduced the triumvirate to two avowed rivals, more and more incapable of working together, even for their own selfish advantage, still less to stem the rising tide of anarchy at Rome. Violence was increasingly frequent. Clodius, attacking Milo with a gang

of ruffians, was himself slain. Cicero unsuccessfully defended Milo in a court intimidated by Pompey's soldiers, but later published a carefully finished *pro Milone*, one of the best-known of his orations. Pompey was now elected sole consul for 52 B.C. One of his acts as consul was the framing of a law which required a retiring magistrate to wait for five years before going out to govern a province, his object being to disarm Cæsar, in case he should gain another consulship.

91. In erecting this new system it was necessary to make special provision for the first five years by calling on many ex-magistrates who, like Cicero, had never governed a province at all. Though more than ever reluctant to accept such a position, he could not decline. Thus another brief chapter of his life is made by his proconsulship of Cilicia, together with some adjacent territory and the island of Cyprus (July, 51 B.C., to July, 50). Including some leisurely travel by way of Athens, this office involved an absence of more than a year and a half from Rome. If not altogether happy, he at least governed his province with conspicuous honesty and ability, gaining some military successes at a time when a Parthian invasion was a serious menace. A *supplicātiō* was voted him by the senate; but, in the hope of gaining the higher honor of a triumph, he did not enter the city upon his arrival, January 4th, 49 B.C.

Civil War; Marcellus

92. Unfortunately his return coincided exactly with the outbreak of civil war. On the first of January the senate had rejected proposals made by Cæsar, and summoned him to give up his command by a given date. Matters moved so rapidly that on the seventh the senate resorted to its most extreme measure, the *senātūs cōnsultum ultimum* (§ 35), declaring martial law, to be administered by the consuls, prætors, tribunes, and any proconsuls in the vicinity of the city, this last provision including Pompey and Cicero. Three days later Cæsar crossed the

Rubicon, the southern boundary of his province, and with this march to Ariminum the great civil war began.

By the seventeenth, alarm at the rapid advance of Cæsar's troops led Pompey to abandon Rome, and Cicero at once followed his example. Giving up the hope of making a stand, Pompey hastened down to Brundisium and wrote to Cicero to join him there. Cicero delayed, however, and a month later (the end of March) he met Cæsar at Formiæ. But his hopes of a reconciliation were dashed. Meanwhile Pompey had transported his army across to the opposite shore of the Adriatic; and early in June the two Ciceros with their two sons sailed away from Italy, to join the army of Pompey several months later.

93. Cæsar promptly carried the war into Spain, and there defeated Pompey's generals. Early in January he followed Pompey across the Adriatic, to begin the campaign which ended in the rout at Pharsalus, 48 B.C. Pompey fled to Egypt, only to be murdered as he landed. Cicero, detained by illness, had not been present at the battle, but was urged by Cato to accept the chief command. He declined, however, and, returning to Italy, spent nearly a year unhappily at Brundisium, weighed down by personal and family anxieties as well. Finally Cæsar arrived, after his precarious campaign in Egypt. Cicero, now forgiven, was treated with such consideration that he could at last return to Rome and to his favorite villas, where he found consolation in writing on philosophy and oratory with tireless industry. After years of silence he spoke again in the senate in 46 B.C., thanking Cæsar for his clemency toward Marcellus. He also pleaded with Cæsar in behalf of Q. Ligarius, and in 45 B.C. for the Galatian prince Deiotarus.

Domestic Trials; Tullia's Death

94. War had brought its inevitable heritage of hard times, and in his long absence Cicero thought that his wife, Terentia, had mismanaged the family property. Estrangement led to

divorce in 46 B.C. In the same year Cicero married a young heiress, Publilia, who had been his ward. His beloved daughter, Tullia, who had been unhappy in her marriages, died at the Tusculan villa in February, 45 B.C., and this great sorrow led the broken-hearted father to seek complete seclusion. He even divorced his young wife, who had shown her jealousy of Tullia. Many prominent men wrote him letters of condolence, including Cæsar (from Spain), Brutus, and Servius Sulpicius, but his grief was not to be consoled by letters gracefully expressing the sympathy of his friends.

Cæsar Supreme; his Death; Antony

95. Cæsar's supremacy was now finally secured by his victory over the last of the republican forces in Africa, at Thapsus, in 46 B.C., and in Spain, at Munda, in 45 B.C. But his autocratic rule, enlightened and generally benevolent as it was, gave grave offense, especially to the optimates. Traditional hatred of tyrants favored the conspiracy formed by Brutus, Cassius, and the other "liberators." His assassination, however, on the fifteenth of March, 44 B.C., did not restore the republic; and those who with Cicero had applauded the deed of the tyrannicides soon found that Antony could be as much of a tyrant as the great dictator, and as much more dangerous as he was less intelligent. Nothing more had been accomplished than a change of masters, very much for the worse. The "liberators" had no practical plans, so that the riotous funeral of the popular hero was soon followed by their flight. The young grand-nephew of Cæsar, Octavius, by adoption his son and heir, stood ready to claim the inheritance in the face of all opposition. Antony was unwilling to resign his power, fortified by possession of the dictator's private papers and the funds.

BRUTUS

Defiance; Proscription; the End

96. Cicero in despair had started for Greece in July, but more hopeful news from Rome led him to turn back from the straits of Sicily. Arriving at Rome at the end of August, he delivered an oration against Antony—the First Philippic—on the second of September. Thus he found himself once more in the harness, as leader of the constitutional party; and the long conflict with Antony begins. It is the most honorable period of his entire career, for the unselfish course which he pursued with so much energy was one involving great personal danger. Antony defied the senate in attempting to take forcible possession of Cisalpine Gaul, the province he had assigned to himself. Hirtius and Pansa, the consuls, with Octavius, took the field against Antony, who was defeated before Mutina (Modena), in April, 43 B.C. But both consuls lost their lives; and Octavius, piqued that the command was not given to him, marched on Rome with his legions in August and forced his election to the consulship.

97. Three months later he formed the Second Triumvirate, with Antony and Lepidus. They were duly elected by the *comitia tribūta* to this extraordinary magistracy for the term of five years, and at once revived the Sullan proscriptions, as a means of ridding themselves of many personal enemies and laying hands on their property. Most conspicuous on the list of more than two hundred senators thus proscribed was Cicero. With his brother, who was also included, Cicero planned to flee to Macedonia. But delay and irresolution promptly cost Quintus his life and prevented Marcus' escape. On the seventh of December, 43 B.C., while his servants were bearing the orator hastily along a shaded walk on his seaside estate at Formiæ, he was overtaken by the assassins,—a military tribune whom he had once defended and a centurion. Refusing to risk the lives of his slaves, he bravely offered his neck to the sword. By Antony's orders his head and right hand (or both hands) were exposed on the Rostra at Rome.

V. CICERO'S PLACE IN LITERATURE, WITH A SUMMARY OF HIS WORKS

98. Cicero holds a place all his own in the general history of literature. Deeper thinkers and more original writers were among his Greek models, but no one of them has exerted so uninterruptedly an influence comparable to that of Cicero. Gathering up the most tangible results of Greek labors, avoiding every extreme, while cultivating all that was best in thought and word, he made himself the teacher of the Roman world, and handed on a whole body of learning and culture to the Middle Ages and the Renaissance. One age has been most attracted by the content of his writings; another has admired him indirectly, through the works of the Church Fathers, who had themselves borrowed extensively from Cicero; another, most impressed by the form, has done its best to imitate his style. Directly or indirectly, through style or subject matter, or both, he has continued to influence every successive century. Since the Revival of Learning in the fifteenth century few eminent writers of prose in any of the leading languages of Europe have not been under some obligations to him. He has had his ardent admirers in every land, to whom he has been the master of those who speak or write. Some have gone to extremes in his praise, as did Voltaire. On the other hand, detractors have not been wanting, from Pollio, the patron of Virgil, to Mommsen. Such critics, if not themselves lacking in the sense of form, have often demanded what he did not pretend to give; or they could not separate the statesman of limited success from the creative artist in words,—an artist of the first order in his own proper sphere, as master of oratory and prose.

It was his mission, not to invent or originate, but to absorb the mature Hellenism and to present it in attractive, popular dress to his fellow countrymen. And such was his success in accomplishing this end that later ages also continued without interruption to receive his message. Thus he transmitted a highly

important part of ancient civilization to the medieval and modern world. Consequently he has been incessantly quoted, mentioned, or imitated in other literatures,—so much so that one risks frequent misunderstanding of modern authors if one has taken no pains to make his acquaintance.

99. The Greeks had fully developed the art of speaking,—an art which culminated in Demosthenes (384–322 B.C.). They wrote their prose also with the closest attention to its effect upon the ear. Thucydides, the historian, and Plato, the philosopher, were very great masters in the art of writing, each in his own way. But the extreme terseness of the one—his pent-up reservoirs of power—and the graceful flow and well-bred ease of the other (no less difficult of imitation) made it certain that few would ever be able to develop a living prose under their inspiration. In fact, the prose of modern Europe has been inspired much more by Latin models, just as in oratory the influence of Cicero has been much more widely felt than that of Demosthenes, for all his virile force.

Thus we read the orations, essays, letters, and other works of Cicero for the same purpose for which, in the other arts, we study the highest examples of creative talent,—to become familiar with the things which never cease to stimulate; and by such familiarity to train our taste to recognize and appreciate merit in expression, to know and condemn false standards.

Orations

100. No less than fifty-seven orations of Cicero still remain, while fragments of seventeen others have come down to us. Another group of thirty-one speeches are known merely by their titles. Of the fifty-seven extant orations the earliest, *pro Quinctio*, belongs to the year 81 B.C.; the latest, the fourteen Philippics, are of the years 44 and 43 B.C. The latter were aimed at Antony, and owed their name to the analogy of Demosthenes' speeches against Philip of Macedon. During the long

interval of nearly forty years he had spoken many times in the law courts, usually on the side of the defense. It was as an accuser, however, that he had won his first great triumph, in the successful prosecution of a corrupt provincial governor (70 B.C.; § 60). And an important place in the collection of extant orations belongs to the seven speeches against Verres. But he did not speak merely at the bar. As senator or magistrate, in the Curia or from the Rostra, he often debated questions of the day. Of such public orations we may mention, for example, the earliest,—that for the Manilian Law (*de Imperio Cn. Pompei*), 66 B.C.,—in which Cicero as prætor urged that the supreme command be given to Pompey in the war against Mithridates (§ 63). Most widely known are the four against Catiline,[1] delivered in the closing months of his consulship, and—by name, at least—the Philippics, although the latter find far fewer readers.

Rhetorical Works

101. That a great orator should prove his interest in the theory of his art by writing a series of works on rhetoric would seem quite what we should expect. Yet the strange fact remains that Cicero is the only master of the first rank whose precept and practice can be compared in detail.

Even before the date of his first extant speech he had written a youthful work on rhetorical invention (*de Inventione*, about 84 B.C.), of which two books were completed and have been preserved.

His great work on oratory, however, is the *de Oratore*, in three books (55 B.C.),—a dialogue in form, with two of the best-known orators of Cicero's youth, L. Crassus and M. Antonius,

[1] We have, in a letter to Atticus, Cicero's own catalogue of speeches delivered by him during his consulship, including the *Catilinariae* in these words: "septima, quom (= cum) Catilīnam ēmīsī, octāva, quam habuī ad populum postrīdiē quam Catilīna profūgit, nōna in cōntiōne, quō diē Allobrogēs indicārunt, decima in senātū Nōnīs Decembribus" (*ad Att.* II, 1, 3).

as the leading speakers. By a skillful use of the dialogue, with its animation, its anecdotes, and its contrary opinions, Cicero has contrived to present his theory of oratory in an entertaining manner, not in the least suggestive of a textbook. The first book, besides furnishing a general introduction, deals with the education of the orator,—a matter in which Cicero demanded the widest range and highest possible standard. The second and third books handle the subject proper, under the five traditional heads: invention; arrangement, or disposition; the uses of memory; expression, or style; and delivery (cp. § 2, note).

Another dialogue, the *Brutus*, written much later (46 B.C.), gives in one book a history of Roman oratory, with a preliminary sketch of the eloquence of the Greeks. Some two hundred Roman orators are mentioned, in most cases with a critical estimate of their worth.

The *Orator*, also dating from 46 B.C., has for its theme the ideal orator. A single book, like the *Brutus*, it is less methodical in treatment than the *de Oratore*, covering much of the same ground, with the one intent to show what Cicero himself regarded as the ideal toward which the orator should press forward.

Three minor works in this field remain to be mentioned: (1) a kind of rhetorical catechism, called *Partitiones Oratoriae*; (2) *Topica*, on the sources from which the orator draws his arguments; (3) a preface to lost translations he had made of two very celebrated Greek orations, those of Demosthenes and Æschines *On the Crown*. This preface is called *de Optimo Genere Oratorum*.

Philosophical Works

102. Cicero's philosophical works cover a wide range, including even political speculation, after the manner of the philosophers of Greece. Popular essays on such subjects as old age or friendship stand at one end of the series; the various

theories of the highest good (*summum bonum*) or the theory of knowledge, at the other. All show large obligations to Greek sources, and taken together they give us our most complete idea of the intellectual life as it was then lived in the cultivated circles of Greece and Rome. The philosophical works are as follows:

De Re Publica, six books on the state, inspired by Plato's *Republic*, and published in 51 B.C. While Plato constructed an ideal state, the original of many later utopias, Cicero found his practical ideal in the Roman constitution, as combining in judicious proportions the leading features of the three forms of government—monarchy, aristocracy, and democracy. The work is a dialogue, imagined to have taken place in 129 B.C., between the younger Scipio Africanus and his friends. Only the last few pages, containing the much-admired Dream of Scipio, and other short fragments were known to modern readers until 1822, when nearly a third of the entire work was discovered in the Vatican library.

De Legibus, also suggested by a work of Plato (his *Laws*). This dialogue was never finished, and three books only have survived. In subject matter it is closely related to the *Republic* of Cicero. The graceful Platonic introductions to the first two books are of most interest to the general reader.

These two works were written by Cicero in his prime; all the remaining works in this class were written after he retired from public life, during the years 46–44 B.C.

De Finibus Bonorum et Malorum (commonly cited as *de Finibus*), a treatise on the practical question of the *summum bonum*, or ethical ideal, and its opposite. The work consists of three distinct dialogues in five books.

Academica, the most difficult of Cicero's writings, an abstruse discussion of the theory of knowledge, in dialogue form. It went through a process of revision at the author's hands, and appeared in a second recension, containing four books. In this

revised form we have part of the first book, but the second half of the work is preserved in its first form.

Tusculanae Disputationes, so named from the scene of the dialogues, the Tusculan villa of Cicero. The five books successively treat of these topics: (1) death is no evil, no matter what one's belief as to immortality; (2) bodily pain; (3) mental distress; (4) the passions; (5) virtue is in itself sufficient for the happy life. The philosophy is not deep, but well suited to the cultivated man of the world, and the *Tusculan Disputations* have always been among the most popular and readable of his works.

De Natura Deorum, also in dialogue form, in three books, contrasting the views held in regard to the gods by the different schools of philosophy,—Epicurean, Stoic, and Academic.

Cato Maior, or *de Senectute*, a popular essay on old age, in the form of a dialogue, with old Cato the Censor as the chief speaker.

De Divinatione, a dialogue in two books on augury and other forms of divination, thus closely linked with the theme of *de Natura Deorum*.

Laelius, or *de Amicitia*, another essay in dialogue form, dealing with friendship. The principal speaker is Lælius, the bosom friend of the younger Scipio.

De Officiis, three books addressed to his son Marcus, and dealing with duty, cases of conscience, honor, policy, etc., the four cardinal virtues, and the rest. Based on Stoic teaching, it represents Roman practical wisdom as well.

Minor works: *Paradoxa*, stating the six paradoxes of the Stoics; *Timaeus*, freely translated from the most obscure of the Platonic dialogues; *de Fato*, attacking the Stoic view of Fate.

Fragments of lost works, including two which were widely read: *Hortensius*, a general introduction to philosophy, commending the subject to Roman readers,—a work which made a deep impression upon such a man as St. Augustine; and *Consolatio*, written in his deepest grief for the death of his daughter Tullia, and chiefly to comfort his own sorrowing heart (§ 94).

Verse

103. Like many other writers of highly finished prose, Cicero wrote verse as well, especially in his younger days. Though lacking in poetic inspiration, his sense of form enabled him to produce polished verses, which real bards, such as Lucretius, thought worthy of their study and imitation. In his youth he translated a Greek astronomical poem of Aratus, the *Phaenomena*, into Latin hexameters. But his later efforts in verse, especially the epics on his consulship and on his times (each in three books), brought him few friends and many carping critics, chiefly because of self-praise and a few lines which readily lent themselves to ridicule. Several hundred of his verses have been preserved, mostly from the *Phaenomena*. He wrote Greek verse as well.

Letters

104. For the reader of today no works of Cicero are so interesting as his Letters, none more valuable. Of these he wrote a vast number, some carefully finished, when formal relations with his correspondent required, but most of them delightfully free and unconstrained, especially when he wrote to his family, to Atticus, or to other intimates. The familiar letters thus give us our best idea of the Roman of the period, when he had put off the cumbrous toga and felt himself really at home, jotting down whatever came into his head, and that in the simple, unaffected style of well-bred conversation.

More than nine hundred letters have been preserved in the extant collections, including ninety letters from Cicero's friends. They range in date from 68 B.C., five years before his consulship, down to within five months of his death. Collected and arranged chiefly by his faithful secretary, Tiro, and by Atticus, himself a publisher, they were given to the world sometime after Cicero's death, with the possible exception of a book of letters of recommendation (*Ep.* XIII), perhaps published in 44 B.C. Unfortu-

nately for us, these editors did not include any of their own replies. The letters which have come down to us form two large and two small collections: (1) *ad Atticum*, in sixteen books; (2) *Epistulae* in general (often called *ad Familiares* in modern times), also in sixteen books; (3) *ad Quintum Fratrem*, three books; (4) *ad M. Brutum*, two books.

In these letters and the replies, where they have been preserved, we have a most valuable source for the history of the period—a storehouse of information about life in Cicero's day, with many side lights on his personal character, its frequent changes of feeling, its sensitiveness to the passing moment.

Reading Cicero's letters is not unlike dipping into the yellowed newspapers of a former day covering some period of extraordinary interest. We seem to be in the midst of the scenes themselves. Events live for us again, with all the currents and countercurrents of feeling,—joy, anxiety, or depression. They are human documents of the highest value and interest, even to those who are not specialists in Roman history.

VI. BRIEF BIBLIOGRAPHY

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Note. In the difficult problem of the date of the First Oration against Catiline we have been unable to agree with Hardy, Ed. Meyer, Gelzer (Pauly-Wissowa, the article on Catiline), and Franklin H. Potter (*Classical Journal*, XXI, 164 ff.) that this speech was delivered on the 7th of November. This had been the view of Drumann (1841; abandoned by his reviser, Groebe, 1912), as also of Boissier. But it involves the supposition that Cicero's text should not be reckoned our chief authority, and has led to an interpretation of §§ 1 and 8 which in our judgment cannot possibly be defended. As two nights are plainly distinguished at § 9 f., the backward reference in § 15 must be to the earlier of the two, the 6th of November. Hence we can only say that Cicero himself points to the 8th as the date of this oration. The late Rice Holmes accepted the 8th (op. cit. I, 461 ff., with full discussion of the question).

ORATIONS OF CICERO

WITH A SELECTION FROM HIS LETTERS

TEMPLE OF JUPITER STATOR (RIGHT)

M. TVLLI CICERONIS
ORATIO QVA L. CATILINAM EMISIT
IN SENATV HABITA

Catiline, though his plans are known to all, dares to appear in the senate. Failure of the consuls

QVŌ ūsque tandem abūtēre, Catilīna, patientiā 1
nostrā? quam diū etiam furor iste tuus nōs
ēlūdet? quem ad fīnem sēsē effrēnāta iactābit
audācia? Nihilne tē nocturnum praesidium Palātī, nihil
urbis vigiliae, nihil timor populī, nihil concursus bonōrum 5
omnium, nihil hic mūnītissimus habendī senātūs locus,
nihil hōrum ōra voltūsque mōvērunt? Patēre tua cōnsilia
nōn sentīs, cōnstrictam iam hōrum omnium scientiā tenērī
coniūrātiōnem tuam nōn vidēs? quid proximā, quid super-
iōre nocte ēgerīs, ubi fuerīs, quōs convocāverīs, quid cōn- 10
silī cēperīs quem nostrum ignōrāre arbitrāris? Ō tempora, 2
ō mōrēs! senātus haec intellegit, cōnsul videt; hic tamen
vīvit. Vīvit? immō vērō etiam in senātum venit, fit pūblicī
cōnsilī particeps, notat et dēsignat oculīs ad caedem ūnum
quemque nostrum. Nōs autem fortēs virī satis facere reī 15
pūblicae vidēmur, sī istīus furōrem ac tēla vītāmus. Ad
mortem tē, Catilīna, dūcī iussū cōnsulis iam prīdem opor-
tēbat, in tē cōnferrī pestem quam tū in nōs omnīs iam diū
māchināris. An vērō vir amplissimus, P. Scīpiō, pontifex 3
maximus, Ti. Gracchum mediocriter labefactantem statum 20

reī pūblicae prīvātus interfēcit: Catilīnam orbem terrae caede atque incendiīs vāstāre cupientem nōs cōnsulēs perferēmus? Nam illa nimis antīqua praetereō, quod C. Servīlius Ahāla Sp. Maelium novīs rēbus studentem manū suā occīdit. Fuit, fuit ista quondam in hāc rē pūblicā virtūs ut virī fortēs ācriōribus suppliciīs cīvem perniciōsum quam acerbissimum hostem coercērent. Habēmus senātūs cōnsultum in tē, Catilīna, vehemēns et grave; nōn deest reī pūblicae cōnsilium neque auctōritās huius ōrdinis: nōs, nōs, dīcō apertē, cōnsulēs dēsumus.

HEAD OF AHALA

Formerly treason was promptly punished. Reasons for delay on Cicero's part

II. Dēcrēvit quondam senātus utī L. Opīmius cōnsul vidēret nē quid rēs pūblica dētrīmentī caperet: nox nūlla intercessit; interfectus est propter quāsdam sēditiōnum suspīciōnēs C. Gracchus, clārissimō patre, avō, maiōribus; occīsus est cum līberīs M. Fulvius cōnsulāris. Similī senātūs cōnsultō C. Mariō et L. Valeriō cōnsulibus est permissa rēs pūblica: num ūnum diem posteā L. Sāturnīnum tribūnum plēbis et C. Servīlium praetōrem mors ac reī pūblicae poena remorāta est? At vērō nōs vīcēsimum iam diem patimur hebēscere aciem hōrum auctōritātis. Habēmus enim eius modī senātūs cōnsultum, vērum inclūsum in tabulīs, tamquam in vāgīnā reconditum, quō ex senātūs cōnsultō cōnfestim tē interfectum esse, Catilīna, convēnit. Vīvis, et vīvis nōn ad dēpōnendam, sed ad cōnfīrmandam audāciam. Cupiō, patrēs cōnscrīptī, mē esse clēmentem, cupiō in tantīs reī pūblicae perīculīs nōn dissolūtum vidērī,

sed iam mē ipse inertiae nēquitiaeque condemnō. Castra sunt in Italiā contrā populum Rōmānum in Etrūriae faucibus conlocāta, crēscit in diēs singulōs hostium numerus; eōrum autem castrōrum imperātōrem ducemque hostium intrā moenia atque adeō in senātū vidētis, intestīnam aliquam cotīdiē perniciem reī pūblicae mōlientem. Sī tē iam, Catilīna, comprehendī, sī interficī iusserō, crēdō, erit verendum mihi nē nōn hoc potius omnēs bonī sērius ā mē quam quisquam crūdēlius factum esse dīcat. Vērum ego hoc quod iam prīdem factum esse oportuit certā dē causā nōndum addūcor ut faciam. Tum dēnique interficiēre, cum iam nēmō tam improbus, tam perditus, tam tuī similis invenīrī poterit quī id nōn iūre factum esse fateātur. Quam diū quisquam erit quī tē dēfendere audeat, vīvēs, et vīvēs ita ut nunc vīvis, multīs meīs et fīrmīs praesidiīs obsessus, nē commovēre tē contrā rem pūblicam possīs. Multōrum tē etiam oculī et aurēs nōn sentientem, sīcut adhūc fēcērunt, speculābuntur atque cūstōdient.

Catiline's secrets are fully known to the consul

III. Etenim quid est, Catilīna, quod iam amplius exspectēs, sī neque nox tenebrīs obscūrāre coetūs nefāriōs nec prīvāta domus parietibus continēre vōcēs coniūrātiōnis tuae potest, sī inlūstrantur, sī ērumpunt omnia? Mūtā iam istam mentem, mihi crēde, oblīvīscere caedis atque incendiōrum. Tenēris undique; lūce sunt clāriōra nōbīs tua cōnsilia omnia, quae iam mēcum licet recognōscās. Meministīne mē ante diem XII Kalendās Novembrīs dīcere in senātū fore in armīs certō diē, quī diēs futūrus esset ante diem VI Kal. Novembrīs, C. Mānlium, audāciae satellitem atque administrum tuae? Num mē fefellit, Catilīna, nōn modo rēs tanta, tam atrōx tamque incrēdibilis,

vērum, id quod multō magis est admīrandum, diēs? Dīxī ego īdem in senātū caedem tē optimātium contulisse in ante diem v Kalendās Novembrīs, tum cum multī prīncipēs cīvitātis Rōmā nōn tam suī cōnservandī quam tuōrum cōnsiliōrum reprimendōrum causā profūgērunt. Num īnfitiārī potes tē illō ipsō diē meīs praesidiīs, meā dīligentiā circumclūsum commovēre tē contrā rem pūblicam nōn potuisse, cum tū discessū cēterōrum nostrā tamen quī remānsissēmus caede contentum tē esse dīcēbās? Quid? cum tē Praeneste Kalendīs ipsīs Novembribus occupātūrum nocturnō impetū esse cōnfīderēs, sēnsistīn illam colōniam meō iussū meīs praesidiīs, cūstōdiīs, vigiliīs esse mūnītam? Nihil agis, nihil mōlīris, nihil cōgitās quod *nōn* ego nōn modo audiam sed etiam videam plānēque sentiam.

A meeting of the conspirators, planning to kill Cicero

IV. Recognōsce tandem mēcum noctem illam superiōrem; iam intellegēs multō mē vigilāre ācrius ad salūtem quam tē ad perniciem reī pūblicae. Dīcō tē priōre nocte vēnisse inter falcāriōs—nōn agam obscūrē—in M. Laecae domum; convēnisse eōdem complūrīs eiusdem āmentiae scelerisque sociōs. Num negāre audēs? quid tacēs? Convincam, sī negās. Videō enim esse hīc in senātū quōsdam quī tēcum ūnā fuērunt. Ō dī immortālēs! ubinam gentium sumus? quam rem pūblicam habēmus? in quā urbe vīvimus? Hīc, hīc sunt in nostrō numerō, patrēs cōnscrīptī, in hōc orbis terrae sānctissimō gravissimōque cōnsiliō, quī dē nostrō omnium interitū, quī dē huius urbis atque adeō dē orbis terrārum exitiō cōgitent. Hōs ego videō cōnsul et dē rē pūblicā sententiam rogō, et quōs ferrō trucīdārī oportēbat, eōs nōndum vōce volnerō! Fuistī igitur apud Laecam illā nocte, Catilīna, distribuistī partīs Italiae,

statuistī quō quemque proficīscī placēret, dēlēgistī quōs Rōmae relinquerēs, quōs tēcum ēdūcerēs, discrīpsistī urbis partīs ad incendia, cōnfīrmāstī tē ipsum iam esse exitūrum, dīxistī paulum tibi esse etiam nunc morae, quod ego vīverem. Repertī sunt duo equitēs Rōmānī quī tē istā cūrā līberārent et sē illā ipsā nocte paulō ante lūcem mē in meō lectō interfectūrōs esse pollicērentur. Haec ego omnia vixdum etiam coetū vestrō dīmissō comperī; domum meam maiōribus praesidiīs mūnīvī atque fīrmāvī, exclūsī eōs quōs tū ad mē salūtātum māne mīserās, cum illī ipsī vēnissent quōs ego iam multīs ac summīs virīs ad mē id temporis ventūrōs esse praedīxeram.

Catiline urged to leave the city

V. Quae cum ita sint, Catilīna, perge quō coepistī: ēgredere aliquandō ex urbe; patent portae; proficīscere. Nimium diū tē imperātōrem tua illa Mānliāna castra dēsīderant. Ēdūc tēcum etiam omnīs tuōs, sī minus, quam plūrimōs; pūrgā urbem. Magnō mē metū līberāverīs, modo inter mē atque tē mūrus intersit. Nōbīscum versārī iam diūtius nōn potes; nōn feram, nōn patiar, nōn sinam. Magna dīs immortālibus habenda est atque huic ipsī Iovī Statōrī, antīquissimō cūstōdī huius urbis, grātia, quod hanc tam taetram, tam horribilem tamque īnfestam reī pūblicae pestem totiēns iam effūgimus. Nōn est saepius in ūnō homine summa salūs perīclitanda reī pūblicae. Quam diū mihi cōnsulī dēsignātō, Catilīna, īnsidiātus es, nōn pūblicō mē praesidiō, sed prīvātā dīligentiā dēfendī. Cum proximīs comitiīs cōnsulāribus mē cōnsulem in campō et competītōrēs tuōs interficere voluistī, compressī cōnātūs tuōs nefāriōs amīcōrum praesidiō et cōpiīs nūllō tumultū pūblicē concitātō; dēnique, quotiēnscumque mē petīstī, per mē

tibi obstitī, quamquam vidēbam perniciem meam cum
12 magnā calamitāte reī pūblicae esse coniūnctam. Nunc iam
apertē rem pūblicam ūniversam petis, templa deōrum im-
mortālium, tēcta urbis, vītam omnium cīvium, Italiam
5 tōtam ad exitium et vāstitātem vocās. Quā rē, quoniam id
quod est prīmum, et quod huius imperī disciplīnaeque
maiōrum proprium est, facere nōndum audeō, faciam id
quod est ad sevēritātem lēnius, ad commūnem salūtem
ūtilius. Nam sī tē interficī iusserō, residēbit in rē pūblicā
10 reliqua coniūrātōrum manus; sīn tū, quod tē iam dūdum
hortor, exierīs, exhauriētur ex urbe tuōrum comitum magna
13 et perniciōsa sentīna reī pūblicae. Quid est, Catilīna?
num dubitās id mē imperante facere quod iam tuā sponte
faciēbās? Exīre ex urbe iubet cōnsul hostem. Interrogās
15 mē, num in exsilium? Nōn iubeō, sed, sī mē cōnsulis,
suādeō.

A ruined man, as all know, why should he stay? His previous attempts

VI. Quid est enim, Catilīna, quod tē iam in hāc urbe
dēlectāre possit? in quā nēmō est extrā istam coniūrātiō-
nem perditōrum hominum quī tē nōn metuat, nēmō quī
20 nōn ōderit. Quae nota domesticae turpitūdinis nōn inūsta
vītae tuae est? quod prīvātārum rērum dēdecus nōn haeret
in fāmā? quae libīdō ab oculīs, quod facinus ā manibus
umquam tuīs, quod flāgitium ā tōtō corpore āfuit? cui tū
adulēscentulō quem corruptēlārum inlecebrīs inrētīssēs
25 nōn aut ad audāciam ferrum aut ad libīdinem facem prae-
14 tulistī? Quid vērō? nūper cum morte superiōris uxōris
novīs nūptiīs locum vacuēfēcissēs, nōnne etiam aliō incrē-
dibilī scelere hoc scelus cumulāvistī? quod ego praeter-
mittō et facile patior silērī, nē in hāc cīvitāte tantī facinoris

9°
11° Longitude East 13° from Greenwich
15°
17°
45°
43°
HELVETII
RAETIA
NORICUM
ALPES POENINAE
ALPES RAETICAE
L. Verbanus
L. Larius
Benacus L.
Tridentini
Comum
Mediolanum
Verona
Aquileia
Tergeste
VENETIA
HISTRIA
PANNONIA
GALLIA TRANSPADANA
Vercellae
Cremona
Mantua
Athesis R.
Patavium
Padus
Taurasia
(Augusta Taurinorum)
Placentia
Trebia R.
Parma
Mutina
Pola
LIBURNIA
LIGURIA
GALLIA CISPADANA
Genua
Bononia
Ravenna
Macra R.
Luna
Pistoria
Ariminum
Rubico R.
Pisaurum
Metaurus R.
SINUS LIGUSTICUS
Nicaea
Luca
Pisae
Arnus R.
Florentia
Facsulae
Ancona
Volaterrae
Arretium
Saena
ETRURIA
L. Trasimenus
Clusium
Perusia
UMBRIA
PICENUM
ILVA
Asculum
Volsinii
Spoletium
Narnia
L. Volsiniensis
Amiternum
Tarquinii
Soracte M.
Reate
CORSICA
Aleria
Urcinium
Caere
Veii
Tibur
Corfinium
Sulmo
L. Fucinus
Roma
Praeneste
MARE ADRIATICUM
DALMATIA

Olbia
SARDINIA
MARE
TYRRHENUM
Carales
Sinuessa
Neapolis
Cumae
AENARIA I.
Vesuvius M.
Pompeii
CAPREAE I.
CAMPANIA
Salernum
Paestum
Buxentum
Rotentia
Brundisium
Tarentum
CALABRIA
Rudiae
LUCANIA
Metapontum
Heraclea
Thuri
BRUTII
Croton
39°
LIPARAE IAE.
Mylae
Messana
Drepanum
Eryx
Panormus
Tyndaris
Locri
Epizephyrii
Rhegium
IONIUM
AEGATES IAE.
Segesta
Thermae
Entella
Aetna M.
Tauromenium
Lilybaeum
SICILIA
Selinus
Henna
Catana
Hippo Zarytus
Agrigentum
Leontini
Utica
Syracusae
SICULUM
37°
Gela
Hippo Regius
Carthage
Clupea
Camarina
COSSYRA
AFRICA
NUMIDIA
ITALIA
Scale of miles
0 20 40 80 120
W.H. FOUNTNEY CO., BOSTON
9°
11°
Longitude East
13°
from Greenwich
15°
17°

immānitās aut exstitisse aut nōn vindicāta esse videātur. Praetermittō ruīnās fortūnārum tuārum quās omnīs proximīs Īdibus tibi impendēre sentiēs: ad illa veniō quae nōn ad prīvātam ignōminiam vitiōrum tuōrum, nōn ad domesticam tuam difficultātem ac turpitūdinem, sed ad summam rem pūblicam atque ad omnium nostrum vītam salūtemque pertinent. Potestne tibi haec lūx, Catilīna, aut huius caelī spīritus esse iūcundus, cum sciās esse hōrum nēminem quī nesciat tē prīdiē Kalendās Iānuāriās Lepidō et Tullō cōnsulibus stetisse in comitiō cum tēlō, manum cōnsulum et prīncipum cīvitātis interficiendōrum causā parāvisse; scelerī ac furōrī tuō nōn mentem aliquam aut timōrem tuum sed Fortūnam populī Rōmānī obstitisse? Ac iam illa omittō—neque enim sunt aut obscūra aut nōn multa commissa posteā—quotiēns tū mē dēsignātum, quotiēns vērō cōnsulem interficere cōnātus es! quot ego tuās petītiōnēs ita coniectās ut vītārī posse nōn vidērentur parvā quādam dēclīnātiōne et, ut aiunt, corpore effūgī! Nihil agis, nihil adsequeris, neque tamen cōnārī ac velle dēsistis. Quotiēns iam tibi extorta est ista sīca dē manibus, quotiēns excidit cāsū aliquō et ēlāpsa est! Quae quidem quibus abs tē initiāta sacrīs ac dēvōta sit nesciō, quod eam necesse putās esse in cōnsulis corpore dēfīgere.

He has every evidence that all hate and fear him. Why not leave?

VII. Nunc vērō quae tua est ista vīta? Sīc enim iam tēcum loquar, nōn ut odiō permōtus esse videar, quō dēbeō, sed ut misericordiā, quae tibi nūlla dēbētur. Vēnistī paulō ante in senātum: quis tē ex hāc tantā frequentiā, tot ex tuīs amīcīs ac necessāriīs salūtāvit? Sī hoc post hominum memoriam contigit nēminī, vōcis exspectās contumēliam,

cum sīs gravissimō iūdiciō taciturnitātis oppressus? Quid? quod adventū tuō ista subsellia vacuēfacta sunt, quod omnēs cōnsulārēs quī tibi persaepe ad caedem cōnstitūtī fuērunt, simul atque adsēdistī, partem istam subselliōrum nūdam atque inānem relīquērunt, quō tandem animō tibi ferendum putās? Servī mehercule meī sī mē istō pactō metuerent ut tē metuunt omnēs cīvēs tuī, domum meam relinquendam putārem: tū tibi urbem nōn arbitrāris? et sī mē meīs cīvibus iniūriā suspectum tam graviter atque offēnsum vidērem, carēre mē aspectū cīvium quam īnfestīs omnium oculīs cōnspicī māllem: tū, cum cōnscientiā scelerum tuōrum agnōscās odium omnium iūstum et iam diū tibi dēbitum, dubitās quōrum mentīs sēnsūsque volnerās, eōrum aspectum praesentiamque vītāre? Sī tē parentēs timērent atque ōdissent tuī neque eōs ūllā ratiōne plācāre possēs, ut opīnor, ab eōrum oculīs aliquō concēderēs. Nunc tē patria, quae commūnis est parēns omnium nostrum, ōdit ac metuit et iam diū nihil tē iūdicat nisi dē parricīdiō suō cōgitāre: huius tū neque auctōritātem verēbere nec iūdicium sequēre nec vim pertimēscēs? Quae tēcum, Catilīna, sīc agit et quōdam modō tacita loquitur: 'Nūllum iam aliquot annīs facinus exstitit nisi per tē, nūllum flāgitium sine tē; tibi ūnī multōrum cīvium necēs, tibi vexātiō dīreptiōque sociōrum impūnīta fuit ac lībera; tū nōn sōlum ad neglegendās lēgēs et quaestiōnēs vērum etiam ad ēvertendās perfringendāsque valuistī. Superiōra illa, quamquam ferenda nōn fuērunt, tamen ut potuī tulī; nunc vērō mē tōtam esse in metū propter ūnum tē, quicquid increpuerit, Catilīnam timērī, nūllum vidērī contrā mē cōnsilium inīrī posse quod ā tuō scelere abhorreat, nōn est ferendum. Quam ob rem discēde atque hunc mihi timōrem ēripe; sī est vērus, nē opprimar, sīn falsus, ut tandem aliquandō timēre dēsinam.'

VIII. Haec sī tēcum, ut dīxī, patria loquātur, nōnne impe- 19
trāre dēbeat, etiam sī vim adhibēre nōn possit? Quid
quod tū tē in cūstōdiam dedistī, quod vītandae suspīciōnis
causā ad M'. Lepidum tē habitāre velle dīxistī? Ā quō
nōn receptus etiam ad mē venīre ausus es, atque ut domī 5
meae tē adservārem rogāstī. Cum ā mē quoque id respōn-
sum tulissēs, mē nūllō modō posse īsdem parietibus tūtō
esse tēcum, quī magnō in perīculō essem quod īsdem
moenibus continērēmur, ad Q. Metellum praetōrem vēnistī.
A quō repudiātus ad sodālem tuum, virum optimum, 10
M. Metellum dēmigrāstī, quem tū vidēlicet et ad cūstōdien-
dum tē dīligentissimum et ad suspicandum sagācissimum et
ad vindicandum fortissimum fore putāstī. Sed quam longē
vidētur ā carcere atque ā vinculīs abesse dēbēre quī sē 14
ipse iam dignum cūstōdiā iūdicārit? Quae cum ita sint, 20
Catilīna, dubitās, sī ēmorī aequō animō nōn potes, abīre
in aliquās terrās et vītam istam multīs suppliciīs iūstīs
dēbitīsque ēreptam fugae sōlitūdinīque mandāre?

No vote is needed to show the senate's assent. Their silence is eloquent

'Refer' inquis 'ad senātum'; id enim postulās et, sī hic
ōrdō placēre sibi dēcrēverit tē īre in exsilium, obtemperā- 20
tūrum tē esse dīcis. Nōn referam, id quod abhorret ā meīs
mōribus, et tamen faciam ut intellegās quid hī dē tē
sentiant. Ēgredere ex urbe, Catilīna, līberā rem pūblicam
metū, in exsilium, sī hanc vōcem exspectās, proficīscere.—
Quid est? ecquid attendis, ecquid animadvertis hōrum 25
silentium? Patiuntur, tacent. Quid exspectās auctōritātem
loquentium, quōrum voluntātem tacitōrum perspicis? At 2
sī hoc idem huic adulēscentī optimō P. Sēstiō, sī fortissimō
virō M. Mārcellō dīxissem, iam mihi cōnsulī hōc ipsō in

templō senātus iūre optimō vim et manūs intulisset. Dē tē autem, Catilīna, cum quiēscunt, probant, cum patiuntur, dēcernunt, cum tacent, clāmant, neque hī sōlum quōrum tibi auctōritās est vidēlicet cāra, vīta vīlissima, sed etiam illī equitēs Rōmānī, honestissimī atque optimī virī, cēterīque fortissimī cīvēs quī circumstant senātum, quōrum tū et frequentiam vidēre et studia perspicere et vōcēs paulō ante exaudīre potuistī. Quōrum ego vix abs tē iam diū manūs ac tēla contineō, eōsdem facile addūcam ut tē haec quae vāstāre iam prīdem studēs relinquentem ūsque ad portās prōsequantur.

He may go into exile, or join Manlius and his army

IX. Quamquam quid loquor? tē ut ūlla rēs frangat, tū ut umquam tē corrigās, tū ut ūllam fugam meditēre, tū ut ūllum exsilium cōgitēs? Vtinam tibi istam mentem dī immortālēs duint! tametsī videō, sī meā vōce perterritus īre in exsilium animum indūxerīs, quanta tempestās invidiae nōbīs, sī minus in praesēns tempus recentī memoriā scelerum tuōrum, at in posteritātem impendeat. Sed est tantī, dum modo tua ista sit prīvāta calamitās et ā reī pūblicae perīculīs sēiungātur. Sed tū ut vitiīs tuīs commoveāre, ut lēgum poenās pertimēscās, ut temporibus reī pūblicae cēdās nōn est postulandum. Neque enim is es, Catilīna, ut tē aut pudor ā turpitūdine aut metus ā perīculō aut ratiō ā furōre revocārit. Quam ob rem, ut saepe iam dīxī, profīcīscere ac, sī mihi inimīcō, ut praedicās, tuō cōnflāre vīs invidiam, rēctā perge in exsilium; vix feram sermōnēs hominum, sī id fēceris; vix mōlem istīus invidiae, sī in exsilium iussū cōnsulis īverīs, sustinēbō. Sīn autem servīre meae laudī et glōriae māvīs, ēgredere cum importūnā scelerātōrum manū, cōnfer tē ad Mānlium, concitā perditōs

cīvīs, sēcerne tē ā bonīs, īnfer patriae bellum, exsultā impiō latrōciniō, ut ā mē nōn ēiectus ad aliēnōs, sed invītātus ad tuōs īsse videāris.

All preparations have been made, and old habits fit him for violence

Quamquam quid ego tē invītem, ā quō iam sciam esse praemissōs quī tibi ad Forum Aurēlium praestōlārentur armātī, cui sciam pactam et cōnstitūtam cum Mānliō diem, ā quō etiam aquilam illam argenteam quam tibi ac tuīs omnibus cōnfīdō perniciōsam ac fūnestam futūram, cui domī tuae sacrārium scelerum cōnstitūtum fuit, sciam esse praemissam? Tū ut illā carēre diūtius possīs, quam venerārī ad caedem proficīscēns solēbās, ā cuius altāribus saepe istam impiam dexteram ad necem cīvium trānstulistī? X. Ībis tandem aliquandō quō tē iam prīdem tua ista cupiditās effrēnāta ac furiōsa rapiēbat; neque enim tibi haec rēs adfert dolōrem, sed quandam incrēdibilem voluptātem. Ad hanc tē āmentiam nātūra peperit, voluntās exercuit, fortūna servāvit. Numquam tū nōn modo ōtium sed nē bellum quidem nisi nefārium concupīstī. Nactus es ex perditīs atque ab omnī nōn modo fortūnā vērum etiam spē dērelictīs cōnflātam improbōrum manum. Hīc tū quā laetitiā perfruēre, quibus gaudiīs exsultābis, quantā in voluptāte bacchābere, cum in tantō numerō tuōrum neque audiēs virum bonum quemquam neque vidēbis! Ad

THE STANDARD OF A LEGION

huius vītae studium meditātī illī sunt quī feruntur labōrēs tuī, iacēre humī nōn sōlum ad obsidendum stuprum vērum etiam ad facinus obeundum, vigilāre nōn sōlum īnsidiantem somnō marītōrum vērum etiam bonīs ōtiōsōrum. Habēs ubi ostentēs tuam illam praeclāram patientiam famis, frīgoris, inopiae rērum omnium, quibus tē brevī tempore cōnfectum esse sentiēs. Tantum prōfēcī, cum tē ā cōnsulātū reppulī, ut exsul potius temptāre quam cōnsul vexāre rem pūblicam possēs, atque ut id quod esset ā tē scelerātē susceptum latrōcinium potius quam bellum nōminārētur.

There may be protest, but Cicero can defend his course in allowing the traitor to leave

XI. Nunc, ut ā mē, patrēs cōnscrīptī, quandam prope iūstam patriae querimōniam dētester ac dēprecer, percipite, quaesō, dīligenter quae dīcam, et ea penitus animīs vestrīs mentibusque mandāte. Etenim sī mēcum patria, quae mihi vītā meā multō est cārior, sī cūncta Italia, sī omnis rēs pūblica loquātur: 'M. Tullī, quid agis? Tūne eum quem esse hostem comperistī, quem ducem bellī futūrum vidēs, quem exspectārī imperātōrem in castrīs hostium sentīs, auctōrem sceleris, prīncipem coniūrātiōnis, ēvocātōrem servōrum et cīvium perditōrum, exīre patiēre, ut abs tē nōn ēmissus ex urbe, sed immissus in urbem esse videātur? Nōnne hunc in vincla dūcī, nōn ad mortem rapī, nōn summō suppliciō mactārī imperābis? Quid tandem tē impedit? mōsne maiōrum? At persaepe etiam prīvātī in hāc rē pūblicā perniciōsōs cīvīs morte multārunt. An lēgēs quae dē cīvium Rōmānōrum suppliciō rogātae sunt? At numquam in hāc urbe quī ā rē pūblicā dēfēcērunt cīvium iūra tenuērunt. An invidiam posteritātis timēs? Praeclāram vērō populō Rōmānō refers grātiam, quī tē, homi-

nem per tē cognitum, nūllā commendātiōne maiōrum, tam mātūrē ad summum imperium per omnīs honōrum gradūs extulit, sī propter invidiam aut alicuius perīculī metum salūtem cīvium tuōrum neglegis. Sed sī quis est invidiae metus, nōn est vehementius sevēritātis ac fortitūdinis invidia quam inertiae ac nēquitiae pertimēscenda. An, cum bellō vāstābitur Italia, vexābuntur urbēs, tēcta ārdēbunt, tum tē nōn exīstimās invidiae incendiō cōnflagrātūrum?' XII. Hīs ego sānctissimīs reī pūblicae vōcibus et eōrum hominum quī hoc idem sentiunt mentibus pauca respondēbō. Ego, sī hoc optimum factū iūdicārem, patrēs cōnscrīptī, Catilīnam morte multārī, ūnīus ūsūram hōrae gladiātōrī istī ad vīvendum nōn dedissem. Etenim sī summī virī et clārissimī cīvēs Sāturnīnī et Gracchōrum et Flaccī et superiōrum complūrium sanguine nōn modo sē nōn contāminā[…]

Better that Catiline depart,—clear proof of conspiracy; the rest also should go

Quamquam nōn nūllī sunt in hōc ōrdine quī aut ea quae imminent nōn videant aut ea quae vident dissimulent; quī spem Catilīnae mollibus sententiīs aluērunt coniūrātiōnemque nāscentem nōn crēdendō conrōborāvērunt; quōrum auctōritāte multī nōn sōlum improbī vērum etiam imperītī, sī in hunc animadvertissem, crūdēliter et rēgiē factum esse dīcerent. Nunc intellegō, sī iste, quō intendit, in Mānliāna castra pervēnerit, nēminem tam stultum fore quī nōn videat coniūrātiōnem esse factam, nēminem tam impro-

bum quī nōn fateātur. Hōc autem ūnō interfectō intellegō hanc reī pūblicae pestem paulisper reprimī, nōn in perpetuum comprimī posse. Quod sī sēsē ēiēcerit sēcumque suōs ēdūxerit et eōdem cēterōs undique conlēctōs naufragōs adgregārit, exstinguētur atque dēlēbitur nōn modo haec

SITE OF THE TEMPLE OF JUPITER STATOR

tam adulta reī pūblicae pestis vērum etiam stirps ac sēmen malōrum omnium. XIII. Etenim iam diū, patrēs cōnscrīptī, in hīs perīculīs coniūrātiōnis īnsidiīsque versāmur, sed nesciō quō pactō omnium scelerum ac veteris furōris et audāciae mātūritās in nostrī cōnsulātūs tempus ērūpit. Hōc sī ex tantō latrōciniō iste ūnus tollētur, vidēbimur fortasse ad breve quoddam tempus cūrā et metū esse relevātī, perīculum autem residēbit et erit inclūsum penitus in vēnīs atque in vīsceribus reī pūblicae. Vt saepe hominēs

aegrī morbō gravī, cum aestū febrīque iactantur, sī aquam gelidam bibērunt, prīmō relevārī videntur, deinde multō gravius vehementiusque adflīctantur, sīc hic morbus quī est in rē pūblicā relevātus istīus poenā vehementius reliquīs vīvīs ingravēscet. Quā rē sēcēdant improbī, sēcernant sē ā bonīs, ūnum in locum congregentur, mūrō dēnique, quod saepe iam dīxī, sēcernantur ā nōbīs; dēsinant īnsidiārī domī suae cōnsulī, circumstāre tribūnal praetōris urbānī, obsidēre cum gladiīs cūriam, malleolōs et facēs ad īnflammandam urbem comparāre; sit dēnique īnscrīptum in fronte ūnīus cuiusque quid dē rē pūblicā sentiat. Polliceor hoc vōbīs, patrēs cōnscrīptī, tantam in nōbīs cōnsulibus fore dīligentiam, tantam in vōbīs auctōritātem, tantam in equitibus Rōmānīs virtūtem, tantam in omnibus bonīs cōnsēnsiōnem ut Catilīnae profectiōne omnia patefacta, inlūstrāta, oppressa, vindicāta esse videātis. 4 32 10 15

He may plunge into civil war, but Jupiter will defend and punish

Hīsce ōminibus, Catilīna, cum summā reī pūblicae salūte, cum tuā peste ac perniciē cumque eōrum exitiō quī sē tēcum omnī scelere parricīdiōque iūnxērunt, proficīscere ad impium bellum ac nefārium. Tū, Iuppiter, quī īsdem quibus haec urbs auspiciīs ā Rōmulō es cōnstitūtus, quem Statōrem huius urbis atque imperī vērē nōmināmus, hunc et huius sociōs ā tuīs cēterīsque templīs, ā tēctīs urbis ac moenibus, ā vītā fortūnīsque cīvium omnium arcēbis et hominēs bonōrum inimīcōs, hostīs patriae, latrōnēs Italiae scelerum foedere inter sē ac nefāriā societāte coniūnctōs aeternīs suppliciīs vīvōs mortuōsque mactābis. 33 20 25

Photograph by Alinari Brothers

THE FORUM FROM S. FRANCESCA ROMANA

M. TVLLI CICERONIS
IN L. CATILINAM ORATIO SECVNDA

HABITA AD POPVLVM

Catiline has departed,—a relief, even a victory, for us; a disappointment for him

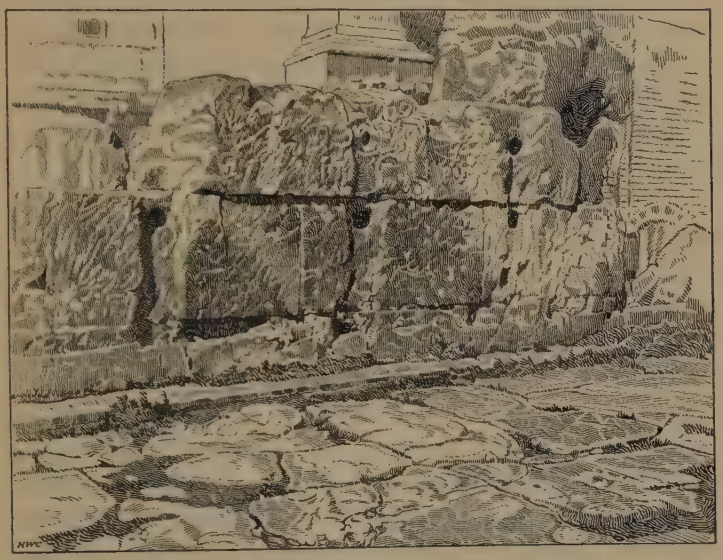
TANDEM aliquandō, Quirītēs, L. Catilīnam, furen- 1
tem audāciā, scelus anhēlantem, pestem patriae
nefāriē mōlientem, vōbīs atque huic urbī ferrō flam-
māque minitantem ex urbe vel ēiēcimus vel ēmīsimus vel
ipsum ēgredientem verbīs prōsecūtī sumus. Abiit, excessit, 5
ēvāsit, ērūpit. Nūlla iam perniciēs ā mōnstrō illō atque
prōdigiō moenibus ipsīs intrā moenia comparābitur. Atque
hunc quidem ūnum huius bellī domesticī ducem sine contrō-
versiā vīcimus. Nōn enim iam inter latera nostra sīca illa
versābitur, nōn in campō, nōn in forō, nōn in cūriā, nōn 10
dēnique intrā domesticōs parietēs pertimēscēmus. Locō
ille mōtus est, cum est ex urbe dēpulsus. Palam iam cum
hoste nūllō impediente bellum iūstum gerēmus. Sine dubiō
perdidimus hominem magnificēque vīcimus, cum illum ex 14
occultīs īnsidiīs in apertum latrōcinium coniēcimus. Quod 2
vērō nōn cruentum mūcrōnem, ut voluit, extulit, quod vīvīs
nōbīs ēgressus est, quod ei ferrum ē manibus extorsimus,
quod incolumīs cīvīs, quod stantem urbem relīquit, quantō
tandem illum maerōre esse adflictum et prōflīgātum pu-
tātis? Iacet ille nunc prōstrātus, Quirītēs, et sē percul- 20

sum atque abiectum esse sentit, et retorquet oculōs profectō saepe ad hanc urbem quam ē suīs faucibus ēreptam esse lūget; quae quidem mihi laetārī vidētur, quod tantam pestem ēvomuerit forāsque prōiēcerit.

With many still unconvinced, he could not receive his deserts here. All is clear now. Those left behind are more dangerous than his 'army.' But we know their plans

II. Ac sī quis est tālis quālīs esse omnīs oportēbat, quī in hōc ipsō in quō exsultat et triumphat ōrātiō mea mē vehementer accūset, quod tam capitālem hostem nōn comprehenderim potius quam ēmīserim, nōn est ista mea culpa, Quirītēs, sed temporum. Interfectum esse L. Catilīnam et gravissimō suppliciō adfectum iam prīdem oportēbat, idque ā mē et mōs maiōrum et huius imperī sevēritās et rēs pūblica postulābat. Sed quam multōs fuisse putātis quī quae ego dēferrem nōn crēderent, quam multōs quī propter stultitiam nōn putārent, quam multōs quī etiam dēfenderent, quam multōs quī propter improbitātem favērent? Ac sī illō sublātō dēpellī ā vōbīs omne perīculum iūdicārem, iam prīdem ego L. Catilīnam nōn modo invidiae meae vērum etiam vītae perīculō sustulissem. Sed cum vidērem, nē vōbīs quidem omnibus etiam tum rē probātā, sī illum, ut erat meritus, morte multāssem, fore ut eius sociōs invidiā oppressus persequī nōn possem, rem hūc dēdūxī ut tum palam pugnāre possētis cum hostem apertē vidērētis. Quem quidem ego hostem, Quirītēs, quam vehementer forīs esse timendum putem, licet hinc intellegātis, quod etiam illud molestē ferō quod ex urbe parum comitātus exierit. Vtinam ille omnīs sēcum suās cōpiās ēdūxisset! Tongilium mihi ēdūxit quem amāre in praetextā coeperat, Pūblicium et Minucium quōrum aes aliēnum contrāctum in popīnā

nūllum reī pūblicae mōtum adferre poterat: relīquit quōs virōs, quantō aere aliēnō, quam valentīs, quam nōbilīs! III. Itaque ego illum exercitum prae Gallicānīs legiōnibus et hōc dīlēctū quem in agrō Pīcēnō et Gallicō Q. Metellus habuit, et hīs cōpiīs quae ā nōbīs cotīdiē comparantur,



THE ROSTRA OF THE EMPIRE (BEFORE RESTORATION)

magnō opere contemnō, conlēctum ex senibus dēspērātīs, ex agrestī lūxuriā, ex rūsticīs dēcoctōribus, ex eīs quī vadimōnia dēserere quam illum exercitum māluērunt; quibus ego nōn modo sī aciem exercitūs nostrī, vērum etiam sī ēdictum praetōris ostenderō, concident. Hōs quōs videō volitāre in forō, quōs stāre ad cūriam, quōs etiam in senātum venīre, quī nitent unguentīs, quī fulgent purpurā, māllem sēcum suōs mīlitēs ēdūxisset: quī sī hīc permanent,

mementōte nōn tam exercitum illum esse nōbīs quam hōs quī exercitum dēseruērunt pertimēscendōs. Atque hōc etiam sunt timendī magis quod quid cōgitent mē scīre sentiunt neque tamen permoventur. Videō cui sit Āpūlia attribūta, quis habeat Etrūriam, quis agrum Pīcēnum, quis Gallicum, quis sibi hās urbānās īnsidiās caedis atque incendiōrum dēpoposcerit. Omnia superiōris noctis cōnsilia ad mē perlāta esse sentiunt; patefēcī in senātū hesternō diē; Catilīna ipse pertimuit, profūgit: hī quid exspectant? Nē illī vehementer errant, sī illam meam prīstinam lēnitātem perpetuam spērant futūram.

Let them go. We are rid of Catiline, with all his depravity. Let his companions go too, or meet what they deserve, if they do not keep the peace

IV. Quod exspectāvī iam sum adsecūtus, ut vōs omnēs factam esse apertē coniūrātiōnem contrā rem pūblicam vidērētis; nisi vērō sī quis est quī Catilīnae similīs cum Catilīnā sentīre nōn putet. Nōn est iam lēnitātī locus; sevēritātem rēs ipsa flāgitat. Ūnum etiam nunc concēdam: exeant, proficīscantur, nē patiantur dēsīderiō suī Catilīnam miserum tābēscere. Dēmōnstrābō iter: Aurēliā viā profectus est; sī accelerāre volent, ad vesperam cōnsequentur. Ō fortūnātam rem pūblicam, sī quidem hanc sentīnam urbis ēiēcerit! Ūnō mehercule Catilīnā exhaustō levāta mihi et recreāta rēs pūblica vidētur. Quid enim malī aut sceleris fingī aut cōgitārī potest quod nōn ille concēperit? quis tōtā Italiā venēficus, quis gladiātor, quis latrō, quis sīcārius, quis parricīda, quis testāmentōrum subiector, quis circumscrīptor, quis gāneō, quis nepōs, quis adulter, quae mulier īnfāmis, quis corruptor iuventūtis, quis corruptus, quis perditus invenīrī potest quī sē cum Catilīnā nōn

familiārissimē vīxisse fateātur? quae caedēs per hōsce annōs sine illō facta est, quod nefārium stuprum nōn per illum? Iam vērō quae tanta umquam in ūllō iuventūtis 8
inlecebra fuit quanta in illō? quī aliōs ipse amābat turpissimē, aliōrum amōrī flāgitiōsissimē serviēbat, aliīs 5
frūctum libīdinum, aliīs mortem parentum nōn modo impellendō vērum etiam adiuvandō pollicēbātur. Nunc vērō quam subitō nōn sōlum ex urbe vērum etiam ex agrīs ingentem numerum perditōrum hominum conlēgerat! Nēmō nōn modo Rōmae sed nē ūllō quidem in angulō 10
tōtius Italiae oppressus aere aliēnō fuit quem nōn ad hoc incrēdibile sceleris foedus ascīverit. V. Atque ut eius 9
dīversa studia in dissimilī ratiōne perspicere possītis, nēmō est in lūdō gladiātōriō paulō ad facinus audācior quī sē nōn intimum Catilīnae esse fateātur, nēmō in scaenā levior 15
et nēquior quī sē nōn eiusdem prope sodālem fuisse commemoret. Atque īdem tamen stuprōrum et scelerum exercitātiōne adsuēfactus, frīgore et famē et sitī et vigiliīs perferendīs fortis ab istīs praedicābātur, cum industriae subsidia atque īnstrūmenta virtūtis in libīdine audāciāque 20
cōnsūmeret. Hunc vērō sī secūtī erunt suī comitēs, sī ex 10
urbe exierint dēspērātōrum hominum flāgitiōsī gregēs, ō nōs beātōs, ō rem pūblicam fortūnātam, ō praeclāram laudem cōnsulātūs meī! Nōn enim iam sunt mediocrēs hominum libīdinēs, nōn hūmānae et tolerandae audāciae; 25
nihil cōgitant nisi caedem, nisi incendia, nisi rapīnās. Patrimōnia sua profūdērunt, fortūnās suās obligāvērunt; rēs eōs iam prīdem, fidēs nūper dēficere coepit: eadem tamen illa quae erat in abundantiā libīdō permanet. Quod sī in vīnō et āleā cōmissātiōnēs sōlum et scorta quaererent, 30
essent illī quidem dēspērandī, sed tamen essent ferendī: hoc vērō quis ferre possit, inertīs hominēs fortissimīs virīs

īnsidiārī, stultissimōs prūdentissimīs, ēbriōs sōbriīs, dormientīs vigilantibus? quī mihi accubantēs in convīviīs, complexī mulierēs impudīcās, vīnō languidī, cōnfertī cibō, sertīs redimītī, unguentīs oblitī, dēbilitātī stuprīs ēructant sermōnibus suīs caedem bonōrum atque urbis incendia. Quibus ego cōnfīdō impendēre fātum aliquod, et poenam iam diū improbitātī, nēquitiae, scelerī, libīdinī dēbitam aut īnstāre iam plānē aut certē appropinquāre. Quōs sī meus cōnsulātus, quoniam sānāre nōn potest, sustulerit, nōn breve nesciō quod tempus sed multa saecula prōpāgārit reī pūblicae. Nūlla enim est nātiō quam pertimēscāmus, nūllus rēx quī bellum populō Rōmānō facere possit; omnia sunt externa ūnīus virtūte terrā marīque pācāta: domesticum bellum manet, intus īnsidiae sunt, intus inclūsum perīculum est, intus est hostis. Cum lūxuriā nōbīs, cum āmentiā, cum scelere certandum est. Huic ego mē bellō ducem profiteor, Quirītēs; suscipiō inimīcitiās hominum perditōrum; quae sānārī poterunt quācumque ratiōne sānābō, quae resecanda erunt nōn patiar ad perniciem cīvitātis manēre. Proinde aut exeant aut quiēscant aut, sī et in urbe et in eādem mente permanent, ea quae merentur exspectent.

Did I drive Catiline into exile? The scene in the senate yesterday. He means war, not exile

12 VI. At etiam sunt quī dīcant, Quirītēs, ā mē ēiectum esse Catilīnam; quod ego sī verbō adsequī possem, istōs ipsōs ēicerem quī haec loquuntur. Homō enim vidēlicet timidus aut etiam permodestus vōcem cōnsulis ferre nōn potuit; simul atque īre in exsilium iussus est, pāruit. Quīn hesternō diē, cum domī meae paene interfectus essem, senātum in aedem Iovis Statōris convocāvī, rem

omnem ad patrēs cōnscrīptōs dētulī. Quō cum Catilīna vēnisset, quis eum senātor appellāvit, quis salūtāvit, quis dēnique ita aspexit ut perditum cīvem ac nōn potius ut importūnissimum hostem? Quīn etiam prīncipēs eius ōrdinis partem illam subselliōrum ad quam ille accesserat nūdam atque inānem relīquērunt. Hīc ego, vehemēns ille cōnsul quī verbō cīvīs in exsilium ēiciō, quaesīvī ā Catilīnā in nocturnō conventū ad M. Laecam fuisset necne. Cum ille homō audācissimus cōnscientiā convictus prīmō reticuisset, patefēcī cētera: quid eā nocte ēgisset, ubi fuisset, quid in proximam cōnstituisset, quem ad modum esset eī ratiō tōtīus bellī dēscrīpta ēdocuī. Cum haesitāret, cum tenērētur, quaesīvī quid dubitāret proficīscī eō quō iam prīdem parāret, cum arma, cum secūrīs, cum fascīs, cum tubās, cum signa mīlitāria, cum aquilam illam argenteam cui ille etiam sacrārium domī suae fēcerat scīrem esse praemissam. In exsilium ēiciēbam quem iam ingressum esse in bellum vīderam? Etenim, crēdō, Mānlius iste centuriō quī in agrō Faesulānō castra posuit bellum populō Rōmānō suō nōmine indīxit, et illa castra nunc nōn Catilīnam ducem exspectant, et ille ēiectus in exsilium sē Massiliam, ut aiunt, nōn in haec castra cōnfert.

FASCES

If it be exile, I am content to be called a tyrant. You will soon hear that he is with that 'army,'—his own preference, and the wish of his friends

VII. Ō condiciōnem miseram nōn modo administrandae vērum etiam cōnservandae reī pūblicae! Nunc sī L. Catilīna cōnsiliīs, labōribus, perīculīs meīs circumclūsus ac

dēbilitātus subitō pertimuerit, sententiam mūtāverit, dēseruerit suōs, cōnsilium bellī faciendī abiēcerit, et ex hōc cursū sceleris ac bellī iter ad fugam atque in exsilium converterit, nōn ille ā mē spoliātus armīs audāciae, nōn obstupefactus ac perterritus meā dīligentiā, nōn dē spē cōnātūque dēpulsus, sed indemnātus innocēns in exsilium ēiectus ā cōnsule vī et minīs esse dīcētur: et erunt quī illum, sī hoc fēcerit, nōn improbum sed miserum, mē nōn dīligentissimum cōnsulem sed crūdēlissimum tyrannum exīstimārī velint! Est mihi tantī, Quirītēs, huius invidiae falsae atque inīquae tempestātem subīre, dum modo ā vōbīs huius horribilis bellī ac nefāriī perīculum dēpellātur. Dīcātur sānē ēiectus esse ā mē, dum modo eat in exsilium. Sed mihi crēdite, nōn est itūrus. Numquam ego ab dīs immortālibus optābō, Quirītēs, invidiae meae relevandae causā ut L. Catilīnam dūcere exercitum hostium atque in armīs volitāre audiātis, sed trīduō tamen audiētis; multōque magis illud timeō nē mihi sit invidiōsum aliquandō quod illum ēmīserim potius quam quod ēiēcerim. Sed cum sint hominēs quī illum, cum profectus sit, ēiectum esse dīcant, īdem, sī interfectus esset, quid dīcerent? Quamquam istī quī Catilīnam Massiliam īre dictitant nōn tam hoc queruntur quam verentur. Nēmō est istōrum tam misericors quī illum nōn ad Mānlium quam ad Massiliēnsīs īre mālit. Ille autem, sī mehercule hoc quod agit numquam anteā cōgitāsset, tamen latrōcinantem sē interficī māllet quam exsulem vīvere. Nunc vērō, cum eī nihil adhūc praeter ipsīus voluntātem cōgitātiōnemque acciderit, nisi quod vīvīs nōbīs Rōmā profectus est, optēmus potius ut eat in exsilium quam querāmur.

His followers here should reform. They consist of six different classes (*see outline, p. 309*)

VIII. Sed cūr tam diū dē ūnō hoste loquimur et dē eō 17
hoste quī iam fatētur sē esse hostem, et quem, quia, quod
semper voluī, mūrus interest, nōn timeō: dē hīs quī dissi-
mulant, quī Rōmae remanent, quī nōbīscum sunt nihil
dīcimus? Quōs quidem ego, sī ūllō modō fierī possit, nōn 5
tam ulcīscī studeō quam sānāre sibi ipsōs, plācāre reī
pūblicae, neque id quā rē fierī nōn possit, sī mē audīre
volent, intellegō. Expōnam enim vōbīs, Quirītēs, ex quibus
generibus hominum istae cōpiae comparentur; deinde
singulīs medicīnam cōnsilī atque ōrātiōnis meae, sī quam 10
poterō, adferam.—Vnum genus est eōrum quī magnō in 18
aere aliēnō maiōrēs etiam possessiōnēs habent quārum
amōre adductī dissolvī nūllō modō possunt. Hōrum ho-
minum speciēs est honestissima—sunt enim locuplētēs—
voluntās vērō et causa impudentissima. Tū agrīs, tū 15
aedificiīs, tū argentō, tū familiā, tū rēbus omnibus ōrnā-
tus et cōpiōsus sīs, et dubitēs dē possessiōne dētrahere,
adquīrere ad fidem? Quid enim exspectās? bellum? Quid
ergō? in vāstātiōne omnium tuās possessiōnēs sacrōsānctās
futūrās putēs? an tabulās novās? Errant quī istās ā 20
Catilīnā exspectant: meō beneficiō tabulae novae prō-
feruntur, vērum auctiōnāriae; neque enim istī quī posses-
siōnēs habent aliā ratiōne ūllā salvī esse possunt. Quod
sī mātūrius facere voluissent neque, id quod stultissimum
est, certāre cum ūsūrīs frūctibus praediōrum, et locuplē- 25
tiōribus hīs et meliōribus cīvibus ūterēmur. Sed hōsce
hominēs minimē putō pertimēscendōs, quod aut dēdūcī dē
sententiā possunt aut, sī permanēbunt, magis mihi videntur
vōta factūrī contrā rem pūblicam quam arma lātūrī.

19 IX. Alterum genus est eōrum quī, quamquam premuntur aere aliēnō, dominātiōnem tamen exspectant, rērum potīrī volunt, honōrēs quōs quiētā rē pūblicā dēspērant perturbātā sē cōnsequī posse arbitrantur. Quibus hoc praecipiendum videtur, ūnum scīlicet et idem quod reliquīs omnibus, ut dēspērent id quod cōnantur sē cōnsequī posse: prīmum omnium mē ipsum vigilāre, adesse, prōvidēre reī pūblicae; deinde magnōs animōs esse in bonīs virīs, magnam concordiam, maximam multitūdinem, magnās praetereā mīlitum cōpiās; deōs dēnique immortālīs huic invictō populō, clārissimō imperiō, pulcherrimae urbī contrā tantam vim sceleris praesentīs auxilium esse lātūrōs. Quod sī iam sint id quod summō furōre cupiunt adeptī, num illī in cinere urbis et in sanguine cīvium, quae mente cōnscelerātā ac nefāriā concupīvērunt, cōnsulēs sē aut dictātōrēs aut etiam rēgēs spērant futūrōs? Nōn vident id sē cupere quod, sī adeptī sint, fugitīvō alicui aut gladiātōrī concēdī sit necesse? — Tertium genus est aetāte iam adfectum, sed tamen exercitātiōne rōbustum; quō ex genere iste est Mānlius cui nunc Catilīna succēdit. Hī sunt hominēs ex eīs colōniīs quās Sulla cōnstituit; quās ego ūniversās cīvium esse optimōrum et fortissimōrum virōrum sentiō, sed tamen eī sunt colōnī quī sē *in* īnspērātīs ac repentīnīs pecūniīs sūmptuōsius īnsolentiusque iactārunt. Hī dum aedificant tamquam beātī, dum praediīs lēctīs, familiīs magnīs, convīviīs apparātīs dēlectantur, in tantum aes aliēnum incidērunt ut, sī salvī esse velint, Sulla sit eīs ab īnferīs excitandus: quī etiam nōn nūllōs agrestīs hominēs tenuīs atque egentīs in eandem illam spem rapīnārum veterum impulērunt. Quōs ego utrōsque in eōdem genere praedātōrum dīreptōrumque pōnō, sed eōs hoc moneō, dēsinant furere ac prōscrīptiōnēs et dictātūrās cōgitāre. Tantus

enim illōrum temporum dolor inūstus est cīvitātī ut iam ista nōn modo hominēs sed nē pecudēs quidem mihi passūrae esse videantur. X. Quārtum genus est sānē varium 21
et mixtum et turbulentum; quī iam prīdem premuntur, quī numquam ēmergunt, quī partim inertiā, partim male gerendō negōtiō, partim etiam sūmptibus in vetere aere aliēnō vacillant, quī vadimōniīs, iūdiciīs, prōscrīptiōne bonōrum dēfetīgātī permultī et ex urbe et ex agrīs sē in illa castra cōnferre dīcuntur. Hōsce ego nōn tam mīlitēs ācrīs quam īnfitiātōrēs lentōs esse arbitror. Quī hominēs 10
quam prīmum, sī stāre nōn possunt, conruant, sed ita ut nōn modo cīvitās sed nē vīcīnī quidem proximī sentiant. Nam illud nōn intellegō quam ob rem, sī vīvere honestē nōn possunt, perīre turpiter velint, aut cūr minōre dolōre peritūrōs sē cum multīs quam sī sōlī pereant arbitrentur. 15
—Quīntum genus est parricīdārum, sīcāriōrum, dēnique 22
omnium facinorōsōrum. Quōs ego ā Catilīnā nōn revocō; nam neque ab eō dīvellī possunt et pereant sānē in latrōciniō, quoniam sunt ita multī ut eōs carcer capere nōn possit.—Postrēmum autem genus est nōn sōlum numerō 20
vērum etiam genere ipsō atque vītā quod proprium Catilīnae est, dē eius dīlēctū, immō vērō dē complexū eius ac sinū; quōs pexō capillō, nitidōs, aut imberbīs aut bene barbātōs vidētis, manicātīs et tālāribus tunicīs, vēlīs amictōs, nōn togīs; quōrum omnis industria vītae et vigilandī labor 25
in antelūcānīs cēnīs exprōmitur. In hīs gregibus omnēs 23
āleātōrēs, omnēs adulterī, omnēs impūrī impudīcīque versantur. Hī puerī tam lepidī ac dēlicātī nōn sōlum amāre et amārī neque saltāre et cantāre sed etiam sīcās vibrāre et spargere venēna didicērunt. Quī nisi exeunt, nisi pereunt, 30
etiam sī Catilīna perierit, scītōte hoc in rē pūblicā sēmināriūm Catilīnārum futūrum. Vērum tamen quid sibi istī

miserī volunt? num suās sēcum mulierculās sunt in castra ductūrī? Quem ad modum autem illīs carēre poterunt, hīs praesertim iam noctibus? Quō autem pactō illī Appennīnum atque illās pruīnās ac nivīs perferent? nisi idcircō sē facilius hiemem tolerātūrōs putant, quod nūdī in convīviīs saltāre didicērunt.

Contrast the resources we may bring against them. Everything is on our side, including all the virtues

XI. Ō bellum magnō opere pertimēscendum, cum hanc sit habitūrus Catilīna scortōrum cohortem praetōriam! Īnstruite nunc, Quirītēs, contrā hās tam praeclārās Catilīnae cōpiās vestra praesidia vestrōsque exercitūs. Et prīmum gladiātōrī illī cōnfectō et sauciō cōnsulēs imperātōrēsque vestrōs oppōnite; deinde contrā illam naufragōrum ēiectam ac dēbilitātam manum flōrem tōtīus Italiae ac rōbur ēdūcite. Iam vērō urbēs colōniārum ac mūnicipiōrum respondēbunt Catilīnae tumulīs silvestribus. Neque ego cēterās cōpiās, ōrnāmenta, praesidia vestra cum illīus latrōnis inopiā atque egestāte cōnferre dēbeō. Sed sī, omissīs hīs rēbus quibus nōs suppeditāmur, eget ille, senātū, equitibus Rōmānīs, urbe, aerāriō, vectīgālibus, cūnctā Italiā, prōvinciīs omnibus, exterīs nātiōnibus, sī hīs rēbus omissīs causās ipsās quae inter sē cōnflīgunt contendere velīmus, ex eō ipsō quam valdē illī iaceant intellegere possumus. Ex hāc enim parte pudor pugnat, illinc petulantia; hinc pudīcitia, illinc stuprum; hinc fidēs, illinc fraudātiō; hinc pietās, illinc scelus; hinc cōnstantia, illinc furor; hinc honestās, illinc turpitūdō; hinc continentia, illinc libīdō; hinc dēnique aequitās, temperantia, fortitūdō, prūdentia, virtūtēs omnēs certant cum inīquitāte, lūxuriā, ignāviā,

temeritāte, cum vitiīs omnibus; postrēmō cōpia cum egestāte, bona ratiō cum perditā, mēns sāna cum āmentiā, bona dēnique spēs cum omnium rērum dēspērātiōne cōnflīgit. In eius modī certāmine ac proeliō nōnne, sī hominum studia dēficiant, dī ipsī immortālēs cōgant ab hīs praeclārissimīs virtūtibus tot et tanta vitia superārī?

Guard your homes. I have taken measures for the defense of the city and the provincial towns. The senate will act

XII. Quae cum ita sint, Quirītēs, vōs, quem ad modum iam anteā dīxī, vestra tēcta vigiliīs cūstōdiīsque dēfendite; mihi ut urbī sine vestrō metū ac sine ūllō tumultū satis esset praesidī cōnsultum atque prōvīsum est. Colōnī omnēs mūnicipēsque vestrī certiōrēs ā mē factī dē hāc nocturnā excursiōne Catilīnae facile urbīs suās fīnīsque dēfendent; gladiātōrēs, quam sibi ille manum certissimam fore putāvit (quamquam animō meliōre sunt quam pars patriciōrum) potestāte tamen nostrā continēbuntur. Q. Metellus, quem ego hoc prōspiciēns in agrum Gallicum Pīcēnumque praemīsī, aut opprimet hominem aut eius omnīs mōtūs cōnātūsque prohibēbit. Reliquīs autem dē rēbus cōnstituendīs, mātūrandīs, agendīs iam ad senātum referēmus, quem vocārī vidētis.

Those conspirators who stay should take warning; but they are free to go

Nunc illōs quī in urbe remānsērunt atque adeō quī contrā urbis salūtem omniumque vestrum in urbe ā Catilīnā relictī sunt, quamquam sunt hostēs, tamen, quia nātī sunt cīvēs, monitōs etiam atque etiam volō. Mea lēnitās adhūc sī cui solūtior vīsa est, hoc exspectāvit ut id quod

latēbat ērumperet. Quod reliquum est, iam nōn possum oblīvīscī meam hanc esse patriam, mē hōrum esse cōnsulem, mihi aut cum hīs vīvendum aut prō hīs esse moriendum. Nūllus est portīs cūstōs, nūllus īnsidiātor viae: sī quī exīre volunt, cōnīvēre possum; quī vērō sē in urbe commōverit cuius ego nōn modo factum sed vel inceptum ūllum cōnātumve contrā patriam dēprehenderō, sentiet in hāc urbe esse cōnsulēs vigilantīs, esse ēgregiōs magistrātūs, esse fortem senātum, esse arma, esse carcerem quem vindicem nefāriōrum ac manifestōrum scelerum maiōrēs nostrī esse voluērunt.

Order will be restored with the least possible use of force, under the protection of the gods, in answer to your prayers

28 XIII. Atque haec omnia sīc agentur ut maximae rēs minimō mōtū, perīcula summa nūllō tumultū, bellum intestīnum ac domesticum post hominum memoriam crūdēlissimum et maximum mē ūnō togātō duce et imperātōre sēdētur. Quod ego sīc administrābō, Quirītēs, ut, sī ūllō modō fierī poterit, nē improbus quidem quisquam in hāc urbe poenam suī sceleris sufferat. Sed sī vīs manifestae audāciae, sī impendēns patriae perīculum mē necessāriō dē hāc animī lēnitāte dēdūxerit, illud profectō perficiam quod in tantō et tam īnsidiōsō bellō vix optandum vidētur, ut neque bonus quisquam intereat paucōrumque poenā vōs 29 omnēs salvī esse possītis. Quae quidem ego neque meā prūdentiā neque hūmānīs cōnsiliīs frētus polliceor vōbīs, Quirītēs, sed multīs et nōn dubiīs deōrum immortālium significātiōnibus, quibus ego ducibus in hanc spem sententiamque sum ingressus; quī iam nōn procul, ut quondam solēbant, ab externō hoste atque longinquō, sed hīc prae-

sentēs suō nūmine atque auxiliō sua templa atque urbis tēcta dēfendunt. Quōs vōs, Quirītēs, precārī, venerārī, implōrāre dēbētis, ut, quam urbem pulcherrimam flōrentissimam potentissimamque esse voluērunt, hanc omnibus hostium cōpiīs terrā marīque superātīs ā perditissimōrum cīvium nefāriō scelere dēfendant.

THE MULVIAN BRIDGE (PONTE MOLLE)

M. TVLLI CICERONIS
IN L. CATILINAM ORATIO TERTIA

HABITA AD POPVLVM

I shall be honored as the savior of the state. Hear what has been done in the senate

REM pūblicam, Quirītēs, vītamque omnium vestrum, bona, fortūnās, coniugēs līberōsque vestrōs atque hoc domicilium clārissimī imperī, fortūnātissimam pulcherrimamque urbem, hodiernō diē deōrum immortālium summō ergā vōs amōre, labōribus, cōnsiliīs, perīculīs meīs ē flammā atque ferrō ac paene ex faucibus fātī ēreptam et vōbīs cōnservātam ac restitūtam vidētis. Et sī nōn minus nōbīs iūcundī atque inlūstrēs sunt eī diēs quibus cōnservāmur quam illī quibus nāscimur, quod salūtis certa laetitia est, nāscendī incerta condiciō, et quod sine sēnsū nāscimur, cum voluptāte servāmur, profectō, quoniam illum quī hanc urbem condidit ad deōs immortālīs benevolentiā fāmāque sustulimus, esse apud vōs posterōsque vestrōs in honōre dēbēbit is quī eandem hanc urbem conditam amplificātamque servāvit. Nam tōtī urbī, templīs, dēlūbrīs, tēctīs ac moenibus subiectōs prope iam ignīs circumdatōsque restīnximus, īdemque gladiōs in rem pūblicam dēstrictōs rettudimus mūcrōnēsque eōrum ā iugulīs vestrīs dēiēcimus. Quae quoniam in senātū inlūstrāta, patefacta, comperta sunt per mē, vōbīs iam expōnam brevi-

ter, Quirītēs, ut et quanta et quam manifesta et quā ratiōne investīgāta et comprehēnsa sint vōs, quī et ignōrātis et exspectātis, scīre possītis.

My efforts to get actual evidence. The Allobrogian envoys intercepted as they leave with letters. The senate meets. Seizure of arms

Prīncipiō, ut Catilīna paucīs ante diēbus ērūpit ex urbe, cum sceleris suī sociōs huiusce nefāriī bellī ācerrimōs ducēs Rōmae relīquisset, semper vigilāvī et prōvīdī, Quirītēs, quem ad modum in tantīs et tam absconditīs īnsidiīs salvī esse possēmus. II. Nam tum cum ex urbe Catilīnam ēiciēbam—nōn enim iam vereor huius verbī invidiam, cum illa magis sit timenda, quod vīvus exierit—, sed tum cum illum exterminārī volēbam, aut reliquam coniūrātōrum manum simul exitūram aut eōs quī restitissent īnfīrmōs sine illō ac dēbilīs fore putābam. Atque ego, ut vīdī, quōs maximō furōre et scelere esse īnflammātōs sciēbam, eōs nōbīscum esse et Rōmae remānsisse, in eō omnīs diēs noctēsque cōnsūmpsī ut quid agerent, quid mōlīrentur sentīrem ac vidērem, ut, quoniam auribus vestrīs propter incrēdibilem magnitūdinem sceleris minōrem fidem faceret ōrātiō mea, rem ita comprehenderem ut tum dēmum animīs salūtī vestrae prōvidērētis cum oculīs maleficium ipsum vidērētis. Itaque ut comperī lēgātōs Allobrogum bellī Trānsalpīnī et tumultūs Gallicī excitandī causā ā P. Lentulō esse sollicitātōs, eōsque cum litterīs mandātīsque in Galliam ad suōs cīvīs eōdemque itinere ad Catilīnam esse missōs, comitemque eīs adiūnctum esse T. Volturcium, atque huic esse ad Catilīnam datās litterās, facultātem mihi oblātam putāvī ut, quod erat difficillimum quodque ego semper optābam ab dīs immortālibus, tōta rēs nōn sōlum ā mē sed etiam

ā senātū et ā vōbīs manifestō dēprēnderētur. Itaque hesternō diē L. Flaccum et C. Pomptīnum praetōrēs, fortissimōs atque amantissimōs reī pūblicae virōs, ad mē vocāvī, rem exposuī, quid fierī placēret ostendī. Illī autem, quī omnia dē rē pūblicā praeclāra atque ēgregia sentīrent, sine recūsātiōne ac sine ūllā morā negōtium suscēpērunt et, cum advesperāsceret, occultē ad pontem Mulvium pervēnērunt atque ibi in proximīs vīllīs ita bipertītō fuērunt ut Tiberis inter eōs et pōns interesset. Eōdem autem et ipsī sine cuiusquam suspīciōne multōs fortīs virōs ēdūxerant, et ego ex praefectūrā Reātīnā complūrīs dēlēctōs adulēscentīs quōrum operā ūtor adsiduē in reī pūblicae praesidiō cum gladiīs mīseram. Interim tertiā ferē vigiliā exāctā, cum iam pontem Mulvium magnō comitātū lēgātī Allobrogēs ingredī inciperent ūnāque Volturcius, fit in eōs impetus; dūcuntur et ab illīs gladiī et ā nostrīs. Rēs praetōribus erat nōta sōlīs, ignōrābātur ā cēterīs. III. Tum interventū Pomptīnī atque Flaccī pugna quae erat commissa sēdātur. Litterae quaecumque erant in eō comitātū integrīs signīs praetōribus trāduntur; ipsī comprehēnsī ad mē, cum iam dīlūcēsceret, dēdūcuntur. Atque hōrum omnium scelerum improbissimum māchinātōrem, Cimbrum Gabīnium, statim ad mē nihildum suspicantem vocāvī; deinde item arcessītus est L. Statilius et post eum Cethēgus; tardissimē autem Lentulus vēnit, crēdō quod in litterīs dandīs praeter cōnsuētūdinem proximā nocte vigilārat. Cum summīs et clārissimīs huius cīvitātis virīs, quī audītā rē frequentēs ad mē māne convēnerant, litterās ā mē prius aperīrī quam ad senātum dēferrī placēret, nē, sī nihil esset inventum, temerē ā mē tantus tumultus iniectus cīvitātī vidērētur, negāvī mē esse factūrum ut dē perīculō pūblicō nōn ad cōnsilium pūblicum

rem integram dēferrem. Etenim, Quirītēs, sī ea quae erant ad mē dēlāta reperta nōn essent, tamen ego nōn arbitrābar in tantīs reī pūblicae perīculīs esse mihi nimiam dīligentiam pertimēscendam. Senātum frequentem celeriter, ut vīdistis, coēgī. Atque intereā statim admonitū Allobrogum C. Sulpicium praetōrem, fortem virum, mīsī quī ex aedibus Cethēgī sī quid tēlōrum esset efferret; ex quibus ille maximum sīcārum numerum et gladiōrum extulit.

Volturcius confesses his part. The Gauls give their testimony

IV. Introdūxī Volturcium sine Gallīs; fidem pūblicam iussū senātūs dedī; hortātus sum ut ea quae scīret sine timōre indicāret. Tum ille dīxit, cum vix sē ex magnō timōre recreāsset, ā P. Lentulō sē habēre ad Catilīnam mandāta et litterās ut servōrum praesidiō ūterētur, ut ad urbem quam prīmum cum exercitū accēderet; id autem eō cōnsiliō ut, cum urbem ex omnibus partibus quem ad modum discrīptum distribūtumque erat incendissent caedemque īnfīnītam cīvium fēcissent, praestō esset ille quī et fugientīs exciperet et sē cum hīs urbānīs ducibus coniungeret. Introductī autem Gallī iūs iūrandum sibi et litterās ā P. Lentulō, Cethēgō, Statiliō ad suam gentem datās esse dīxērunt, atque ita sibi ab hīs et ā L. Cassiō esse praescrīptum ut equitātum in Italiam quam prīmum mitterent; pedestrīs sibi cōpiās nōn dēfutūrās. Lentulum autem sibi cōnfīrmāsse ex fātīs Sibyllīnīs haruspicumque respōnsīs sē

TRIAL OF THE VESTALS

esse tertium illum Cornēlium ad quem rēgnum huius urbis atque imperium pervenīre esset necesse: Cinnam ante sē et Sullam fuisse. Eundemque dīxisse fātālem hunc annum esse ad interitum huius urbis atque imperī, quī esset annus decimus post virginum absolūtiōnem, post Capitōlī autem incēnsiōnem vīcēsimus. Hanc autem Cethēgō cum cēterīs contrōversiam fuisse dīxērunt quod Lentulō et aliīs Sāturnālibus caedem fierī atque urbem incendī placēret, Cethēgō nimium id longum vidērētur.

Reading of the letters. Confessions. Lentulus, after denying, at last confesses and identifies his letter to Catiline. Gabinius admits his guilt

V. Ac nē longum sit, Quirītēs, tabellās prōferrī iussimus quae ā quōque dīcēbantur datae. Prīmō ostendimus Cethēgō: signum cognōvit. Nōs līnum incīdimus; lēgimus. Erat scrīptum ipsīus manū Allobrogum senātuī et populō sēsē quae eōrum lēgātīs cōnfīrmāsset factūrum esse; ōrāre ut item illī facerent quae sibi eōrum lēgātī recēpissent. Tum Cethēgus, quī paulō ante aliquid tamen dē gladiīs ac sīcīs quae apud ipsum erant dēprehēnsa respondisset dīxissetque sē semper bonōrum ferrāmentōrum studiōsum fuisse, recitātīs litterīs dēbilitātus atque abiectus cōnscientiā repente conticuit. Intrōductus Statilius cognōvit et signum et manum suam. Recitātae sunt tabellae in eandem ferē sententiam; cōnfessus est. Tum ostendī tabellās Lentulō et quaesīvī cognōsceretne signum; adnuit. 'Est vērō' inquam 'nōtum quidem signum, imāgō avī tuī, clārissimī virī, quī amāvit ūnicē patriam et cīvīs suōs; quae quidem tē ā tantō scelere etiam mūta revocāre dēbuit.' Leguntur eādem ratiōne ad senātum Allobrogum populumque litterae. Sī quid dē hīs rēbus dīcere

vellet, fēcī potestātem. Atque ille prīmō quidem negāvit; post autem aliquantō, tōtō iam indiciō expositō atque ēditō, surrēxit, quaesīvit ā Gallīs quid sibi esset cum eīs, quam ob rem domum suam vēnissent, itemque ā Volturciō. Quī cum illī breviter cōnstanterque respondissent per quem ad eum quotiēnsque vēnissent, quaesīssentque ab eō nihilne sēcum esset dē fātīs Sibyllīnīs locūtus, tum ille

WAXED TABLETS

subitō scelere dēmēns quanta cōnscientiae vīs esset ostendit. Nam, cum id posset īnfitiārī, repente praeter opīniōnem omnium cōnfessus est. Ita eum nōn modo ingenium illud et dīcendī exercitātiō quā semper valuit sed etiam propter vim sceleris manifestī atque dēprēnsī impudentia quā superābat omnīs improbitāsque dēfēcit. Volturcius vērō subitō litterās prōferrī atque aperīrī iubet quās sibi ā Lentulō ad Catilīnam datās esse dīcēbat. Atque ibi vehementissimē perturbātus Lentulus tamen et signum et manum suam cognōvit. Erant autem sine nōmine, sed ita: 'Quis sim sciēs ex eō quem ad tē mīsī. Cūrā ut vir sīs et cōgitā quem in locum sīs prōgressus. Vidē ecquid tibi iam sit necesse et cūrā ut omnium tibi auxilia adiungās, etiam īnfimōrum.' Gabīnius deinde intrōductus, cum prīmō

impudenter respondēre coepisset, ad extrēmum nihil ex eīs quae Gallī īnsimulābant negāvit. Ac mihi quidem, Quirītēs, cum illa certissima vīsa sunt argūmenta atque indicia sceleris, tabellae, signa, manūs, dēnique ūnīus cuiusque cōnfessiō, tum multō certiōra illa, color, oculī, voltūs, taciturnitās. Sīc enim obstupuerant, sīc terram intuēbantur, sīc fūrtim nōn numquam inter sēsē aspiciēbant ut nōn iam ab aliīs indicārī sed indicāre sē ipsī vidērentur.

The decree of the senate: votes of thanks; then that the conspirators should be held and others arrested; also a thanksgiving. Lentulus resigns

VI. Indiciīs expositīs atque ēditīs, Quirītēs, senātum cōnsuluī dē summā rē pūblicā quid fierī placēret. Dictae sunt ā prīncipibus ācerrimae ac fortissimae sententiae, quās senātus sine ūllā varietāte est secūtus. Et quoniam nōndum est perscrīptum senātūs cōnsultum, ex memoriā vōbīs, Quirītēs, quid senātus cēnsuerit expōnam. Prīmum mihi grātiae verbīs amplissimīs aguntur, quod virtūte, cōnsiliō, prōvidentiā meā rēs pūblica maximīs perīculīs sit līberāta. Deinde L. Flaccus et C. Pomptīnus praetōrēs, quod eōrum operā fortī fidēlīque ūsus essem, meritō ac iūre laudantur. Atque etiam virō fortī, conlēgae meō, laus impertītur, quod eōs quī huius coniūrātiōnis participēs fuissent ā suīs et ā reī pūblicae cōnsiliīs remōvisset. Atque ita cēnsuērunt ut P. Lentulus, cum sē praetūrā abdicāsset, in cūstōdiam trāderētur; itemque utī C. Cethēgus, L. Statilius, P. Gabīnius quī omnēs praesentēs erant in cūstōdiam trāderentur; atque idem hoc dēcrētum est in L. Cassium quī sibi prōcūrātiōnem incendendae urbis dēpoposcerat, in M. Cēpārium cui ad sollicitandōs pāstōrēs Āpūliam attri-

būtam esse erat indicātum, in P. Fūrium quī est ex eīs colōnīs quōs Faesulās L. Sulla dēdūxit, in Q. Annium Chīlōnem quī ūnā cum hōc Fūriō semper erat in hāc Allobrogum sollicitātiōne versātus, in P. Vmbrēnum, lībertīnum hominem, ā quō prīmum Gallōs ad Gabīnium perductōs esse cōnstābat. Atque eā lēnitāte senātus est ūsus, Quirītēs, ut ex tantā coniūrātiōne tantāque hāc multitūdine domesticōrum hostium, novem hominum perditissimōrum poenā rē pūblicā cōnservātā, reliquōrum mentīs sānārī posse arbitrārētur. Atque etiam supplicātiō dīs immortālibus prō singulārī eōrum meritō meō nōmine dēcrēta est, quod mihi prīmum post hanc urbem conditam togātō contigit, et hīs dēcrēta verbīs est: 'quod urbem incendiīs, caede cīvīs, Italiam bellō līberāssem.' Quae supplicātiō sī cum cēterīs supplicātiōnibus cōnferātur, hoc interest, quod cēterae bene gestā, haec ūna cōnservātā rē pūblicā cōnstitūta est. Atque illud quod faciendum prīmum fuit factum atque trānsāctum est. Nam P. Lentulus, quamquam patefactīs indiciīs, cōnfessiōnibus suīs, iūdiciō senātūs nōn modo praetōris iūs vērum etiam cīvis āmīserat, tamen magistrātū sē abdicāvit, ut quae religiō C. Mariō, clārissimō virō, nōn fuerat quō minus C. Glauciam dē quō nihil nōmināti erat dēcrētum praetōrem occīderet, eā nōs religiōne in prīvātō P. Lentulō pūniendō līberārēmur.

With these leaders arrested, the cause is ruined. Catiline alone was to be feared. He would not have blundered, or delayed. A greater menace if he had remained

VII. Nunc quoniam, Quirītēs, cōnscelerātissimī perīculōsissimīque bellī nefāriōs ducēs captōs iam et comprehēnsōs tenētis, exīstimāre dēbētis omnīs Catilīnae cōpiās,

omnīs spēs atque opēs hīs dēpulsīs urbis perīculīs concidisse. Quem quidem ego cum ex urbe pellēbam, hoc prōvidēbam animō, Quirītēs, remōtō Catilīnā nōn mihi esse P. Lentulī somnum nec L. Cassī adipēs nec C. Cethēgī furiōsam temeritātem pertimēscendam. Ille erat ūnus timendus ex istīs omnibus, sed tam diū dum urbis moenibus continēbātur. Omnia nōrat, omnium aditūs tenēbat; appellāre, temptāre, sollicitāre poterat, audēbat. Erat eī cōnsilium ad facinus aptum, cōnsiliō autem neque lingua neque manus deerat. Iam ad certās rēs cōnficiendās certōs hominēs dēlēctōs ac dēscrīptōs habēbat. Neque vērō, cum aliquid mandārat, cōnfectum putābat: nihil erat quod nōn ipse obīret, occurreret, vigilāret, labōrāret; frīgus, sitim, famem ferre poterat. Hunc ego hominem tam ācrem, tam audācem, tam parātum, tam callidum, tam in scelere vigilantem, tam in perditīs rēbus dīligentem nisi ex domesticīs īnsidiīs in castrēnse latrōcinium compulissem—dīcam id quod sentiō, Quirītēs—nōn facile hanc tantam mōlem malī a cervīcibus vestrīs dēpulissem. Nōn ille nōbīs Sāturnālia cōnstituisset, neque tantō ante exitī ac fātī diem reī pūblicae dēnūntiāvisset, neque commīsisset ut signum, ut litterae suae testēs manifesti sceleris dēprehenderentur. Quae nunc illō absente sīc gesta sunt ut nūllum in prīvātā domō fūrtum umquam sit tam palam inventum quam haec in tōtā rē pūblicā coniūrātiō manifestō inventa atque comprēnsa est. Quod sī Catilīna in urbe ad hanc diem remānsisset, quamquam, quoad fuit, omnibus eius cōnsiliīs occurrī atque obstitī, tamen, ut levissimē dīcam, dīmicandum nōbīs cum illō fuisset, neque nōs umquam, cum ille in urbe hostis esset, tantīs perīculīs rem pūblicam tantā pāce, tantō ōtiō, tantō silentiō līberāssēmus.

Signs and portents. The Capitol struck by lightning. A new statue of Jupiter ordered, but not set up until this morning. Meaning of the coincidence,—divine aid in this crisis

18 VIII. Quamquam haec omnia, Quirītēs, ita sunt ā mē administrāta ut deōrum immortālium nūtū atque cōnsiliō et gesta et prōvīsa esse videantur. Idque cum coniectūrā cōnsequī possumus, quod vix vidētur hūmānī cōnsilī tantārum rērum gubernātiō esse potuisse, tum vērō ita praesentēs hīs temporibus opem et auxilium nōbīs tulērunt ut

THE WOLF OF THE CAPITOL

eōs paene oculīs vidēre possīmus. Nam ut illa omittam, vīsās nocturnō tempore ab occidente facēs ārdōremque caelī, ut fulminum iactūs, ut terrae mōtūs relinquam, ut omittam cētera quae tam multa nōbīs cōnsulibus facta sunt ut haec quae nunc fīunt canere dī immortālēs vidērentur, hoc certē, Quirītēs, quod sum dictūrus neque praetermit-
19 tendum neque relinquendum est. Nam profectō memoriā tenētis Cottā et Torquātō cōnsulibus complūrīs in Capitōliō rēs dē caelō esse percussās, cum et simulācra deōrum dēpulsa sunt et statuae veterum hominum dēiectae et

lēgum aera liquefacta et tāctus etiam ille quī hanc urbem condidit Rōmulus, quem inaurātum in Capitōliō, parvum atque lactantem, ūberibus lupīnīs inhiantem fuisse meministis. Quō quidem tempore cum haruspicēs ex tōtā Etrūriā convēnissent, caedīs atque incendia et lēgum interitum et bellum cīvīle ac domesticum et tōtīus urbis atque imperī occāsum appropinquāre dīxērunt, nisi dī immortālēs omnī ratiōne plācātī suō nūmine prope fāta ipsa flexissent. Itaque illōrum respōnsīs tum et lūdī per decem diēs factī sunt neque rēs ūlla quae ad plācandōs deōs pertinēret praetermissa est. Īdemque iussērunt simulācrum Iovis facere maius et in excelsō conlocāre et contrā atque anteā fuerat ad orientem convertere; ac sē spērāre dīxērunt, sī illud signum quod vidētis sōlis ortum et forum cūriamque cōnspiceret, fore ut ea cōnsilia quae clam essent inita contrā salūtem urbis atque imperī inlūstrārentur ut ā senātū populōque Rōmānō perspicī possent. Atque illud signum conlocandum cōnsulēs illī locāvērunt; sed tanta fuit operis tarditās ut neque superiōribus cōnsulibus neque nōbīs ante hodiernum diem conlocārētur. IX. Hīc quis potest esse tam āversus ā vērō, tam praeceps, tam mente captus quī neget haec omnia quae vidēmus praecipuēque hanc urbem deōrum immortālium nūtū ac potestāte administrārī? Etenim cum esset ita respōnsum, caedīs, incendia, interitum reī pūblicae comparārī, et ea per cīvīs, quae tum propter magnitūdinem scelerum nōn nūllīs incrēdibilia vidēbantur, ea nōn modo cōgitāta ā nefāriīs cīvibus vērum etiam suscepta esse sēnsistis; illud vērō nōnne ita praesēns est ut nūtū Iovis Optimī Maximī factum esse videātur, ut, cum hodiernō diē māne per forum meō iussū et coniūrātī et eōrum indicēs in aedem Concordiae dūcerentur, eō ipsō tempore signum statuerētur? Quō conlocātō

atque ad vōs senātumque conversō omnia et senātus et vōs quae erant contrā salūtem omnium cōgitāta inlūstrāta et
22 patefacta vīdistis. Quō etiam maiōre sunt istī odiō suppliciōque dignī quī nōn sōlum vestrīs domiciliīs atque tēctīs
5 sed etiam deōrum templīs atque dēlūbrīs sunt fūnestōs ac nefāriōs ignīs īnferre cōnātī. Quibus ego sī mē restitisse dīcam, nimium mihi sūmam et nōn sim ferendus: ille, ille Iuppiter restitit; ille Capitōlium, ille haec templa, ille cūnctam urbem, ille vōs omnīs salvōs esse voluit. Dīs ego
10 immortālibus ducibus hanc mentem voluntātemque suscēpī atque ad haec tanta indicia pervēnī. Iam vērō illa Allobrogum sollicitātiō,—iam ab Lentulō cēterīsque domesticīs hostibus tam dēmenter tantae rēs crēditae et ignōtīs et barbarīs commissaeque litterae numquam essent pro-
15 fectō, nisi ab dīs immortālibus huic tantae audāciae cōnsilium esset ēreptum. Quid vērō? ut hominēs Gallī ex cīvitāte male pācātā, quae gēns ūna restat quae bellum populō Rōmānō facere posse et nōn nōlle videātur, spem imperī ac rērum maximārum ultrō sibi ā patriciīs hominī-
20 bus oblātam neglegerent vestramque salūtem suīs opibus antepōnerent, id nōn dīvīnitus esse factum putātis, praesertim quī nōs nōn pugnandō sed tacendō superāre potuērunt?

Thank the gods for your preservation from a revolution more dangerous than any in our history

23 X. Quam ob rem, Quirītēs, quoniam ad omnia pulvī-
25 nāria supplicātiō dēcrēta est, celebrātōte illōs diēs cum coniugibus ac līberīs vestrīs. Nam multī saepe honōrēs dīs immortālibus iūstī habitī sunt ac dēbitī, sed profectō iūstiōrēs numquam. Ēreptī enim estis ex crūdēlissimō ac miserrimō interitū, ēreptī sine caede, sine sanguine, sine exercitū,

sine dīmicātiōne; togātī mē ūnō togātō duce et imperātōre vīcistis. Etenim recordāminī, Quirītēs, omnīs cīvīlīs dissēnsiōnēs, nōn sōlum eās quās audīstis sed eās quās vōsmet ipsī meministis atque vīdistis. L. Sulla P. Sulpicium oppressit: C. Marium, cūstōdem huius urbis, multōsque fortīs virōs partim ēiēcit ex cīvitāte, partim interēmit. Cn. Octāvius cōnsul armīs expulit ex urbe conlēgam: omnis hic locus acervīs corporum et cīvium sanguine redundāvit. Superāvit posteā Cinna cum Mariō: tum vērō clārissimīs virīs interfectīs lūmina cīvitātis exstīncta sunt. Vltus est huius victōriae crūdēlitātem posteā Sulla, nē dīcī quidem opus est quantā dēminūtiōne cīvium et quantā calamitāte reī pūblicae. Dissēnsit M. Lepidus ā clārissimō et fortissimō virō Q. Catulō: attulit nōn tam ipsīus interitus reī pūblicae lūctum quam cēterōrum. Atquī illae [tamen omnēs] dissēnsiōnēs erant eius modī quae nōn ad dēlendam sed ad commūtandam rem pūblicam pertinērent: nōn illī nūllam esse rem pūblicam, sed in eā quae esset sē esse prīncipēs, neque hanc urbem cōnflagrāre, sed sē in hāc urbe flōrēre voluērunt. Atque illae tamen omnēs dissēnsiōnēs, quārum nūlla exitium reī pūblicae quaesīvit, eius modī fuērunt ut nōn reconciliātiōne concordiae sed internicīōne cīvium dīiūdicātae sint. In hōc autem ūnō post hominum memoriam maximō crūdēlissimōque bellō, quāle bellum nūlla umquam barbaria cum suā gente gessit, quō in bellō lēx haec fuit ā Lentulō, Catilīnā, Cethēgō, Cassiō cōnstitūta ut omnēs quī salvā urbe salvī esse possent in hostium numerō dūcerentur, ita mē gessī, Quirītēs, ut salvī omnēs cōnservārēminī, et, cum hostēs vestrī tantum cīvium superfutūrum putāssent quantum īnfīnītae caedī restitisset, tantum autem urbis quantum flamma obīre nōn potuisset, et urbem et cīvīs integrōs incolumīsque servāvī.

The memory of what I have done is all the reward I ask. You will protect me, though our enemies cannot harm me now. My intentions for the future. Go, and once more guard your homes

26 XI. Quibus prō tantīs rēbus, Quirītēs, nūllum ego ā vōbīs praemium virtūtis, nūllum īnsigne honōris, nūllum monumentum laudis postulābō praeterquam huius diēī memoriam sempiternam. In animīs ego vestrīs omnīs triumphōs meōs, omnia ōrnāmenta honōris, monumenta glōriae, laudis īnsignia condī et conlocārī volō. Nihil mē mūtum potest dēlectāre, nihil tacitum, nihil dēnique eius modī quod etiam minus dignī adsequī possint. Memoriā vestrā, Quirītēs, nostrae rēs alentur, sermōnibus crēscent, litterārum monumentīs inveterāscent et conrōborābuntur; eandemque diem intellegō, quam spērō aeternam fore, prōpāgātam esse et ad salūtem urbis et ad memoriam cōnsulātūs meī, ūnōque tempore in hāc rē pūblicā duōs cīvīs exstitisse quōrum alter fīnīs vestrī imperī nōn terrae sed caelī regiōnibus terminăret, alter huius imperī domicilium
27 sēdīsque servāret. XII. Sed quoniam eārum rērum quās ego gessī nōn eadem est fortūna atque condiciō quae illōrum quī externa bella gessērunt, quod mihi cum eīs vīvendum est quōs vīcī ac subēgī, illī hostīs aut interfectōs aut oppressōs relīquērunt, vestrum est, Quirītēs, sī cēterīs facta sua rēctē prōsunt, mihi mea nē quandō obsint prōvidēre. Mentēs enim hominum audācissimōrum scelerātae ac nefāriae nē vōbīs nocēre possent ego prōvīdī, nē mihi noceant vestrum est prōvidēre. Quamquam, Quirītēs, mihi quidem ipsī nihil ab istīs iam nocērī potest. Magnum enim est in bonīs praesidium quod mihi in perpetuum comparātum est, magna in rē pūblicā dignitās quae mē semper tacita dēfendet, magna vīs cōnscientiae quam quī neglegunt,

cum mē violāre volent, sē indicābunt. Est enim nōbīs is 28
animus, Quirītēs, ut nōn modo nūllīus audāciae cēdāmus
sed etiam omnīs improbōs ultrō semper lacessāmus. Quod
sī omnis impetus domesticōrum hostium dēpulsus ā vōbīs
sē in mē ūnum converterit, vōbīs erit videndum, Quirītēs, 5
quā condiciōne posthāc eōs esse velītis quī sē prō salūte
vestrā obtulerint invidiae perīculīsque omnibus: mihi qui-
dem ipsī quid est quod iam ad vītae frūctum possit adquīrī,
cum praesertim neque in honōre vestrō neque in glōriā
virtūtis quicquam videam altius quō mihi libeat ascendere? 10
Illud perficiam profectō, Quirītēs, ut ea quae gessī in cōn- 29
sulātū prīvātus tuear atque ōrnem, ut, sī qua est invidia in
cōnservandā rē pūblicā suscepta, laedat invidōs, mihi valeat
ad glōriam. Dēnique ita mē in rē pūblicā trāctābō ut
meminerim semper quae gesserim, cūremque ut ea virtūte 15
nōn cāsū gesta esse videantur. Vōs, Quirītēs, quoniam
iam est nox, venerātī Iovem illum cūstōdem huius urbis ac
vestrum in vestra tēcta discēdite et ea, quamquam iam est
perīculum dēpulsum, tamen aequē ac priōre nocte cūstōdiīs
vigiliīsque dēfendite. Id nē vōbīs diūtius faciendum sit 20
atque ut in perpetuā pāce esse possītis prōvidēbō.

Courtesy D. Anderson, Rome

A VESTAL

M. TVLLI CICERONIS
IN L. CATILINAM ORATIO QVARTA

HABITA IN SENATV

My safety is not to be considered in your vigorous measures for the preservation of the state in this crisis. Your previous decree is virtual condemnation

VIDEŌ, patrēs cōnscrīptī, in mē omnium vestrum 1
ōra atque oculōs esse conversōs, videō vōs nōn
sōlum dē vestrō ac reī pūblicae vērum etiam, sī id
dēpulsum sit, dē meō perīculō esse sollicitōs. Est mihi
iūcunda in malīs et grāta in dolōre vestra ergā mē voluntās,
sed eam, per deōs immortālīs, dēpōnite atque oblītī salūtis
meae dē vōbīs ac dē vestrīs līberīs cōgitāte. Mihi sī haec
condiciō cōnsulātūs data est ut omnīs acerbitātēs, omnīs
dolōrēs cruciātūsque perferrem, feram nōn sōlum fortiter
vērum etiam libenter, dum modo meīs labōribus vōbīs
populōque Rōmānō dignitās salūsque pariātur. Ego sum 2
ille cōnsul, patrēs cōnscrīptī, cui nōn forum in quō omnis
aequitās continētur, nōn campus cōnsulāribus auspiciīs
cōnsecrātus, nōn cūria, summum auxilium omnium gen-
tium, nōn domus, commūne perfugium, nōn lectus ad
quiētem datus, nōn dēnique haec sēdēs honōris umquam
vacua mortis perīculō atque īnsidiīs fuit. Ego multa tacuī,
multa pertulī, multa concessī, multa meō quōdam dolōre in
vestrō timōre sānāvī. Nunc sī hunc exitum cōnsulātūs meī

dī immortālēs esse voluērunt ut vōs populumque Rōmānum ex caede miserrimā, coniugēs līberōsque vestrōs virginēsque Vestālīs ex acerbissimā vexātiōne, templa atque dēlūbra, hanc pulcherrimam patriam omnium nostrum ex foedissimā flammā, tōtam Italiam ex bellō et vāstitāte ēriperem, quaecumque mihi ūnī prōpōnētur fortūna subeātur. Etenim sī P. Lentulus suum nōmen inductus ā vātibus fātāle ad perniciem reī pūblicae fore putāvit, cūr ego nōn laeter meum cōnsulātum ad salūtem populī Rōmānī prope fātālem exstitisse? II. Quā rē, patrēs cōnscrīptī, cōnsulite vōbīs, prōspicite patriae, cōnservāte vōs, coniugēs, līberōs fortūnāsque vestrās, populī Rōmānī nōmen salūtemque dēfendite; mihi parcere ac dē mē cōgitāre dēsinite. Nam prīmum dēbeō spērāre omnīs deōs quī huic urbī praesident prō eō mihi ac mereor relātūrōs esse grātiam; deinde, sī quid obtigerit, aequō animō parātōque moriar. Nam neque turpis mors fortī virō potest accidere neque immātūra cōnsulārī nec misera sapientī. Nec tamen ego sum ille ferreus quī frātris cārissimī atque amantissimī praesentis maerōre nōn movear hōrumque omnium lacrimīs ā quibus mē circumsessum vidētis. Neque meam mentem nōn domum saepe revocat exanimāta uxor et abiecta metū fīlia et parvolus fīlius, quem mihi vidētur amplectī rēs pūblica tamquam obsidem cōnsulātūs meī, neque ille quī exspectāns huius exitum diēī stat in cōnspectū meō gener. Moveor hīs rēbus omnibus, sed in eam partem utī salvī sint vōbīscum omnēs, etiam sī mē vīs aliqua oppresserit, potius quam et illī et nōs ūnā reī pūblicae peste pereāmus. 4 Quā rē, patrēs cōnscrīptī, incumbite ad salūtem reī pūblicae, circumspicite omnīs procellās quae impendent nisi prōvidētis. Non Ti. Gracchus quod iterum tribūnus plēbis fierī voluit, nōn C. Gracchus quod agrāriōs concitāre cōnā-

tus est, nōn L. Sāturnīnus quod C. Memmium occīdit, in discrīmen aliquod atque in vestrae sevēritātis iūdicium addūcitur: tenentur eī quī ad urbis incendium, ad vestram omnium caedem, ad Catilīnam accipiendum Rōmae restitērunt, tenentur litterae, signa, manūs, dēnique ūnīus

FOUNDATION OF THE TEMPLE OF VESTA

cuiusque cōnfessiō: sollicitantur Allobrogēs, servitia excitantur, Catilīna arcessitur, id est initum cōnsilium ut interfectīs omnibus nēmō nē ad dēplōrandum quidem populī Rōmānī nōmen atque ad lāmentandam tantī imperī calamitātem relinquātur. III. Haec omnia indicēs dētulērunt, reī cōnfessī sunt, vōs multīs iam iūdiciīs iūdicāvistis, prīmum quod mihi grātiās ēgistis singulāribus verbīs et meā virtūte atque dīligentiā perditōrum hominum coniūrā-

tiōnem patefactam esse dēcrēvistis, deinde quod P. Lentulum sē abdicāre praetūrā coēgistis; tum quod eum et cēterōs dē quibus iūdicāstis in cūstōdiam dandōs cēnsuistis, maximēque quod meō nōmine supplicātiōnem dēcrēvistis, quī honōs togātō habitus ante mē est nēminī; postrēmō hesternō diē praemia lēgātīs Allobrogum Titōque Volturciō dedistis amplissima. Quae sunt omnia eius modī ut eī quī in cūstōdiam nōminātim datī sunt sine ūllā dubitātiōne ā vōbīs damnātī esse videantur.

What is your verdict? Prompt punishment is required

6 Sed ego īnstituī referre ad vōs, patrēs cōnscrīptī, tamquam integrum, et dē factō quid iūdicētis, et dē poenā quid cēnseātis. Illa praedīcam quae sunt cōnsulis. Ego magnum in rē pūblicā versārī furōrem et nova quaedam miscērī et concitārī mala iam prīdem vidēbam, sed hanc tantam, tam exitiōsam habērī coniūrātiōnem ā cīvibus numquam putāvī. Nunc quicquid est, quōcumque vestrae mentēs inclīnant atque sententiae, statuendum vōbīs ante noctem est. Quantum facinus ad vōs dēlātum sit vidētis. Huic sī paucōs putātis adfīnīs esse, vehementer errātis. Lātius opīniōne dissēminātum est hoc malum; mānāvit nōn sōlum per Italiam vērum etiam trānscendit Alpīs et obscūrē serpēns multās iam prōvinciās occupāvit. Id opprimī sustentandō et prōlātandō nūllō pactō potest; quācumque ratiōne placet celeriter vōbīs vindicandum est.

Two penalties are proposed: execution, by Silanus; life imprisonment and confiscation, by Julius Cæsar

7 IV. Videō duās adhūc esse sententiās, ūnam D. Sīlānī, quī cēnset eōs quī haec dēlēre cōnātī sunt morte esse mul-

tandōs, alteram C. Caesaris, quī mortis poenam removet, cēterōrum suppliciōrum omnīs acerbitātēs amplectitur. Vterque et prō suā dignitāte et prō rērum magnitūdine in summā sevēritāte versātur. Alter eōs quī nōs omnīs, quī populum Rōmānum vītā prīvāre cōnātī sunt, quī dēlēre imperium, quī populī Rōmānī nōmen exstinguere, pūnctum temporis fruī vītā et hōc commūnī spīritū nōn putat oportēre, atque hoc genus poenae saepe in improbōs cīvīs in hāc rē pūblicā esse ūsūrpātum recordātur. Alter intellegit mortem ā dīs immortālibus nōn esse supplicī causā cōnstitūtam, sed aut necessitātem nātūrae aut labōrum ac miseriārum quiētem. 'Itaque eam sapientēs numquam invītī, fortēs saepe etiam libenter oppetīvērunt. Vincula vērō et ea sempiterna certē ad singulārem poenam nefāriī sceleris inventa sunt.' Mūnicipiīs dispertīrī iubet. Habēre vidētur ista rēs inīquitātem, sī imperāre velīs, difficultātem, sī rogāre; dēcernātur tamen, sī placet. Ego enim suscipiam et, ut spērō, reperiam quī id quod salūtis omnium causā statuerītis nōn putent esse suae dignitātis recūsāre. Adiungit gravem poenam mūnicipiīs, sī quis eōrum vincula rūperit; horribilīs cūstōdiās circumdat et dignās scelere hominum perditōrum; sancit nē quis eōrum poenam quōs condemnat aut per senātum aut per populum levāre possit; ēripit etiam spem quae sōla hominem in miseriīs cōnsōlārī solet. Bona praetereā pūblicārī iubet; vītam sōlam relinquit nefāriīs hominibus: quam sī ēripuisset, multās ūnō dolōre animī atque corporis *aerumnās* et omnīs scelerum poenās adēmisset. Itaque ut aliqua in vītā formīdō improbīs esset prōposita, apud īnferōs eius modī quaedam illī antīquī sup-

JULIUS CÆSAR

plicia impiīs cōnstitūta esse voluērunt, quod vidēlicet intellegēbant hīs remōtīs nōn esse mortem ipsam pertimēscendam.

Cæsar's proposal, as from the popular party, will be less unpopular. His patriotism and evident condemnation of treason

9 V. Nunc, patrēs cōnscrīptī, ego meā videō quid intersit. 5 Sī eritis secūtī sententiam C. Caesaris, quoniam hanc is in rē pūblicā viam quae populāris habētur secūtus est, fortasse minus erunt hōc auctōre et cognitōre huiusce sententiae mihi populārēs impetūs pertimēscendī; sīn illam alteram, nesciō an amplius mihi negōtī contrahātur. Sed 10 tamen meōrum perīculōrum ratiōnēs ūtilitās reī pūblicae vincat. Habēmus enim ā Caesare, sīcut ipsīus dignitās et maiōrum eius amplitūdō postulābat, sententiam tamquam obsidem perpetuae in rem pūblicam voluntātis. Intellēc- 14 tum est quid interesset inter levitātem cōntiōnātōrum et 10 animum vērē populārem salūtī populī cōnsulentem. Videō dē istīs quī sē populārīs habērī volunt abesse nōn nēminem, nē dē capite vidēlicet cīvium Rōmānōrum sententiam ferat. Is et nudius tertius in cūstōdiam cīvīs Rōmānōs dedit et supplicātiōnem mihi dēcrēvit et indicēs hesternō diē maxi- 20 mīs praemiīs adfēcit. Iam hoc nēminī dubium est quī reō cūstōdiam, quaesītōrī grātulātiōnem, indicī praemium dēcrērit, quid dē tōtā rē et causā iūdicārit. At vērō C. Caesar intellegit lēgem Semprōniam esse dē cīvibus Rōmānīs cōnstitūtam; quī autem reī pūblicae sit hostis eum cīvem esse 25 nūllō modō posse: dēnique ipsum lātōrem Semprōniae lēgis iniussū populī poenās reī pūblicae dēpendisse. Īdem ipsum Lentulum, largītōrem et prōdigum, nōn putat, cum dē perniciē populī Rōmānī, exitiō huius urbis tam acerbē, tam crūdēliter cōgitārit, etiam appellārī posse populārem.

Itaque homō mītissimus atque lēnissimus nōn dubitat P. Lentulum aeternīs tenebrīs vinculīsque mandāre et sancit in posterum nē quis huius suppliciō levandō sē iactāre et in perniciē populī Rōmānī posthāc populāris esse possit. Adiungit etiam pūblicātiōnem bonōrum, ut omnīs animī cruciātūs et corporis etiam egestās ac mendīcitās cōnsequātur.

The death penalty cannot be considered cruel or too severe for such men

VI. Quam ob rem, sīve hoc statuerītis, dederītis mihi comitem ad cōntiōnem populō cārum atque iūcundum, sīve Sīlānī sententiam sequī māluerītis, facile mē atque vōs crūdēlitātis vituperātiōne populus Rōmānus *līberābit*, atque obtinēbō eam multō lēniōrem fuisse. Quamquam, patrēs cōnscrīptī, quae potest esse in tantī sceleris immānitāte pūniendā crūdēlitās? Ego enim dē meō sēnsū iūdicō. Nam ita mihi salvā rē pūblicā vōbīscum perfruī liceat, ut ego, quod in hāc causā vehementior sum, nōn atrōcitāte animī moveor—quis enim est mē mītior?—sed singulārī quādam hūmānitāte et misericordiā. Videor enim mihi vidēre hanc urbem, lūcem orbis terrārum atque arcem omnium gentium, subitō ūnō incendiō concidentem. Cernō animō sepultā in patriā miserōs atque īnsepultōs acervōs cīvium, versātur mihi ante oculōs aspectus Cethēgī et furor in vestrā caede bacchantis. Cum vērō mihi prōposuī rēgnantem Lentulum, sīcut ipse sē ex fātīs spērāsse cōnfessus est, purpurātum esse huic Gabīnium, cum exercitū vēnisse Catilīnam, tum lāmentātiōnem mātrum familiās, tum fugam virginum atque puerōrum ac vexātiōnem virginum Vestālium perhorrēscō, et, quia mihi vehementer haec videntur misera atque miseranda, idcircō in eōs quī ea per-

ficere voluērunt mē sevērum vehementemque praebēbō. Etenim quaerō, sī quis pater familiās, līberīs suīs ā servō interfectīs, uxōre occīsā, incēnsā domō, supplicium dē servīs *nōn* quam acerbissimum sūmpserit, utrum is clēmēns ac misericors an inhūmānissimus et crūdēlissimus esse videātur? Mihi vērō importūnus ac ferreus quī nōn dolōre et cruciātū nocentis suum dolōrem cruciātumque lēnierit. Sīc nōs in hīs hominibus quī nōs, quī coniugēs, quī līberōs nostrōs trucīdāre voluērunt, quī singulās ūnīus cuiusque nostrum domōs et hoc ūniversum reī pūblicae domicilium dēlēre cōnātī sunt, quī id ēgērunt ut gentem Allobrogum in vestīgiīs huius urbis atque in cinere dēflagrātī imperī conlocārent, sī vehementissimī fuerīmus, misericordēs habēbimur; sīn remissiōrēs esse voluerīmus, summae nōbīs crūdēlitātis in patriae cīviumque perniciē fāma subeunda est. Nisi vērō cuipiam L. Caesar, vir fortissimus et amantissimus reī pūblicae, crūdēlior nudius tertius vīsus est, cum sorōris suae, fēminae lēctissimae, virum praesentem et audientem vītā prīvandum esse dīxit, cum avum suum iussū cōnsulis interfectum fīliumque eius impūberem lēgātum ā patre missum in carcere necātum esse dīxit. Quōrum quod simile factum, quod initum dēlendae reī pūblicae cōnsilium? Largītiōnis voluntās tum in rē pūblicā versāta est et partium quaedam contentiō. Atque illō tempore huius avus Lentulī, vir clārissimus, armātus Gracchum est persecūtus. Ille etiam grave tum volnus accēpit, nē quid dē summā reī pūblicae minuerētur; hic ad ēvertenda fundāmenta reī pūblicae Gallōs arcessit, servitia concitat, Catilīnam vocat, attribuit nōs trucīdandōs Cethēgō et cēterōs cīvīs interficiendōs Gabīniō, urbem īnflammandam Cassiō, tōtam Italiam vāstandam dīripiendamque Catilīnae. Vereāminī cēnseō, nē in hōc scelere tam immānī ac

nefandō aliquid sevērius statuisse videāminī; multō magis est verendum nē remissiōne poenae crūdēlēs in patriam quam nē sevēritāte animadversiōnis nimis vehementēs in acerbissimōs hostīs fuisse videāmur. 4

Whatever your decision, we shall have the loyal support of all classes, even the lowest

VII. Sed ea quae exaudiō, patrēs cōnscrīptī, dissimulāre 14
nōn possum. Iaciuntur enim vōcēs quae perveniunt ad aurīs meās eōrum quī verērī videntur ut habeam satis praesidī ad ea quae vōs statuerītis hodiernō diē trānsigenda. Omnia et prōvīsa et parāta et cōnstitūta sunt, patrēs cōnscrīptī, cum meā summā cūrā atque dīligentiā 10
tum multō etiam maiōre populī Rōmānī ad summum imperium retinendum et ad commūnīs fortūnās cōnservandās voluntāte. Omnēs adsunt omnium ōrdinum hominēs, *omnium generum*, omnium dēnique aetātum; plēnum est forum, plēna templa circum forum, plēnī omnēs aditūs 15
huius templī ac locī. Causa est enim post urbem conditam haec inventa sōla in quā omnēs sentīrent ūnum atque idem praeter eōs quī, cum sibi vidērent esse pereundum, cum omnibus potius quam sōlī perīre voluērunt. Hōsce 15
ego hominēs excipiō et sēcernō libenter, neque in impro- 20
bōrum cīvium sed in acerbissimōrum hostium numerō habendōs putō. Cēterī vērō, dī immortālēs! quā frequentiā, quō studiō, quā virtūte ad commūnem salūtem dignitātemque cōnsentiunt! Quid ego hīc equitēs Rōmānōs commemorem? quī vōbīs ita summam ōrdinis cōnsilīque 25
concēdunt ut vōbīscum dē amōre reī pūblicae certent; quōs ex multōrum annōrum dissēnsiōne huius ōrdinis ad societātem concordiamque revocātōs hodiernus diēs vōbīscum atque haec causa coniungit. Quam sī coniūnctiōnem

in cōnsulātū cōnfīrmātam meō perpetuam in rē pūblicā tenuerīmus, cōnfīrmō vōbīs nūllum posthāc malum cīvīle ac domesticum ad ūllam reī pūblicae partem esse ventūrum. Parī studiō dēfendendae reī pūblicae convēnisse videō tribūnōs aerāriōs, fortissimōs virōs; scrībās item ūniversōs, quōs, cum cāsū hic diēs ad aerārium frequentāsset, videō ab exspectātiōne sortis ad salūtem commūnem esse conversōs. Omnis ingenuōrum adest multitūdō, etiam tenuissimōrum; quis est enim cui nōn haec templa, aspectus urbis, possessiō lībertātis, lūx dēnique haec ipsa et commūne patriae solum cum sit cārum tum vērō dulce atque iūcundum? VIII. Operae pretium est, patrēs cōnscrīptī, lībertīnōrum hominum studia cognōscere, quī, suā virtūte fortūnam huius cīvitātis cōnsecūtī, vērē hanc suam patriam esse iūdicant, quam quīdam hīc nātī, et summō nātī locō, nōn patriam suam sed urbem hostium esse iūdicāvērunt. Sed quid ego hōsce hominēs ōrdinēsque commemorō quōs prīvātae fortūnae, quōs commūnis rēs pūblica, quōs dēnique lībertās ea quae dulcissima est ad salūtem patriae dēfendendam excitāvit? Servus est nēmō, quī modo tolerābilī condiciōne sit servitūtis, quī nōn audāciam cīvium perhorrēscat, quī nōn haec stāre cupiat, quī nōn quantum audet et quantum potest cōnferat ad salūtem voluntātis. Quā rē sī quem vestrum forte commovet hoc quod audītum est, lēnōnem quendam Lentulī concursāre circum tabernās, pretiō spērāre sollicitārī posse animōs egentium atque imperītōrum, est id quidem coeptum atque temptātum, sed nūllī sunt inventī tam aut fortūnā miserī aut voluntāte perditī quī nōn illum ipsum sellae atque operis et quaestūs cotīdiānī locum, quī nōn cubīle ac lectulum suum, quī dēnique nōn cursum hunc ōtiōsum vītae suae salvum esse velint. Multō vērō maxima pars eōrum quī in tabernīs

sunt, immō vērō—id enim potius est dīcendum—genus hoc ūniversum amantissimum est ōtī. Etenim omne īnstrūmentum, omnis opera atque quaestus frequentiā cīvium sustentātur, alitur ōtiō; quōrum si quaestus occlūsīs tabernīs minuī solet, quid tandem incēnsīs futūrum fuit? 5

ALTAR (MUSEO DELLE TERME)

You must decide, realizing the danger we have escaped and the need of safeguarding the future

Quae cum ita sint, patrēs cōnscrīptī, vōbīs populī Rō- 18
mānī praesidia nōn dēsunt: vōs nē populō Rōmānō deesse videāminī prōvidēte. IX. Habētis cōnsulem ex plūrimīs perīculīs et īnsidiīs atque ex mediā morte nōn ad vītam suam sed ad salūtem vestram reservātum. Omnēs ōrdinēs ad cōn- 10
servandam rem pūblicam mente, voluntāte, vōce cōnsentiunt. Obsessa facibus et tēlīs impiae coniūrātiōnis vōbīs

supplex manūs tendit patria commūnis, vōbīs sē, vōbīs vītam omnium cīvium, vōbīs arcem et Capitōlium, vōbīs ārās Penātium, vōbīs illum ignem Vestae sempiternum, vōbīs omnium deōrum templa atque dēlūbra, vōbīs mūrōs atque urbis tēcta commendat. Praetereā dē vestrā vītā, de coniugum vestrārum atque līberōrum animā, dē fortūnīs omnium, dē sēdibus, dē focīs vestrīs hodiernō diē vōbīs iūdicandum est. Habētis ducem memorem vestrī, oblītum suī, quae nōn semper facultās datur; habētis omnīs ōrdinēs, omnīs hominēs, ūniversum populum Rōmānum, id quod in cīvīlī causā hodiernō diē prīmum vidēmus, ūnum atque idem sentientem. Cōgitāte quantīs labōribus fundātum imperium, quantā virtūte stabilītam lībertātem, quantā deōrum benignitāte auctās exaggerātāsque fortūnās ūna nox paene dēlērit. Id nē umquam posthāc nōn modo nōn cōnficī sed nē cōgitārī quidem possit ā cīvibus hodiernō diē prōvidendum est. Atque haec, nōn ut vōs quī mihi studiō paene praecurritis excitārem, locūtus sum, sed ut mea vōx quae dēbet esse in rē pūblicā prīnceps officiō fūncta cōnsulārī vidērētur.

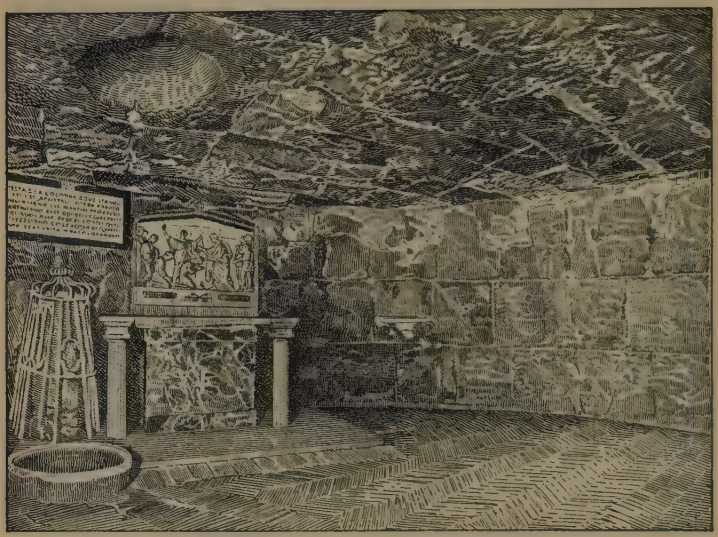
I shall have many enemies, but no regrets for a stand which will bring me fame. You and all good citizens will stand together to defend me

X. Nunc ante quam ad sententiam redeō, dē mē pauca dīcam. Ego, quanta manus est coniūrātōrum, quam vidētis esse permagnam, tantam mē inimīcōrum multitūdinem suscēpisse videō; sed eam turpem iūdicō et īnfīrmam et abiectam. Quod sī aliquandō alicuius furōre et scelere concitāta manus ista plūs valuerit quam vestra ac reī pūblicae dignitās, mē tamen meōrum factōrum atque cōnsiliōrum numquam, patrēs cōnscrīptī, paenitēbit. Etenim mors,

quam illī fortasse minitantur, omnibus est parāta: vītae tantam laudem quantā vōs mē vestrīs dēcrētīs honestāstis nēmō est adsecūtus; cēterīs enim semper bene gestā, mihi ūnī cōnservātā rē pūblicā grātulātiōnem dēcrēvistis. Sit 21
Scīpiō clārus ille cuius cōnsiliō atque virtūte Hannibal in Āfricam redīre atque Italiā dēcēdere coāctus est, ōrnētur alter eximiā laude Āfricānus quī duās urbīs huic imperiō īnfestissimās Karthāginem Numantiamque dēlēvit, habeātur vir ēgregius Paulus ille cuius currum rēx potentissimus quondam et nōbilissimus Persēs honestāvit, sit aeternā glōriā Marius quī bis Italiam obsidiōne et metū servitūtis līberāvit, antepōnātur omnibus Pompeius cuius rēs gestae atque virtūtēs īsdem quibus sōlis cursus regiōnibus ac terminīs continentur: erit profectō inter hōrum laudēs aliquid locī nostrae glōriae, nisi forte maius est patefacere nōbīs prōvinciās quō exīre possīmus quam cūrāre ut etiam illī quī absunt habeant quō victōrēs revertantur. Quamquam 22
est ūnō locō condiciō melior externae victōriae quam domesticae, quod hostēs aliēnigenae aut oppressī serviunt aut receptī beneficiō sē obligātōs putant, quī autem ex numerō cīvium dēmentiā aliquā dēprāvātī hostēs patriae semel esse coepērunt, eōs, cum ā perniciē reī pūblicae reppulerīs, nec vī coercēre nec beneficiō plācāre possīs. Quā rē mihi cum perditīs cīvibus aeternum bellum susceptum esse videō. Id ego vestrō bonōrumque omnium auxiliō memoriāque tantōrum perīculōrum, quae nōn modo in hōc populō quī servātus est sed in omnium gentium sermōnibus ac mentibus semper haerēbit, ā mē atque ā meīs facile prōpulsārī posse cōnfīdō. Neque ūlla profectō tanta vīs reperiētur quae coniūnctiōnem vestram equitumque Rōmānōrum et tantam cōnspīrātiōnem bonōrum omnium cōnfringere et labefactāre possit.

I ask but one reward for my services,—the memory of my consulship. Your fearless decision will be carried out

23 XI. Quae cum ita sint, prō imperiō, prō exercitū, prō prōvinciā quam neglexī, prō triumphō cēterīsque laudis īnsignibus quae sunt ā mē propter urbis vestraeque salūtis



THE TULLIANUM, BENEATH THE CARCER

cūstōdiam repudiāta, prō clientēlīs hospitiīsque prōvinciālibus (quae tamen urbānīs opibus nōn minōre labōre tueor quam comparō), prō hīs igitur omnibus rēbus, prō meīs in vōs singulāribus studiīs prōque hāc quam perspicitis ad cōnservandam rem pūblicam dīligentiā nihil ā vōbīs nisi huius temporis tōtīusque meī cōnsulātūs memoriam postulō: quae dum erit in vestrīs fīxa mentibus, tūtissimō mē mūrō saeptum esse arbitrābor. Quod sī meam spem vīs improbōrum fefellerit atque superāverit, commendō vōbīs

parvum meum fīlium, cui profectō satis erit praesidī nōn sōlum ad salūtem vērum etiam ad dignitātem, sī eius quī haec omnia suō sōlīus perīculō cōnservārit illum fīlium esse meminerītis. Quāpropter dē summā salūte vestrā popu- 24
līque Rōmānī, dē vestrīs coniugibus ac līberīs, dē ārīs ac 5
focīs, dē fānīs atque templīs, dē tōtīus urbis tēctīs ac sēdibus, dē imperiō ac lībertāte, dē salūte Italiae, dē ūniversā rē pūblicā dēcernite dīligenter, ut īnstituistis, ac fortiter. Habētis eum cōnsulem quī et pārēre vestrīs dēcrētīs nōn dubitet et ea quae statuerītis, quoad vīvet, dē- 10
fendere et per sē ipsum praestāre possit.

VICTORY OF BRESCIA

M. TVLLI CICERONIS DE IMPERIO CN. POMPEI

AD QVIRITES ORATIO

Cicero explains this his first appearance as a political speaker from the Rostra

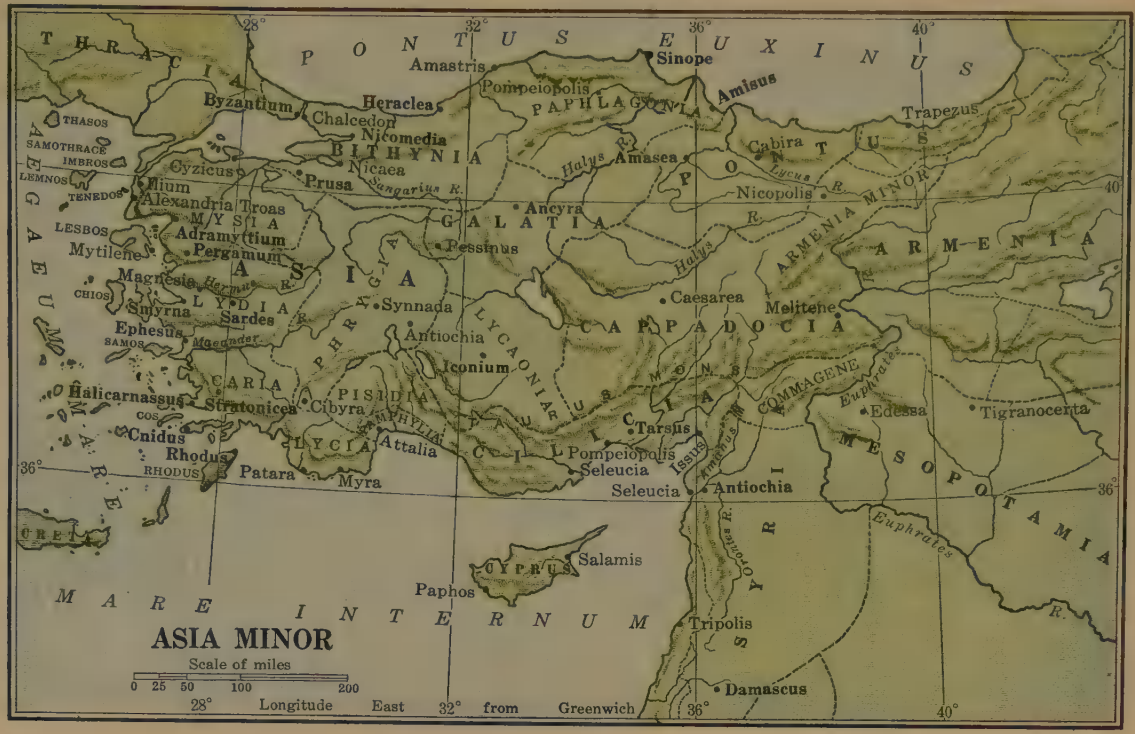
QVAMQVAM mihi semper frequēns cōnspectus vester multō iūcundissimus, hic autem locus ad agendum amplissimus, ad dīcendum ōrnātissimus est vīsus, Quirītēs, tamen hōc aditū laudis quī semper optimō cuique maximē patuit nōn mea mē voluntās adhūc sed vītae meae ratiōnēs ab ineunte aetāte susceptae prohibuērunt. Nam cum anteā per aetātem nōndum huius auctōritātem locī attingere audērem statueremque nihil hūc nisi perfectum ingeniō, ēlabōrātum industriā adferrī oportēre, omne meum tempus amīcōrum temporibus trānsmittendum putāvī. Ita neque hic locus vacuus fuit umquam ab eīs quī vestram causam dēfenderent, et meus labor in prīvātōrum perīculīs castē integrēque versātus ex vestrō iūdiciō frūctum est amplissimum cōnsecūtus. Nam cum propter dīlātiōnem comitiōrum ter praetor prīmus centuriīs cūnctīs renūntiātus sum, facile intellēxī, Quirītēs, et quid dē mē iūdicārētis et quid aliīs praescrīberētis. Nunc cum et auctōritātis in mē tantum sit quantum vōs honōribus mandandīs esse voluistis, et ad agendum facultātis tantum quantum hominī vigilantī ex forēnsī ūsū prope cotī-

diāna dīcendī exercitātiō potuit adferre, certē et, sī quid auctōritātis in mē est, apud eōs ūtar quī eam mihi dedērunt, et, sī quid in dīcendō cōnsequī possum, eīs ostendam potissimum quī eī quoque reī frūctum suō iūdiciō tribuendum esse dūxērunt. Atque illud in prīmīs mihi laetandum iūre esse videō quod in hāc īnsolitā mihi ex hōc locō ratiōne dīcendī causa tālis oblāta est in quā ōrātiō deesse nēminī possit. Dīcendum est enim dē Cn. Pompeī singulārī eximiāque virtūte; huius autem ōrātiōnis difficilius est exitum quam prīncipium invenīre. Ita mihi nōn tam cōpia quam modus in dīcendō quaerendus est.

A critical situation in the East

II. Atque ut inde ōrātiō mea proficīscātur unde haec omnis causa dūcitur, bellum grave et perīculōsum vestrīs vectīgālibus atque sociīs ā duōbus potentissimīs rēgibus īnfertur, Mithridāte et Tigrāne, quōrum alter relictus, alter lacessītus occāsiōnem sibi ad occupandam Asiam oblātam esse arbitrātur. Equitibus Rōmānīs, honestissimīs virīs, adferuntur ex Asiā cotīdiē litterae, quōrum magnae rēs aguntur in vestrīs vectīgālibus exercendīs occupātae; quī ad mē prō necessitūdine quae mihi est cum illō ōrdine causam reī pūblicae perīculaque rērum suārum dētulērunt: Bīthȳniae, quae nunc vestra prōvincia est, vīcōs exūstōs esse complūrīs, rēgnum Ariobarzānis quod fīnitimum est vestrīs vectīgālibus tōtum esse in hostium potestāte; L. Lūcullum magnīs rēbus gestīs ab eō bellō discēdere; huic quī successerit, nōn satis esse parātum ad tantum bellum administrandum;

MITHRIDATES


ASIA MINOR
Scale of miles
0 25 50 100 200
Longitude East from Greenwich
28°
32°
36°
40°
PONTUS EUXINUS
THRACIA
AEGAEUM MARE
MARE INTERNUM
Amastris
Sinope
Pompeiopolis
PAPHLAGONIA
Amisus
Trapezus
Byzantium
Heraclea
Chalcedon
Nicomedia
BITHYNIA
Nicaea
Prusa
Cyzicus
Ilium
Alexandria Troas
MYSIA
Adramyttium
Pergamum
Mytilene
LESBOS
CHIOS
Magnesia
Smyrna
Sardes
LYDIA
Ephesus
SAMOS
Maeander
Hermus R.
ASIA
Halys R.
Amasea
Cabira
PONTUS
Lycus R.
Nicopolis
ARMENIA MINOR
Ancyra
GALATIA
Pessinus
Halys R.
ARMENIA
Caesarea
Melitene
Synnada
PHRYGIA
LYCAONIA
CAPPADOCIA
Antiochia
Iconium
TAURUS MONS
COMMAGENE
Euphrates R.
Edessa
Tigranocerta
CARIA
Halicarnassus
COS
Stratonicea
Cibyra
PISIDIA
PAMPHYLIA
Tarsus
CILICIA
Cnidus
Rhodus
RHODUS
LYCIA
Attalia
Pompeiopolis
Seleucia
Issus
Amanus Mts.
Patara
Myra
Seleucia
Antiochia
SYRIA
Orontes R.
MESOPOTAMIA
Euphrates R.
CRETE
CYPRUS
Salamis
Paphos
Tripolis
Damascus

ūnum ab omnibus sociīs et cīvibus ad id bellum imperātōrem dēposcī atque expetī, eundem hunc ūnum ab hostibus metuī, praetereā nēminem.

Main heads of the argument. Character of the war. The national honor has suffered

Causa quae sit vidētis; nunc quid agendum sit ipsī cōnsīderāte. Prīmum mihi vidētur dē genere bellī, deinde dē magnitūdine, tum dē imperātōre dēligendō esse dīcendum. Genus est eius bellī quod maximē vestrōs animōs excitāre atque īnflammāre ad persequendī studium dēbeat. In quō agitur populī Rōmānī glōria quae vōbīs ā maiōribus cum magna in omnibus rēbus tum summa in rē mīlitārī trādita est; agitur salūs sociōrum atque amīcōrum, prō quā multa maiōrēs vestrī magna et gravia bella gessērunt; aguntur certissima populī Rōmānī vectīgālia et maxima, quibus āmissīs et pācis ōrnāmenta et subsidia bellī requīrētis; aguntur bona multōrum cīvium quibus est ā vōbīs et ipsōrum causā et reī pūblicae cōnsulendum. III. Et quoniam semper appetentēs glōriae praeter cēterās gentīs atque avidī laudis fuistis, dēlenda vōbīs est illa macula Mithridāticō bellō superiōre concepta quae penitus iam īnsēdit ac nimis inveterāvit in populī Rōmānī nōmine, quod is quī ūnō diē tōtā in Asiā tot in cīvitātibus ūnō nūntiō atque ūnā significātiōne *omnīs* cīvīs Rōmānōs necandōs trucīdandōsque cūrāvit, nōn modo adhūc poenam nūllam suō dignam scelere suscēpit, sed ab illō tempore annum iam tertium et vīcēsimum rēgnat, et ita rēgnat ut sē nōn Pontī

SULLA

neque Cappadociae latebrīs occultāre velit, sed ēmergere ex patriō rēgnō atque in vestrīs vectīgālibus, hoc est in Asiae lūce, versārī. Etenim adhūc ita nostrī cum illō rēge contendērunt imperātōrēs ut ab illō īnsignia victōriae, nōn victōriam reportārent. Triumphāvit L. Sulla, triumphāvit L. Mūrēna dē Mithridāte, duo fortissimī virī et summī imperātōrēs, sed ita triumphārunt ut ille pulsus superātusque rēgnāret. Vērum tamen illīs imperātōribus laus est tribuenda quod ēgērunt, venia danda quod relīquērunt, proptereā quod ab eō bellō Sullam in Italiam rēs pūblica, Mūrēnam Sulla revocāvit.

Mithridates' preparations, reaching even to Spain. Lucullus successful at first in the East

IV. Mithridātēs autem omne reliquum tempus nōn ad oblīviōnem veteris bellī sed ad comparātiōnem novī contulit. Quī posteā, cum maximās aedificāsset ōrnāssetque classīs, exercitūsque permagnōs quibuscumque ex gentibus potuisset comparāsset, et sē Bosporānīs, fīnitimīs suīs, bellum īnferre simulāret, ūsque in Hispāniam lēgātōs ac litterās mīsit ad eōs ducēs quibuscum tum bellum gerēbāmus, ut, cum duōbus in locīs disiūnctissimīs maximēque dīversīs ūnō cōnsiliō ā bīnīs hostium cōpiīs bellum terrā marīque gererētur, vōs ancipitī contentiōne districtī dē imperiō dīmicārētis. Sed tamen alterius partis perīculum, Sertōriānae atque Hispāniēnsis, quae multō plūs fīrmāmentī ac rōboris habēbat, Cn. Pompeī dīvīnō cōnsiliō ac singulārī virtūte dēpulsum est; in alterā parte ita rēs ab L. Lūcullō, summō virō, est administrāta ut initia illa rērum gestārum magna atque praeclāra nōn fēlīcitātī eius sed virtūtī, haec autem extrēma quae nūper accidērunt nōn

culpae sed fortūnae tribuenda esse videantur. Sed dē Lūcullō dīcam aliō locō, et ita dīcam, Quirītēs, ut neque vēra laus eī dētrācta ōrātiōne meā neque falsa adfīcta esse videātur; dē vestrī imperī dignitāte atque glōriā, quoniam is est exōrsus ōrātiōnis meae, vidēte quem vōbīs animum suscipiendum putētis.

Examples of Rome's jealousy of her honor in former times

V. Maiōrēs nostrī saepe prō mercātōribus aut nāviculāriīs nostrīs iniūriōsius trāctātīs bella gessērunt; vōs tot mīlibus cīvium Rōmānōrum ūnō nūntiō atque ūnō tempore necātīs quō tandem animō esse dēbētis? Lēgātī quod erant appellātī superbius, Corinthum patrēs vestrī tōtīus Graeciae lūmen exstīnctum esse voluērunt; vōs eum rēgem inultum esse patiēminī quī lēgātum populī Rōmānī cōnsulārem vinculīs ac verberibus atque omnī suppliciō excruciātum necāvit? Illī lībertātem imminūtam cīvium Rōmānōrum nōn tulērunt; vōs ēreptam vītam neglegētis? Iūs lēgātiōnis verbō violātum illī persecūtī sunt; vōs lēgātum omnī suppliciō interfectum relinquētis? Vidēte nē, ut illīs pulcherrimum fuit tantam vōbīs imperī glōriam trādere, sīc vōbīs turpissimum sit id quod accēpistis tuērī et cōnservāre nōn posse.

The safety of the allies is at stake; Asia and Greece are calling for aid. They want Pompey

Quid? quod salūs sociōrum summum in perīculum ac discrīmen vocātur, quō tandem animō ferre dēbētis? Rēgnō est expulsus Ariobarzānēs rēx, socius populī Rōmānī atque amīcus; imminent duo rēgēs tōtī Asiae nōn solum vōbīs inimīcissimī sed etiam vestrīs sociīs atque

amīcīs; cīvitātēs autem omnēs cūnctā Asiā atque Graeciā vestrum auxilium exspectāre propter perīculī magnitūdinem cōguntur; imperātōrem ā vōbīs certum dēposcere, cum praesertim vōs alium mīserītis, neque audent neque id sē facere sine summō perīculō posse arbitrantur. Vident enim et sentiunt hoc idem quod vōs, ūnum virum esse in quō summa sint omnia, et eum propter esse, quō etiam carent aegrius; cuius adventū ipsō atque nōmine, tametsī ille ad maritimum bellum vēnerit, tamen impetūs hostium repressōs esse intellegunt ac retardātōs. Hī vōs, quoniam līberē loquī nōn licet, tacitī rogant ut sē quoque, sīcut cēterārum prōvinciārum sociōs, dignōs exīstimētis quōrum salūtem tālī virō commendētīs, atque hōc etiam magis quod cēterōs in prōvinciās eius modī hominēs cum imperiō mittimus ut, etiam sī ab hoste dēfendant, tamen ipsōrum adventūs in urbīs sociōrum nōn multum ab hostīlī expugnātiōne differant, hunc audiēbant anteā, nunc praesentem vident tantā temperantiā, tantā mānsuētūdine, tantā hūmānitāte ut eī beātissimī esse videantur apud quōs ille diūtissimē commorētur.

POMPEY

Most important revenues are endangered. Asia, as a principal source of revenue, must be protected

VI. Quā rē sī propter sociōs nūllā ipsī iniūriā lacessītī maiōrēs nostrī cum Antiochō, cum Philippō, cum Aetōlīs, cum Poenīs bella gessērunt, quantō vōs studiōsius convenit iniūriīs prōvocātōs sociōrum salūtem ūnā cum imperī vestrī dignitāte dēfendere, praesertim cum dē maximīs vestrīs vectīgālibus agātur? Nam cēterārum prōvinciārum vectīgālia, Quirītēs, tanta sunt ut eīs ad ipsās prōvinciās tuendās vix contentī esse possīmus, Asia vērō tam opīma est ac fertilis ut et ūbertāte agrōrum et varietāte frūctuum et magnitūdine pāstiōnis et multitūdine eārum rērum quae exportentur facile omnibus terrīs antecellat. Itaque haec vōbīs prōvincia, Quirītēs, sī et bellī ūtilitātem et pācis dignitātem retinēre voltis, nōn modo ā calamitāte sed etiam ā metū calamitātis est dēfendenda. Nam in cēterīs rēbus cum vēnit calamitās, tum dētrīmentum accipitur; at in vectīgālibus nōn sōlum adventus malī sed etiam metus ipse adfert calamitātem. Nam cum hostium cōpiae nōn longē absunt, etiam sī inruptiō nūlla facta est, tamen pecua relinquuntur, agrī cultūra dēseritur, mercātōrum nāvigātiō conquiēscit. Ita neque ex portū neque ex decumīs neque ex scrīptūrā vectīgal cōnservārī potest; quā rē saepe tōtīus annī frūctus ūnō rūmōre perīculī atque ūnō bellī terrōre āmittitur. Quō tandem igitur animō esse exīstimātis aut eōs quī vectīgālia nōbīs pēnsitant, aut eōs quī exercent atque exigunt, cum duo rēgēs cum maximīs cōpiīs propter adsint, cum ūna excursiō equitātūs perbrevī tempore tōtīus annī vectīgal auferre possit, cum pūblicānī familiās maximās quās in salīnīs habent, quās in agrīs, quās in portibus atque in cūstōdiīs magnō perīculō sē habēre arbitrentur?

Putātisne vōs illīs rēbus fruī posse, nisi eōs quī vōbīs frūctuī sunt cōnservāverītis nōn sōlum, ut ante dīxī, calamitāte sed etiam calamitātis formīdine līberātos?

Private investments also at stake. Tax-farmers and business interests will suffer. Hard times may follow at Rome

17 VII. Ac nē illud quidem vōbīs neglegendum est quod mihi ego extrēmum prōposueram, cum essem dē bellī genere dictūrus, quod ad multōrum bona cīvium Rōmānōrum pertinet; quōrum vōbīs prō vestrā sapientiā, Quirītēs, habenda est ratiō dīligenter. Nam et pūblicānī, hominēs honestissimī atque ōrnātissimī, suās ratiōnēs et cōpiās in illam prōvinciam contulērunt, quōrum ipsōrum per sē rēs et fortūnae vōbīs cūrae esse dēbent; etenim, sī vectīgālia nervōs esse reī pūblicae semper dūximus, eum certē ōrdinem quī exercet illa fīrmāmentum cēterōrum ōrdinum rēctē 18 esse dīcēmus. Deinde ex cēterīs ōrdinibus hominēs gnāvī atque industriī partim ipsī in Asiā negōtiantur, quibus vōs absentibus cōnsulere dēbētis, partim eōrum in eā prōvinciā pecūniās magnās conlocātās habent. Est igitur hūmānitātis vestrae magnum numerum eōrum cīvium calamitāte prohibēre, sapientiae vidēre multōrum cīvium calamitātem ā rē pūblicā sēiūnctam esse nōn posse. Etenim illud prīmum parvī rēfert, vōs pūblicānīs omissīs vectīgālia posteā victōriā reciperāre; neque enim īsdem redimendī facultās erit propter calamitātem neque aliīs voluntās propter 19 timōrem. Deinde quod nōs eadem Asia atque īdem iste Mithridātēs initiō bellī Asiāticī docuit, id quidem certē calamitāte doctī memoriā retinēre dēbēmus. Nam tum, cum in Asiā magnās permultī rēs āmīsērunt, scīmus Rōmae solūtiōne impedītā fidem concidisse. Nōn enim possunt ūnā in cīvitāte multī rem ac fortūnās āmittere ut nōn plūrīs

sēcum in eandem trahant calamitātem; ā quō perīculō prohibēte rem pūblicam, et mihi crēdite id quod ipsī vidētis: haec fidēs atque haec ratiō pecūniārum quae Rōmae, quae in forō versātur, implicāta est cum illīs pecūniīs Asiāticīs et cohaeret; ruere illa nōn possunt ut haec nōn eōdem labefacta mōtū concidant. Quā rē vidēte num dubitandum vōbīs sit omnī studiō ad id bellum incumbere in quō glōria nōminis vestrī, salūs sociōrum, vectīgālia maxima, fortūnae plūrimōrum cīvium coniūnctae cum rē pūblicā dēfendantur.

Seriousness of the war. What Lucullus has accomplished

VIII. Quoniam dē genere bellī dīxī, nunc dē magnitūdine pauca dīcam. Potest enim hoc dīcī, bellī genus esse ita necessārium ut sit gerendum, nōn esse ita magnum ut sit pertimēscendum. In quō maximē labōrandum est nē forte ea vōbīs quae dīligentissimē prōvidenda sunt contemnenda esse videantur. Atque ut omnēs intellegant mē L. Lūcullō tantum impertīre laudis quantum fortī virō et sapientī hominī et magnō imperātōrī dēbeātur, dīcō eius adventū maximās Mithridātī cōpiās omnibus rēbus ōrnātās atque īnstrūctās fuisse, urbemque Asiae clārissimam nōbīsque amīcissimam Cyzicēnōrum obsessam esse ab ipsō rēge maximā multitūdine et oppugnātam vehementissimē; quam L. Lūcullus virtūte, adsiduitāte, cōnsiliō summīs obsidiōnis perīculīs līberāvit. Ab eōdem imperātōre classem magnam et ōrnātam, quae ducibus Sertōriānīs ad Italiam studiō atque odiō īnflammāta raperētur, superātam esse atque dēpressam; magnās hostium praetereā

WARSHIP

cōpiās multīs proeliīs esse dēlētās patefactumque nostrīs legiōnibus esse Pontum quī anteā populō Rōmānō ex omnī aditū clausus fuisset; Sinōpēn atque Amīsum, quibus in oppidīs erant domicilia rēgis omnibus rēbus ōrnāta ac referta, cēterāsque urbīs Pontī et Cappadociae permultās ūnō aditū adventūque esse captās; rēgem spoliātum rēgnō patriō atque avītō ad aliōs sē rēgēs atque ad aliās gentīs supplicem contulisse; atque haec omnia salvīs populī Rōmānī sociīs atque integrīs vectīgālibus esse gesta. Satis opīnor haec esse laudis atque ita, Quirītēs, ut hoc vōs intellegātis, ā nūllō istōrum quī huic obtrectant lēgī atque causae L. Lūcullum similiter ex hōc locō esse laudātum.

Mithridates escapes. Lucullus in pursuit invades Armenia. A Roman disaster. Glabrio succeeds Lucullus

22 IX. Requīrētur fortasse nunc quem ad modum, cum haec ita sint, reliquum possit magnum esse bellum. Cognōscite, Quirītēs; nōn enim hoc sine causā quaerī vidētur. Prīmum ex suō rēgnō sīc Mithridātēs profūgit ut ex eōdem Pontō Mēdēa illa quondam fūgisse dīcitur, quam praedicant in fugā frātris suī membra in eīs locīs quā sē parēns persequerētur dissipāvisse, ut eōrum conlēctiō dispersa maerorque patrius celeritātem cōnsequendī retardāret. Sīc Mithridātēs fugiēns maximam vim aurī atque argentī pulcherrimārumque rērum omnium quās et ā maiōribus accēperat et ipse bellō superiōre ex tōtā Asiā dīreptās in suum rēgnum congesserat in Pontō omnem relīquit. Haec dum nostrī conligunt omnia dīligentius, rēx ipse ē manibus effūgit; ita illum in persequendī studiō maeror, hōs laetitia 23 tardāvit. Hunc in illō timōre et fugā Tigrānēs, rēx Armenius, excēpit diffīdentemque rēbus suīs cōnfīrmāvit et adflīctum ērēxit perditumque recreāvit. Cuius in rēgnum

posteā quam L. Lūcullus cum exercitū vēnit, plūrēs etiam gentēs contrā imperātōrem nostrum concitātae sunt. Erat enim metus iniectus eīs nātiōnibus quās numquam populus Rōmānus neque lacessendās bellō neque temptandās putāvit; erat etiam alia gravis atque vehemēns opīniō quae per animōs gentium barbarārum pervāserat, fānī locuplētissimī et religiōsissimī dīripiendī causā in eās ōrās nostrum esse exercitum adductum. Ita nātiōnēs multae atque magnae novō quōdam terrōre ac metū concitābantur. Noster autem exercitus, tametsī urbem ex Tigrānis rēgnō cēperat et proeliīs ūsus erat secundīs, tamen nimiā longinquitāte locōrum ac dēsīderiō suōrum commovēbātur. Hīc iam plūra nōn dīcam; fuit enim illud extrēmum ut ex eīs locīs ā mīlitibus nostrīs reditus magis mātūrus quam prōgressiō longior quaererētur. Mithridātēs autem sē et suam manum iam confīrmārat eōrum operā quī ad eum ex ipsīus rēgnō concesserant, et magnīs adventīciīs auxiliīs multōrum rēgum et nātiōnum iuvābātur. Iam hoc ferē sīc fierī solēre accēpimus, ut rēgum adflīctae fortūnae facile multōrum opēs adliciant ad misericordiam, maximēque eōrum quī aut rēgēs sunt aut vīvunt in rēgnō, ut eīs nōmen rēgāle magnum et sānctum esse videātur. Itaque tantum victus efficere potuit quantum incolumis numquam est ausus optāre. Nam cum sē in rēgnum suum recēpisset, nōn fuit eō contentus quod eī

MEDEA

praeter spem acciderat, ut illam posteā quam pulsus erat terram umquam attingeret, sed in exercitum nostrum clārum atque victōrem impetum fēcit. Sinite hōc locō, Quirītēs, sīcut poētae solent quī rēs Rōmānās scrībunt, praeterīre mē nostram calamitātem, quae tanta fuit ut eam ad aurīs imperātōris nōn ex proeliō nūntius sed ex sermōne rūmor adferret. Hīc in illō ipsō malō gravissimāque bellī offēnsiōne L. Lūcullus, quī tamen aliquā ex parte eīs incommodīs medērī fortasse potuisset, vestrō iussū coāctus quī imperī diūturnitātī modum statuendum vetere exemplō putāvistis, partim mīlitum quī iam stīpendiīs cōnfectī erant dīmīsit, partim *M'*. Glabriōnī trādidit. Multa praetereō cōnsultō; sed ea vōs coniectūrā perspicite, quantum illud bellum factum putētis quod coniungant rēgēs potentissimī, renovent agitātae nātiōnēs, suscipiant integrae gentēs, novus imperātor noster accipiat vetere exercitū pulsō.

The choice of a commander. Who but Pompey? Of the talents required by a commander he possesses unequaled military science

X. Satis multa mihi verba fēcisse videor quā rē esset hoc bellum genere ipsō necessārium, magnitūdine perīculōsum; restat ut dē imperātōre ad id bellum dēligendō ac tantīs rēbus praeficiendō dīcendum esse videātur. Vtinam, Quirītēs, virōrum fortium atque innocentium cōpiam tantam habērētis ut haec vōbīs dēlīberātiō difficilis esset quemnam potissimum tantīs rēbus ac tantō bellō praeficiendum putārētis! Nunc vērō cum sit ūnus Cn. Pompeius quī nōn modo eōrum hominum quī nunc sunt glōriam sed etiam antīquitātis memoriam virtūte superārit, quae rēs est quae cuiusquam animum in hāc causā dubium facere possit? Ego enim sīc exīstimō, in summō imperātōre quattuor hās

rēs inesse oportēre, scientiam reī mīlitāris, virtūtem, auctōritātem, fēlīcitātem. Quis igitur hōc homine scientior umquam aut fuit aut esse dēbuit? quī ē lūdō atque ē pueritiae disciplīnīs bellō maximō atque ācerrimīs hostibus ad patris exercitum atque in mīlitiae disciplīnam profectus est, quī extrēmā pueritiā mīles in exercitū summī fuit imperātōris, ineunte adulēscentiā maximī ipse exercitūs imperātor, quī saepius cum hoste cōnflīxit quam quisquam cum inimīcō concertāvit, plūra bella gessit quam cēterī lēgērunt, plūrīs prōvinciās cōnfēcit quam aliī concupīvērunt, cuius adulēscentia ad scientiam reī mīlitāris nōn aliēnīs praeceptīs sed suīs imperiīs, nōn offēnsiōnibus bellī sed victōriīs, nōn stīpendiīs sed triumphīs est ērudīta. Quod dēnique genus esse bellī potest in quō illum nōn exercuerit fortūna reī pūblicae? Cīvīle, Āfricānum, Trānsalpīnum, Hispāniēnse, mixtum ex cīvibus atque ex bellicōsissimīs nātiōnibus, servīle, nāvāle bellum, varia et dīversa genera et bellōrum et hostium nōn sōlum gesta ab hōc ūnō sed etiam cōnfecta nūllam rem esse dēclārant in ūsū positam mīlitārī quae huius virī scientiam fugere possit.

COIN OF THE SOCIAL WAR

His ability, as proved in many different wars, but especially by his prompt conclusion of that against the pirates

XI. Iam vērō virtūtī Cn. Pompeī quae potest ōrātiō pār invenīrī? quid est quod quisquam aut illō dignum aut vōbīs novum aut cuiquam inaudītum possit adferre? Neque enim sōlae sunt virtūtēs imperātōriae quae volgō exīstimantur, labor in negōtiīs, fortitūdō in perīculīs, industria in agendō, celeritās in cōnficiendō, cōnsilium in

prōvidendō, quae tanta sunt in hōc ūnō quanta in omnibus reliquīs imperātōribus quōs aut vīdimus aut audīvimus nōn fuērunt. Testis est Italia quam ille ipse victor L. Sulla huius virtūte et subsidiō cōnfessus est līberātam; testis Sicilia quam multīs undique cīnctam perīculīs nōn terrōre bellī sed cōnsilī celeritāte explicāvit; testis Āfrica quae magnīs oppressa hostium cōpiīs eōrum ipsōrum sanguine redundāvit; testis Gallia per quam legiōnibus nostrīs iter in Hispāniam Gallōrum interniciōne patefactum est; testis Hispānia quae saepissimē plūrimōs hostīs ab hōc superātōs prōstrātōsque cōnspexit; testis iterum et saepius Italia quae, cum servīlī bellō taetrō perīculōsōque premerētur, ab hōc auxilium absente expetīvit, quod bellum exspectātiōne eius attenuātum atque imminūtum est, adventū sublātum ac sepultum; testēs nunc vērō iam omnēs ōrae atque omnēs terrae gentēs nātiōnēs, maria dēnique omnia cum ūniversa tum in singulīs ōrīs omnēs sinūs atque portūs. Quis enim tōtō marī locus per hōs annōs aut tam fīrmum habuit praesidium ut tūtus esset, aut tam fuit abditus ut latēret? Quis nāvigāvit quī nōn sē aut mortis aut servitūtis perīculō committeret, cum aut hieme aut refertō praedōnum marī nāvigāret? Hoc tantum bellum, tam turpe, tam vetus, tam lātē dīvīsum atque dispersum quis umquam arbitrārētur aut ab omnibus imperātōribus ūnō annō aut omnibus annīs ab ūnō imperātōre cōnficī posse? Quam prōvinciam tenuistis ā praedōnibus līberam per hōsce annōs? quod vectīgal vōbīs tūtum fuit? quem socium dēfendistis? cui praesidiō classibus vestrīs fuistis? quam multās exīstimātis īnsulās esse dēsertās, quam multās aut metū relictās aut ā praedōnibus captās urbīs esse sociōrum? XII. Sed quid ego longinqua commemorō? Fuit hoc quondam, fuit proprium populī Rōmānī longē ā domō bellāre et prōpug-

nāculīs imperī sociōrum fortūnās, nōn sua tēcta dēfendere. Sociīs ego vestrīs mare per hōsce annōs clausum fuisse dīcam, cum exercitūs vestrī numquam Brundisiō nisi hieme summā trānsmīserint? Quī ad vōs ab exterīs nātiōnibus venīrent, captōs querar, cum lēgātī populī Rōmānī red- 5
ēmptī sint? Mercātōribus mare tūtum nōn fuisse dīcam, cum duodecim secūrēs in praedōnum potestātem pervēnerint? Cnidum aut Colophōnem aut Samum, nōbilissimās 33
urbīs, innumerābilīsque aliās captās esse commemorem,

DETAILS OF SHIPS. FROM A CAPITOLINE RELIEF

cum vestrōs portūs atque eōs portūs quibus vītam ac spīri- 10
tum dūcitis in praedōnum fuisse potestāte sciātis? An vērō ignōrātis portum Caiētae celeberrimum et plēnissimum nāvium īnspectante praetōre ā praedōnibus esse dīreptum, ex Mīsēnō autem eius ipsīus līberōs quī cum praedōnibus anteā bellum gesserat ā praedōnibus esse sub- 15
lātōs? Nam quid ego Ōstiēnse incommodum atque illam lābem atque ignōminiam reī pūblicae querar, cum prope īnspectantibus vōbīs classis ea cui cōnsul populī Rōmānī praepositus esset ā praedōnibus capta atque dēpressa est? Prō dī immortālēs! tantamne ūnīus hominis incrēdibilis ac 20
dīvīna virtūs tam brevī tempore lūcem adferre reī pūblicae potuit ut vōs, quī modo ante ōstium Tiberīnum classem hostium vidēbātis, eī nunc nūllam intrā Ōceanī ōstium praedōnum nāvem esse audiātis? Atque haec quā celeri- 34

tāte gesta sint, quamquam vidētis, tamen ā mē in dīcendō praetereunda nōn sunt. Quis enim umquam aut obeundī negōtī aut cōnsequendī quaestūs studiō tam brevī tempore tot loca adīre, tantōs cursūs cōnficere potuit, quam celeriter Cn. Pompeiō duce tantī bellī impetus nāvigāvit? quī nōndum tempestīvō ad nāvigandum marī Siciliam adiit, Āfricam explōrāvit, inde Sardiniam cum classe vēnit atque haec tria frūmentāria subsidia reī pūblicae fīrmissimīs praesidiīs classibusque mūnīvit. Inde cum sē in Italiam recēpisset, duābus Hispāniīs et Galliā Trānsalpīnā praesidiīs ac nāvibus cōnfīrmātā, missīs item in ōram Īllyricī maris et in Achāiam omnemque Graeciam nāvibus Italiae duo maria maximīs classibus fīrmissimīsque praesidiīs adōrnāvit, ipse autem ut Brundisiō profectus est, ūndēquīnquāgēsimō diē tōtam ad imperium populī Rōmānī Ciliciam adiūnxit; omnēs quī ubīque praedōnēs fuērunt partim captī interfectīque sunt, partim ūnīus huius sē imperiō ac potestātī dēdidērunt. Īdem Crētēnsibus, cum ad eum ūsque in Pamphȳliam lēgātōs dēprecātōrēsque mīsissent, spem dēditiōnis nōn adēmit obsidēsque imperāvit. Ita tantum bellum, tam diūturnum, tam longē lātēque dispersum, quō bellō omnēs gentēs ac nātiōnēs premēbantur, Cn. Pompeius extrēmā hieme apparāvit, ineunte vēre suscēpit, mediā aestāte cōnfēcit.

His other good qualities, in comparison with the avarice, etc., of other commanders. Self-control, wisdom, gifts as a speaker, honor, kindliness

36 XIII. Est haec dīvīna atque incrēdibilis virtūs imperātōris. Quid? cēterae quās paulō ante commemorāre coeperam quantae atque quam multae sunt! Nōn enim bellandī virtūs sōlum in summō ac perfectō imperātōre quaerenda est sed multae sunt artēs eximiae huius adminis-

trae comitēsque virtūtis. Ac prīmum quantā innocentiā dēbent esse imperātōrēs, quantā deinde in omnibus rēbus temperantiā, quantā fidē, quantā facilitāte, quantō ingeniō, quantā hūmānitāte! quae breviter quālia sint in Cn. Pompeiō cōnsīderēmus. Summa enim sunt omnia, Quirītēs, sed ea magis ex aliōrum contentiōne quam ipsa per sēsē cognōscī atque intellegī possunt. Quem enim possumus imperātōrem ūllō in numerō putāre cuius in exercitū centuriātūs vēneant atque vēnierint? quid hunc hominem magnum aut amplum dē rē pūblicā cōgitāre quī pecūniam ex aerāriō dēprōmptam ad bellum administrandum aut propter cupiditātem prōvinciae magistrātibus dīvīserit aut propter avāritiam Rōmae in quaestū relīquerit? Vestra admurmurātiō facit, Quirītēs, ut agnōscere videāminī quī haec fēcerint; ego autem nōminō nēminem; quā rē īrāscī mihi nēmō poterit nisi quī ante dē sē voluerit cōnfitērī. Itaque propter hanc avāritiam imperātōrum quantās calamitātēs, quōcumque ventum sit, nostrī exercitūs adferant quis ignōrat? Itinera quae per hōsce annōs in Italiā per agrōs atque oppida cīvium Rōmānōrum nostrī imperātōrēs fēcerint recordāminī; tum facilius statuētis quid apud exterās nātiōnēs fierī exīstimētis. Vtrum plūrīs arbitrāminī per hōsce annōs mīlitum vestrōrum armīs hostium urbīs an hībernīs sociōrum cīvitātēs esse dēlētās? Neque enim potest exercitum is continēre imperātor quī sē ipse nōn continet, neque sevērus esse in iūdicandō quī aliōs in sē sevērōs esse iūdicēs nōn volt. Hīc mīrāmur hunc hominem tantum excellere cēterīs, cuius legiōnēs sīc in Asiam pervēnerint ut nōn modo manus tantī exercitūs sed nē vestīgium quidem cuiquam pācātō nocuisse dīcātur? Iam vērō quem ad modum mīlitēs hībernent cotīdiē sermōnēs ac litterae perferuntur; nōn modo ut sūmptum faciat in

mīlitem nēminī vīs adfertur sed nē cupientī quidem quicquam permittitur. Hiemis enim nōn avāritiae perfugium maiōrēs nostrī in sociōrum atque amīcōrum tēctīs esse voluērunt. XIV. Age vērō, cēterīs in rēbus quae sit temperantia cōnsīderāte. Vnde illam tantam celeritātem et tam incrēdibilem cursum inventum putātis? Nōn enim illum eximia vīs rēmigum aut ars inaudīta quaedam gubernandī aut ventī aliquī novī tam celeriter in ultimās terrās pertulērunt, sed eae rēs quae cēterōs remorārī solent nōn retardārunt; nōn avāritia ab īnstitūtō cursū ad praedam aliquam dēvocāvit, nōn libīdō ad voluptātem, nōn amoenitās ad dēlectātiōnem, nōn nōbilitās urbis ad cognitiōnem, nōn dēnique labor ipse ad quiētem; postrēmō signa et tabulās cēteraque ōrnāmenta Graecōrum oppidōrum quae cēterī tollenda esse arbitrantur, ea sibi ille nē vīsenda qui- 41 dem exīstimāvit. Itaque omnēs nunc in eīs locīs Cn. Pompeium sīcut aliquem nōn ex hāc urbe missum sed dē caelō dēlāpsum intuentur; nunc dēnique incipiunt crēdere fuisse hominēs Rōmānōs hāc quondam continentiā, quod iam nātiōnibus exterīs incrēdibile ac falsō memoriae prōditum vidēbātur; nunc imperī vestrī splendor illīs gentibus lūcem adferre coepit; nunc intellegunt nōn sine causā maiōrēs suōs tum cum eā temperantiā magistrātūs habēbāmus servīre populō Rōmānō quam imperāre aliīs māluisse. Iam vērō ita facilēs aditūs ad eum prīvātōrum, ita līberae querimōniae dē aliōrum iniūriīs esse dīcuntur, ut is quī dignitāte prīncipibus excellit facilitāte īnfimīs pār esse 42 videātur. Iam quantum cōnsiliō, quantum dīcendī gravitāte et cōpiā valeat, in quō ipsō inest quaedam dignitās imperātōria, vōs, Quirītēs, hōc ipsō ex locō saepe cognōstis. Fidem vērō eius quantam inter sociōs exīstimārī putātis quam hostēs omnēs omnium generum sānctissimam iūdicā-

rint? Hūmānitāte iam tantā est ut difficile dictū sit utrum hostēs magis virtūtem eius pugnantēs timuerint an mānsuētūdinem victī dīlēxerint. Et quisquam dubitābit quīn huic hoc tantum bellum permittendum sit quī ad omnia nostrae memoriae bella cōnficienda dīvīnō quōdam cōnsiliō nātus esse videātur?

Prestige. An unrivaled reputation and its far-reaching influence

XV. Et quoniam auctōritās quoque in bellīs adminis- 43
trandīs multum atque in imperiō mīlitārī valet, certē nēminī dubium est quīn eā rē īdem ille imperātor plūrimum possit. Vehementer autem pertinēre ad bella adminis- 10
tranda quid hostēs, quid sociī dē imperātōribus nostrīs exīstiment quis ignōrat, cum sciāmus hominēs in tantīs rēbus, ut aut metuant aut contemnant aut ōderint aut ament opīniōne nōn minus et fāmā quam aliquā ratiōne certā commovērī? Quod igitur nōmen umquam in orbe 15
terrārum clārius fuit, cuius rēs gestae parēs? dē quō homine vōs, id quod maximē facit auctōritātem, tanta et tam praeclāra iūdicia fēcistis? An vērō ūllam usquam esse 44
ōram tam dēsertam putātis quō nōn illīus diēī fāma pervāserit, cum ūniversus populus Rōmānus refertō forō com- 20
plētīsque omnibus templīs ex quibus hic locus cōnspicī potest ūnum sibi ad commūne omnium gentium bellum Cn. Pompeium imperātōrem dēpoposcit? Itaque ut plūra nōn dīcam neque aliōrum exemplīs cōnfīrmem quantum auctōritās valeat in bellō, ab eōdem Cn. Pompeiō omnium 25
rērum ēgregiārum exempla sūmantur: quī quō diē ā vōbīs maritimō bellō praepositus est imperātor, tanta repente vīlitās ex summā inopiā et cāritāte reī frūmentāriae cōnsecūta est ūnīus hominis spē ac nōmine quantam vix in summā ūbertāte agrōrum diūturna pāx efficere potuisset. 30

45 Iam acceptā in Pontō calamitāte ex eō proeliō dē quō vōs paulō ante invītus admonuī, cum sociī pertimuissent, hostium opēs animīque crēvissent, satis fīrmum praesidium prōvincia nōn habēret, āmīsissētis Asiam, Quirītēs, nisi ad 5 ipsum discrīmen eius temporis dīvīnitus Cn. Pompeium ad eās regiōnēs Fortūna populī Rōmānī attulisset. Huius adventus et Mithridātem īnsolitā īnflātum victōriā continuit et Tigrānēn magnīs cōpiīs minitantem Asiae retardāvit. Et quisquam dubitābit quid virtūte perfectūrus sit 10 quī tantum auctōritāte perfēcerit, aut quam facile imperiō atque exercitū sociōs et vectīgālia cōnservātūrus sit quī ipsō 46 nōmine ac rūmōre dēfenderit? XVI. Age vērō illa rēs quantam dēclārat eiusdem hominis apud hostīs populī Rōmānī auctōritātem, quod ex locīs tam longinquīs tamque dīversīs 15 tam brevī tempore omnēs huic sē ūnī dēdidērunt! quod ā commūnī Crētēnsium lēgātī, cum in eōrum īnsulā noster imperātor exercitusque esset, ad Cn. Pompeium in ultimās prope terrās vēnērunt eīque sē omnīs Crētēnsium cīvitātēs dēdere velle dīxērunt! Quid? īdem iste Mithridātēs 20 nōnne ad eundem Cn. Pompeium lēgātum ūsque in Hispāniam mīsit? eum quem Pompeius lēgātum semper iūdicāvit, eī quibus erat molestum ad eum potissimum esse missum speculātōrem quam lēgātum iūdicārī māluērunt. Potestis igitur iam cōnstituere, Quirītēs, hanc auctōritātem 25 multīs posteā rēbus gestīs magnīsque vestrīs iūdiciīs amplificātam quantum apud illōs rēgēs, quantum apud exterās nātiōnēs valitūram esse exīstimētis.

His good fortune,—a success beyond one's dreams

47 Reliquum est ut dē fēlīcitāte quam praestāre dē sē ipsō nēmō potest, meminisse et commemorāre dē alterō possu- 30 mus, sīcut aequum est hominēs dē potestāte deōrum, timidē

et pauca dīcāmus. Ego enim sīc exīstimō, Maximō, Mārcellō, Scīpiōnī, Mariō cēterīsque magnīs imperātōribus nōn sōlum propter virtūtem sed etiam propter fortūnam saepius imperia mandāta atque exercitūs esse commissōs. Fuit enim profectō quibusdam summīs virīs quaedam ad amplitūdinem et ad glōriam et ad rēs magnās bene gerendās dīvīnitus adiūncta fortūna. Dē huius autem hominis fēlīcitāte quō dē nunc agimus hāc ūtar moderātiōne dīcendī, nōn ut in illīus potestāte fortūnam positam esse dīcam sed ut praeterita meminisse, reliqua spērāre videāmur, nē aut invīsa dīs immortālibus ōrātiō nostra aut ingrāta esse videātur. Itaque nōn sum praedicātūrus quantās ille rēs 48 domī mīlitiae, terrā marīque quantāque fēlīcitāte gesserit, ut eius semper voluntātibus nōn modo cīvēs adsēnserint, sociī obtemperārint, hostēs oboedierint, sed etiam ventī tempestātēsque obsecundārint; hoc brevissimē dīcam, nēminem umquam tam impudentem fuisse quī ab dīs immortālibus tot et tantās rēs tacitus audēret optāre quot et quantās dī immortālēs ad Cn. Pompeium dētulērunt. Quod ut illī proprium ac perpetuum sit, Quirītēs, cum commūnis salūtis atque imperī tum ipsīus hominis causā, sīcutī facitis, velle et optāre dēbētis.

Recapitulation. He is already in the East. Why not appoint him?

Quā rē cum et bellum sit ita necessārium ut neglegī nōn 49 possit, ita magnum ut accūrātissimē sit administrandum, et cum eī imperātōrem praeficere possītis in quō sit eximia bellī scientia, singulāris virtūs, clārissima auctōritās, ēgregia fortūna, dubitātis, Quirītēs, quīn hoc tantum bonī quod vōbīs ab dīs immortālibus oblātum et datum est in rem pūblicam cōnservandam atque amplificandam cōn-

50 ferātis? XVII. Quod sī Rōmae Cn. Pompeius prīvātus esset hōc tempore, tamen ad tantum bellum is erat dēligendus atque mittendus; nunc cum ad cēterās summās ūtilitātēs haec quoque opportūnitās adiungātur ut in eīs ipsīs 5 locīs adsit, ut habeat exercitum, ut ab eīs quī habent accipere statim possit, quid exspectāmus? aut cūr nōn ducibus dīs immortālibus eīdem cui cētera summā cum salūte reī pūblicae commissa sunt hoc quoque bellum 9 rēgium committāmus?

Hortensius is again opposed to giving such power to one man. What if his objection to the Gabinian Law had prevailed?

51 At enim vir clārissimus, amantissimus reī pūblicae, vestrīs beneficiīs amplissimīs adfectus, Q. Catulus, itemque summīs ōrnāmentīs honōris, fortūnae, virtūtis, ingenī praeditus, Q. Hortēnsius, ab hāc ratiōne dissentiunt; quōrum ego auctōritātem apud vōs multīs locīs plūrimum valuisse 15 et valēre oportēre cōnfiteor; sed in hāc causā, tametsī cognōstis auctōritātēs contrāriās virōrum fortissimōrum et clārissimōrum, tamen omissīs auctōritātibus ipsā rē ac ratiōne exquīrere possumus vēritātem, atque hōc facilius quod ea omnia quae ā mē adhūc dicta sunt īdem istī vēra 20 esse concēdunt, et necessārium bellum esse et magnum et 52 in ūnō Cn. Pompeiō summa esse omnia. Quid igitur ait Hortēnsius? Sī ūnī omnia tribuenda sint, dignissimum esse Pompeium, sed ad ūnum tamen omnia dēferrī nōn oportēre. Obsolēvit iam ista ōrātiō rē multō magis quam 25 verbīs refūtāta. Nam tū īdem, Q. Hortēnsī, multa prō tuā summā cōpiā ac singulārī facultāte dīcendī et in senātū contrā virum fortem, A. Gabīnium, graviter ōrnātēque dīxistī, cum is dē ūnō imperātōre contrā praedōnēs cōnstituendō lēgem prōmulgāsset, et ex hōc ipsō locō permulta

item contrā eam lēgem verba fēcistī. Quid? tum, per deōs 53
immortālīs! sī plūs apud populum Rōmānum auctōritās tua quam ipsīus populī Rōmānī salūs et vēra causa valuisset, hodiē hanc glōriam atque hoc orbis terrae imperium tenērēmus? An tibi tum imperium hoc esse vidēbātur cum 5
populī Rōmānī lēgātī quaestōrēs praetōrēsque capiēbantur, cum ex omnibus prōvinciīs commeātū et prīvātō et pūblicō prohibēbāmur, cum ita clausa nōbīs erant maria omnia ut neque prīvātam rem trānsmarīnam neque pūblicam iam obīre possēmus? 10

But from the depths of its humiliation at the hands of the pirates the people rescued the state by appointing Pompey, in spite of Hortensius' opposition. A digression on the naming of Gabinius as Pompey's legatus

XVIII. Quae cīvitās umquam fuit anteā, nōn dīcō 54
Athēniēnsium, quae satis lātē quondam mare tenuisse dīcitur, nōn Carthāginiēnsium, quī permultum classe ac 15
maritimīs rēbus valuērunt, nōn Rhodiōrum, quōrum ūsque ad nostram memoriam disciplīna nāvālis et 20
glōria remānsit, quae cīvitās, inquam, anteā tam tenuis, *quae* tam parva īnsula fuit quae nōn portūs suōs et agrōs et aliquam partem regiōnis atque ōrae maritimae per sē ipsa dēfenderet? At herculēs aliquot annōs continuōs ante lēgem Gabīniam ille populus Rōmānus, cuius ūsque ad 25
nostram memoriam nōmen invictum in nāvālibus pugnīs permānserit, magnā ac multō maximā parte nōn modo

COIN OF CARTHAGE

55 ūtilitātis sed etiam dignitātis atque imperī caruit. Nōs quōrum maiōrēs Antiochum rēgem classe Persēnque superārunt omnibusque nāvālibus pugnīs Carthāginiēnsīs, hominēs in maritimīs rēbus exercitātissimōs parātissimōsque, vīcērunt, eī nūllō in locō iam praedōnibus parēs esse poterāmus. Nōs quī anteā nōn modo Italiam tūtam habēbāmus sed omnīs sociōs in ultimīs ōrīs auctōritāte nostrī imperī salvōs praestāre poterāmus, tum cum īnsula Dēlus tam procul ā nōbīs in Aegaeō marī posita, quō omnēs undique cum mercibus atque oneribus commeābant, referta dīvitiīs, parva, sine mūrō nihil timēbat, īdem nōn modo prōvinciīs atque ōrīs Italiae maritimīs ac portibus nostrīs sed etiam Appiā iam viā carēbāmus. Et eīs temporibus nōnne pudēbat magistrātūs populī Rōmānī in hunc ipsum locum ēscendere, cum eum nōbīs maiōrēs nostrī exuviīs nauticīs et classium spoliīs ōrnātum relīquis-
56 sent? XIX. Bonō tē animō tum, Q. Hortēnsī, populus Rōmānus et cēterōs quī erant in eādem sententiā dīcere exīstimāvit et ea quae sentiēbātis; sed tamen in salūte commūnī īdem populus Rōmānus dolōrī suō māluit quam auctōritātī vestrae obtemperāre. Itaque ūna lēx, ūnus vir, ūnus annus nōn modo nōs illā miseriā ac turpitūdine līberāvit sed etiam effēcit ut aliquandō vērē vidērēmur omni-
57 bus gentibus ac nātiōnibus terrā marīque imperāre. Quō mihi etiam indignius vidētur obtrectātum esse adhūc (Gabīniō dīcam anne Pompeiō, an utrīque, id quod est vērius?), nē lēgārētur A. Gabīnius Cn. Pompeiō expetentī ac postulantī. Vtrum ille quī postulat ad tantum bellum lēgātum quem velit, idōneus nōn est quī impetret, cum cēterī ad expīlandōs sociōs dīripiendāsque prōvinciās quōs voluērunt lēgātōs ēdūxerint, an ipse cuius lēge salūs ac dignitās populō Rōmānō atque omnibus gentibus cōnstitūta

est expers esse dēbet glōriae eius imperātōris atque eius exercitūs quī cōnsiliō ac perīculō illīus est cōnstitūtus? An C. Falcidius, Q. Metellus, Q. Caelius Latīniēnsis, Cn. 58
Lentulus, quōs omnīs honōris causā nōminō, cum tribūnī plēbī fuissent, annō proximō lēgātī esse potuērunt; in ūnō
Gabīniō sunt tam dīligentēs quī in hōc bellō quod lēge Gabīniā geritur, in hōc imperātōre atque exercitū quem per vōs ipse cōnstituit, etiam praecipuō iūre esse dēbēbat? Dē quō lēgandō cōnsulēs spērō ad senātum relātūrōs. Quī sī dubitābunt aut gravābuntur, ego mē profiteor re-
lātūrum; neque mē impediet cuiusquam inīquitās quō minus vōbīs frētus vestrum iūs beneficiumque dēfendam, neque praeter intercessiōnem quicquam audiam, dē quā, ut ego arbitror, istī ipsī quī minantur etiam atque etiam quid liceat cōnsīderābunt. Meā quidem sententiā, Quirītēs,
ūnus A. Gabīnius bellī maritimī rērumque gestārum Cn. Pompeiō socius ascrībitur, propterea quod alter ūnī illud bellum suscipiendum vestrīs suffrāgiīs dētulit, alter dēlātum susceptumque cōnfēcit.

Catulus opposes any innovation, forgetting how many such there have already been in Pompey's case

XX. Reliquum est ut dē Q. Catulī auctōritāte et sen- 59
tentiā dīcendum esse videātur. Quī cum ex vōbīs quaereret, sī in ūnō Cn. Pompeiō omnia pōnerētis, sī quid eō factum esset, in quō spem essētis habitūrī, cēpit magnum suae virtūtis frūctum ac dignitātis, cum omnēs ūnā prope vōce in eō ipsō vōs spem habitūrōs esse dīxistis. Etenim
tālis est vir ut nūlla rēs tanta sit ac tam difficilis quam ille nōn et cōnsiliō regere et integritāte tuērī et virtūte cōnficere possit. Sed in hōc ipsō ab eō vehementissimē dissentiō, quod quō minus certa est hominum ac minus diūturna vīta,

hōc magis rēs pūblica, dum per deōs immortālīs licet, fruī
60 dēbet summī virī vītā atque virtūte. At enim 'nē quid novī fīat contrā exempla atque īnstitūta maiōrum.' Nōn dīcam hōc locō maiōrēs nostrōs semper in pāce cōnsuētū-
5 dinī, in bellō ūtilitātī pāruisse, semper ad novōs cāsūs temporum novōrum cōnsiliōrum ratiōnēs accommodāsse, nōn dīcam duo bella maxima, Pūnicum atque Hispāniēnse, ab ūnō imperātōre esse cōnfecta duāsque urbīs potentissimās quae huic imperiō maximē minitābantur, Carthāginem
10 atque Numantiam, ab eōdēm Scīpiōne esse dēlētās, nōn commemorābō nūper ita vōbīs patribusque vestrīs esse vīsum ut in ūnō C. Mariō spēs imperī pōnerētur, ut īdem cum Iugurthā, īdem cum Cimbrīs, īdem cum Teutonīs bellum administrāret: in ipsō Cn. Pompeiō in quō novī
15 cōnstituī nihil volt Q. Catulus quam multa sint nova summā Q. Catulī voluntāte cōnstitūta recordāminī.

Previous departures from custom where Pompey was concerned, —and with Catulus' approval

61 XXI. Quid tam novum quam adulēscentulum prīvātum exercitum difficilī reī pūblicae tempore cōnficere? Cōnfēcit. Huic praeesse? Praefuit. Rem optimē ductū suō
20 gerere? Gessit. Quid tam praeter cōnsuētūdinem quam hominī peradulēscentī cuius aetās ā senātōriō gradū longē abesset imperium atque exercitum darī, Siciliam permittī atque Āfricam bellumque in eā prōvinciā administrandum? Fuit in hīs prōvinciīs singulārī innocentiā, gravitāte, vir-
25 tūte, bellum in Āfricā maximum cōnfēcit, victōrem exercitum dēportāvit. Quid vērō tam inaudītum quam equitem Rōmānum triumphāre? At eam quoque rem populus Rōmānus nōn modo vīdit sed omnium etiam studiō vīsen-
62 dam et concelebrandam putāvit. Quid tam inūsitātum

quam ut, cum duo cōnsulēs clārissimī fortissimīque essent, eques Rōmānus ad bellum maximum formīdolōsissimumque prō cōnsule mitterētur? Missus est. Quō quidem tempore cum esset nōn nēmō in senātū quī dīceret 'nōn oportēre mittī hominem prīvātum prō cōnsule,' L. Philippus dīxisse dīcitur 'nōn sē illum suā sententiā prō cōnsule sed prō cōnsulibus mittere.' Tanta in eō reī pūblicae bene gerendae spēs cōnstituēbātur ut duōrum cōnsulum mūnus ūnīus adulēscentis virtūtī committerētur. Quid tam singulāre quam ut ex senātūs cōnsultō lēgibus solūtus cōnsul ante fieret quam ūllum alium magistrātum per lēgēs capere licuisset? quid tam incrēdibile quam ut iterum eques Rōmānus ex senātūs cōnsultō triumphāret? Quae in omnibus hominibus nova post hominum memoriam cōnstitūta sunt, ea tam multa nōn sunt quam haec quae in hōc ūnō homine vīdimus; atque haec tot exempla tanta ac tam nova pro- 63
fecta sunt in eōdem homine ā Q. Catulī atque ā cēterōrum eiusdem dignitātis amplissimōrum hominum auctōritāte.

These critics of the bill must admit that the people were wiser than they in passing the Gabinian Law. In the present emergency a man of Pompey's stamp must be appointed

XXII. Quā rē videant nē sit perinīquum et nōn ferendum illōrum auctōritātem dē Cn. Pompeī dignitāte ā vōbīs comprobātam semper esse, vestrum ab illīs dē eōdem homine iūdicium populīque Rōmānī auctōritātem improbārī, praesertim cum iam suō iūre populus Rōmānus in hōc homine suam auctōritātem vel contrā omnīs quī dissentiunt possit dēfendere, proptereā quod īsdem istīs reclāmantibus vōs ūnum illum ex omnibus dēlēgistis quem bellō praedōnum praepōnerētis. Hoc sī vōs temerē fēcistis 64
et reī pūblicae parum cōnsuluistis, rēctē istī studia

vestra suīs cōnsiliīs regere cōnantur. Sīn autem vōs plūs tum in rē pūblicā vīdistis, vōs eīs repugnantibus per vōsmet ipsōs dignitātem huic imperiō, salūtem orbī terrārum attulistis, aliquandō istī prīncipēs et sibi et cēterīs populī Rōmānī ūniversī auctōritātī pārendum esse fateantur.

Atque in hōc bellō Asiāticō et rēgiō nōn sōlum mīlitāris illa virtūs quae est in Cn. Pompeiō singulāris sed aliae quoque animī virtūtēs magnae et multae requīruntur. Difficile est in Asiā, Ciliciā, Syriā rēgnīsque interiōrum nātiōnum ita versārī nostrum imperātōrem ut nihil aliud nisi dē hoste ac dē laude cōgitet. Deinde, etiam sī quī sunt pudōre ac temperantiā moderātiōrēs, tamen eōs esse tālīs propter multitūdinem cupidōrum hominum nēmō arbitrātur. Difficile est dictū, Quirītēs, quantō in odiō sīmus apud exterās nātiōnēs propter eōrum quōs ad eās per hōs annōs cum imperiō mīsimus libīdinēs et iniūriās. Quod enim fānum putātis in illīs terrīs nostrīs magistrātibus religiōsum, quam cīvitātem sānctam, quam domum satis clausam ac mūnītam fuisse? Vrbēs iam locuplētēs et cōpiōsae requīruntur quibus causa bellī propter dīripiendī cupiditātem īnferātur. Libenter haec cōram cum Q. Catulō et Q. Hortēnsiō, summīs et clārissimīs virīs, disputārem; nōrunt enim sociōrum volnera, vident eōrum calamitātēs, querimōniās audiunt. Prō sociīs vōs contrā hostīs exercitūs mittere putātis an hostium simulātiōne contrā sociōs atque amīcōs? Quae cīvitās est in Asiā quae nōn modo imperātōris aut lēgātī sed ūnīus tribūnī mīlitum animōs ac spīritūs capere possit? XXIII. Quā rē, etiam sī quem habētis quī conlātīs signīs exercitūs rēgiōs superāre posse videātur, tamen, nisi erit īdem quī ā pecūniīs sociōrum, quī ab eōrum coniugibus ac līberīs, quī ab ōrnāmentīs fānōrum atque oppidōrum, quī ab aurō gazāque rēgiā manūs, oculōs,

animum cohibēre possit, nōn erit idōneus quī ad bellum Asiāticum rēgiumque mittātur. Ecquam putātis cīvitātem 67
pācātam fuisse quae locuplēs sit, ecquam esse locuplētem quae istīs pācāta esse videātur? Ōra maritima, Quirītēs, Cn. Pompeium nōn sōlum propter reī mīlitāris glōriam sed 5
etiam propter animī continentiam requīsīvit. Vidēbat enim praetōrēs locuplētārī quotannīs pecūniā pūblicā praeter paucōs, neque nōs quicquam aliud adsequī classium nōmine nisi ut dētrīmentīs accipiendīs maiōre adficī turpitūdine vidērēmur. Nunc quā cupiditāte hominēs in prōvinciās, 10
quibus iactūrīs quibusque condiciōnibus proficīscantur ignōrant vidēlicet istī quī ad ūnum dēferenda omnia esse nōn arbitrantur; quasi vērō Cn. Pompeium nōn cum suīs virtūtibus tum etiam aliēnīs vitiīs magnum esse videāmus. 14
Quā rē nōlīte dubitāre quīn huic ūnī crēdātis omnia quī 68
inter tot annōs ūnus inventus est quem socii in urbīs suās cum exercitū vēnisse gaudērent.

The bill has influential supporters

Quod sī auctōritātibus hanc causam, Quirītēs, cōnfīrmandam putātis, est vōbīs auctor vir bellōrum omnium maximārumque rērum perītissimus, P. Servīlius, cuius tan- 20
tae rēs gestae terrā marīque exstitērunt ut, cum dē bellō dēlīberētis, auctor vōbīs gravior esse nēmō dēbeat; est C. Cūriō, summīs vestrīs beneficiīs maximīsque rēbus gestīs, summō ingeniō et prūdentiā praeditus, est Cn. Lentulus in quō omnēs prō amplissimīs vestrīs honōribus sum- 25
mum cōnsilium, summam gravitātem esse cognōstis, est C. Cassius, integritāte, virtūte, cōnstantiā singulārī. Quā rē vidēte ut hōrum auctōritātibus illōrum ōrātiōnī quī dissentiunt respondēre posse videāmur.

Manilius in urging the adoption of his bill has the support of Cicero, who disclaims all selfish motives

69 XXIV. Quae cum ita sint, C. Mānīlī, prīmum istam tuam et lēgem et voluntātem et sententiam laudō vehementissimēque comprobō; deinde tē hortor ut auctōre populō Rōmānō maneās in sententiā nēve cuiusquam vim aut 5 minās pertimēscās. Prīmum in tē satis esse animī persevērantiaeque arbitror; deinde, cum tantam multitūdinem tantō cum studiō adesse videāmus quantam iterum nunc in eōdem homine praeficiendō vidēmus, quid est quod aut dē rē aut dē perficiendī facultāte dubitē- 10 mus? Ego autem, quicquid est in mē studī, cōnsilī, labōris, ingenī, quicquid hōc beneficiō populī Rōmānī atque hāc potestāte praetōriā, quicquid auctōritāte, fidē, cōnstantiā possum, id omne ad 15 hanc rem cōnficiendam tibi et populō 70 Rōmānō polliceor ac dēferō; testorque omnīs deōs, et eōs maximē quī huic locō templōque praesident, quī omnium mentīs eōrum quī ad rem pūblicam adeunt maximē perspiciunt, mē hoc neque rogātū 20 facere cuiusquam, neque quō Cn. Pompeī grātiam mihi per hanc causam conciliārī putem, neque quō mihi ex cuiusquam amplitūdine aut praesidia perīculīs aut adiūmenta honōribus quaeram, proptereā quod perīcula facile, ut hominem praestāre oportet, innocentiā tēctī repellēmus, 25 honōrem autem neque ab ūnō neque ex hōc locō sed eādem illā nostrā labōriōsissimā ratiōne vītae, sī vestra voluntās 71 feret, cōnsequēmur. Quam ob rem, quicquid in hāc causā mihi susceptum est, Quirītēs, id ego omne mē reī pūblicae causā suscēpisse cōnfīrmō, tantumque abest ut aliquam

COIN OF POMPEY

mihi bonam grātiam quaesīsse videar, ut multās mē etiam simultātēs partim obscūrās, partim apertās intellegam mihi nōn necessāriās, vōbīs nōn inūtilīs suscēpisse. Sed ego mē hōc honōre praeditum, tantīs vestrīs beneficiīs adfectum statuī, Quirītēs, vestram voluntātem et reī pūblicae dignitātem et salūtem prōvinciārum atque sociōrum meīs omnibus commodīs et ratiōnibus praeferre oportēre.

INTERIOR OF A GREEK TEMPLE AT PÆSTUM

M. TVLLI CICERONIS
PRO ARCHIA POETA ORATIO

The speaker's debt to the poet Archias. All the arts are closely connected. Apologies for a style unfamiliar to the courts

SĪ QUID est in mē ingenī, iūdicēs, quod sentiō quam sit exiguum, aut sī qua exercitātiō dīcendī, in quā mē nōn īnfitior mediocriter esse versātum, aut sī huiusce reī ratiō aliqua ab optimārum artium studiīs ac disciplīnā profecta, ā quā ego nūllum cōnfiteor aetātis meae tempus abhorruisse, eārum rērum omnium vel in prīmīs hic A. Licinius frūctum ā mē repetere prope suō iūre dēbet. Nam quoad longissimē potest mēns mea respicere spatium praeteritī temporis et pueritiae memoriam recordārī ultimam, inde ūsque repetēns hunc videō mihi prīncipem et ad suscipiendam et ad ingrediendam ratiōnem hōrum studiōrum exstitisse. Quod sī haec vōx, huius hortātū praeceptīsque cōnfōrmāta, nōn nūllīs aliquandō salūtī fuit, ā quō id accēpimus quō cēterīs opitulārī et aliōs servāre possēmus, huic profectō ipsī, quantum est situm in nōbīs, et opem et salūtem ferre dēbēmus. Ac nē quis ā nōbīs hoc ita dīcī forte mīrētur, quod alia quaedam in hōc facultās sit ingenī neque haec dīcendī ratiō aut disciplīna, nē nōs quidem huic ūnī studiō penitus umquam dēditī fuimus. Etenim omnēs artēs quae ad hūmānitātem pertinent habent quoddam commūne vinculum et quasi cognātiōne quādam inter sē continentur. II. Sed nē cui vestrum mīrum esse

videātur mē in quaestiōne lēgitimā et in iūdiciō pūblicō, cum rēs agātur apud praetōrem populī Rōmānī, lēctissimum virum, et apud sevērissimōs iūdicēs, tantō conventū hominum ac frequentiā, hōc ūtī genere dīcendī quod nōn modo ā cōnsuētūdine iūdiciōrum, vērum etiam ā forēnsī sermōne abhorreat, quaesō ā vōbīs ut in hāc causā mihi dētis hanc veniam, accommodātam huic reō, vōbīs, quem ad modum spērō, nōn molestam, ut mē prō summō poētā atque ērudītissimō homine dīcentem hōc concursū hominum litterātissimōrum, hāc vestrā hūmānitāte, hōc dēnique praetōre exercente iūdicium, patiāminī dē studiīs hūmānitātis ac litterārum paulō loquī līberius, et in eius modī persōnā quae propter ōtium ac studium minimē in iūdiciīs perīculīsque trāctāta est ūtī prope novō quōdam et inūsitātō genere dīcendī. Quod sī mihi ā vōbīs tribuī concēdīque sentiam, perficiam profectō ut hunc A. Licinium nōn modo nōn sēgregandum, cum sit cīvis, ā numerō cīvium, vērum etiam, sī nōn esset, putētis ascīscendum fuisse.

The poet's birth and early life; his reception in Italy and at Rome

III. Nam ut prīmum ex puerīs excessit Archiās atque ab eīs artibus quibus aetās puerīlis ad hūmānitātem īnfōrmārī solet sē ad scrībendī studium contulit, prīmum Antiochīae —nam ibi nātus est locō nōbilī—celebrī quondam urbe et cōpiōsā atque ērudītissimīs hominibus līberālissimīsque studiīs adfluentī, celeriter antecellere omnibus ingenī glōriā coepit. Post in cēterīs Asiae partibus cūnctāque Graeciā sīc eius adventūs celebrābantur, ut fāmam ingenī exspectātiō hominis, exspectātiōnem ipsīus adventus admīrātiōque superāret. Erat Italia tum plēna Graecārum artium ac disciplīnārum, studiaque haec et in Latiō vehe-

mentius tum colēbantur quam nunc īsdem in oppidīs, et hīc Rōmae propter tranquillitātem reī pūblicae nōn neglegēbantur. Itaque hunc et Tarentīnī *et Locrēnsēs* et Rēgīnī et Neāpolitānī cīvitāte cēterīsque praemiīs dōnārunt, et omnēs quī aliquid dē ingeniīs poterant iūdicāre cognitiōne atque hospitiō dignum exīstimārunt. Hāc tantā celebritāte fāmae cum esset iam absentibus nōtus, Rōmam vēnit Mariō cōnsule et Catulō. Nactus est prīmum cōnsulēs eōs quōrum alter rēs ad scrībendum maximās, alter cum rēs gestās tum etiam studium atque aurīs adhibēre posset. Statim Lūcullī, cum praetextātus etiam tum Archiās esset, eum domum suam recēpērunt. Fuit iam hoc nōn sōlum ingenī ac litterārum vērum etiam nātūrae atque virtūtis, ut domus quae huius adulēscentiae prīma fāvit, eadem esset familiārissima senectūtī. Erat temporibus illīs iūcundus Metellō illī Numidicō et eius Piō fīliō, audiēbātur ā M. Aemiliō, vīvēbat cum Q. Catulō et patre et fīliō, ā L. Crassō colēbātur, Lūcullōs vērō et Drūsum et Octāviōs et Catōnem et tōtam Hortēnsiōrum domum dēvīnctam cōnsuētūdine cum tenēret, adficiēbātur summō honōre, quod eum nōn sōlum colēbant quī aliquid percipere atque audīre studēbant, vērum etiam sī quī forte simulābant.

TARENTUM

Archias made a citizen of Heraclea. As a resident of Rome he duly registered

IV. Interim satis longō intervāllō, cum esset cum M. Lūcullō in Siciliam profectus et cum ex eā prōvinciā cum eōdem Lūcullō dēcēderet, vēnit Hēraclēam. Quae cum esset cīvitās aequissimō iūre ac foedere, ascrībī sē in

eam cīvitātem voluit, idque, cum ipse per sē dignus putārētur, tum auctōritāte et grātiā Lūcullī ab Hēraclīēnsibus impetrāvit. Data est cīvitās Silvānī lēge et Carbōnis: '*Sī quī foederātīs cīvitātibus ascrīptī fuissent, sī tum cum lēx ferēbātur in Italiā domicilium habuissent et sī sexāgintā diēbus apud praetōrem essent professī.*' Cum hic domicilium Rōmae multōs iam annōs habēret, professus est apud praetōrem Q. Metellum familiārissimum suum. Sī nihil aliud nisi dē cīvitāte ac lēge dīcimus, nihil dīcō amplius, causa dicta est. Quid enim hōrum īnfīrmārī, Grattī, potest? Hēraclēaene esse tum ascrīptum negābis? Adest vir summā auctōritāte et religiōne et fidē, M. Lūcullus; quī sē nōn opīnārī, sed scīre, nōn audīsse, sed vīdisse, nōn interfuisse, sed ēgisse dīcit. Adsunt Hēraclīēnsēs lēgātī, nōbilissimī hominēs; huius iūdicī causā cum mandātīs et cum pūblicō testimōniō vēnērunt; quī hunc ascrīptum Hēraclēae esse dīcunt. Hīc tū tabulās dēsīderās Hēraclīēnsium pūblicās, quās Italicō bellō incēnsō tabulāriō interīsse scīmus omnēs? Est rīdiculum ad ea quae habēmus nihil dīcere, quaerere quae habēre nōn possumus, et dē hominum memoriā tacēre, litterārum memoriam flāgitāre, et, cum habeās amplissimī virī religiōnem, integerrimī mūnicipī iūs iūrandum fidemque, ea quae dēprāvārī nūllō modō possunt repudiāre, tabulās, quās īdem dīcis solēre corrumpī, dēsīderāre. An domicilium Rōmae nōn habuit is quī tot annīs *ante* cīvitātem datam sēdem omnium rērum ac fortūnārum suārum Rōmae conlocāvit? An nōn est pro-

HERACLEA

fessus? Immō vērō eīs tabulīs professus quae sōlae ex illā professiōne conlēgiōque praetōrum obtinent pūblicārum tabulārum auctōritātem. V. Nam, cum Appī tabulae neglegentius adservātae dīcerentur, Gabīnī, quam diū incolumis fuit, levitās, post damnātiōnem calamitās omnem tabulārum fidem resignāsset, Metellus, homō sānctissimus modestissimusque omnium, tantā dīligentiā fuit ut ad L. Lentulum praetōrem et ad iūdicēs vēnerit et ūnīus nōminis litūrā sē commōtum esse dīxerit. Hīs igitur *in* tabulīs nūllam litūram in nōmine A. Licinī vidētis.

Registered also in certain Greek cities. Why his name is not in the census rolls. Further evidence

Quae cum ita sint, quid est quod dē eius cīvitāte dubitētis, praesertim cum aliīs quoque in cīvitātibus fuerit ascrīptus? Etenim cum mediocribus multīs et aut nūllā aut humilī aliquā arte praeditīs grātuītō cīvitātem in Graeciā hominēs impertiēbant, Rēgīnōs crēdō aut Locrēnsīs aut Neāpolitānōs aut Tarentīnōs, quod scaenicīs artificibus largīrī solēbant, id huic summā ingenī praeditō glōriā nōluisse! Quid? cum cēterī nōn modo post cīvitātem datam, sed etiam post lēgem Pāpiam aliquō modō in eōrum mūnicipiōrum tabulās inrēpsērunt, hic, quī nē ūtitur quidem illīs in quibus est scrīptus, quod semper sē Hēraclīēnsem esse voluit, reiciētur? Cēnsūs nostrōs requīris. Scīlicet; est enim obscūrum proximīs cēnsōribus hunc cum clārissimō imperātōre L. Lūcullō apud exercitum fuisse, superiōribus cum eōdem quaestōre fuisse in Asiā, prīmīs Iūliō et Crassō nūllam populī partem esse cēnsam. Sed, quoniam cēnsus nōn iūs cīvitātis cōnfīrmat ac tantum modo indicat eum quī sit cēnsus ita sē iam tum gessisse, prō cīve, eīs temporibus *is* quem tū crīmināris nē ipsīus quidem

iūdiciō in cīvium Rōmānōrum iūre esse versātum, et testāmentum saepe fēcit nostrīs lēgibus, et adiit hērēditātēs cīvium Rōmānōrum, et in beneficiīs ad aerārium dēlātus est ā L. Lūcullō prō cōnsule. VI. Quaere argūmenta, sī quae potes; numquam enim hic neque suō neque amīcōrum iūdiciō revincētur.

Love of letters as a recreation and as a source of inspiration and instruction accounts for the speaker's interest in this poet

12 Quaerēs ā nōbīs, Grattī, cūr tantō opere hōc homine dēlectēmur. Quia suppeditat nōbīs ubi et animus ex hōc forēnsī strepitū reficiātur et aurēs convīciō dēfessae conquiēscant. An tū exīstimās aut suppetere nōbīs posse quod cotīdiē dīcāmus in tantā varietāte rērum, nisi animōs nostrōs doctrīnā excolāmus, aut ferre animōs tantam posse contentiōnem, nisi eōs doctrīnā eādem relaxēmus? Ego vērō fateor mē hīs studiīs esse dēditum. Cēterōs pudeat, sī quī sē ita litterīs abdidērunt ut nihil possint ex eīs neque ad commūnem adferre frūctum neque in aspectum lūcemque prōferre: mē autem quid pudeat, quī tot annōs ita vīvō, iūdicēs, ut ā nūllīus umquam mē tempore aut commodō aut ōtium meum abstrāxerit aut voluptās āvocārit 13 aut dēnique somnus retardārit? Quā rē quis tandem mē reprehendat, aut quis mihi iūre suscēnseat, sī, quantum cēterīs ad suās rēs obeundās, quantum ad fēstōs diēs lūdōrum celebrandōs, quantum ad aliās voluptātēs et ad ipsam requiem animī et corporis concēditur temporum, quantum aliī tribuunt tempestīvīs convīviīs, quantum dēnique alveolō, quantum pilae, tantum mihi egomet ad haec studia recolenda sūmpserō? Atque hoc eō mihi concēdendum est magis, quod ex hīs studiīs haec quoque crēscit ōrātiō et facultās quae, quantacumque *est* in mē, numquam

amīcorum perīculīs dēfuit. Quae sī cui levior vidētur, illa quidem certē quae summa sunt ex quō fonte hauriam sentiō. Nam nisi multōrum praeceptīs multīsque litterīs mihi ab adulēscentiā suāsissem nihil esse in vītā magnō opere expetendum nisi laudem atque honestātem, in eā autem persequendā omnīs cruciātūs corporis, omnia perīcula mortis atque exsilī parvī esse dūcenda, numquam mē prō salūte vestrā in tot ac tantās dīmicātiōnēs atque in hōs prōflīgātōrum hominum cotīdiānōs impetūs obiēcissem. Sed plēnī omnēs sunt librī, plēnae sapientium vōcēs, plēna exemplōrum vetustās; quae iacērent in tenebrīs omnia, nisi litterārum lūmen accēderet. Quam multās nōbīs imāginēs nōn sōlum ad intuendum, vērum etiam ad imitandum fortissimōrum virōrum expressās scrīptōrēs et Graecī et Latīnī relīquērunt! quās ego mihi semper in administrandā rē pūblicā prōpōnēns animum et mentem meam ipsā cōgitātiōne hominum excellentium cōnfōrmābam.

Many great men have been made greater by their studies. Letters the highest of pleasures, with the fewest limitations

VII. Quaeret quispiam: 'Quid? illī ipsī summī virī quōrum virtūtēs litterīs prōditae sunt istāne doctrīnā quam tū effers laudibus ērudītī fuērunt?' Difficile est hoc dē omnibus cōnfīrmāre, sed tamen est certum quid respondeam. Ego multōs hominēs excellentī animō ac virtūte fuisse sine doctrīnā, et nātūrae ipsīus habitū prope dīvīnō per sē ipsōs et moderātōs et gravīs exstitisse fateor; etiam illud adiungō, saepius ad laudem atque virtūtem nātūram sine doctrīnā quam sine nātūrā valuisse doctrīnam. Atque īdem ego hoc contendō, cum ad nātūram eximiam atque inlūstrem accesserit ratiō quaedam cōnfōrmātiōque doctrīnae, tum illud nesciō quid praeclārum ac singulāre solēre

16 exsistere. Ex hōc esse hunc numerō quem patrēs nostrī vīdērunt, dīvīnum hominem Āfricānum, ex hōc C. Laelium, L. Fūrium, moderātissimōs hominēs et continentissimōs, ex hōc fortissimum virum et illīs temporibus doctissimum, 5 *M.* Catōnem illum senem; quī profectō sī nihil ad percipiendam colendamque virtūtem litterīs adiuvārentur, numquam sē ad eārum studium contulissent. Quod sī nōn hic tantus frūctus ostenderētur, et sī ex hīs studiīs dēlectātiō sōla peterētur, tamen, ut opīnor, hanc animī remissiōnem 10 hūmānissimam ac līberālissimam iūdicārētis. Nam cēterae neque temporum sunt neque aetātum omnium neque locōrum; at haec studia adulēscentiam acuunt, senectūtem oblectant, secundās rēs ōrnant, adversīs perfugium ac sōlācium praebent, dēlectant domī, nōn impediunt forīs, 15 pernoctant nōbīscum, peregrīnantur, rūsticantur.

The genius of Archias must command admiration from all. The poet is honored as one inspired

17 Quod sī ipsī haec neque attingere neque sēnsū nostrō gustāre possēmus, tamen ea mīrārī dēbērēmus, etiam cum in aliīs vidērēmus. VIII. Quis nostrum tam animō agrestī ac dūrō fuit ut Rōscī morte nūper nōn commovērētur? quī 20 cum esset senex mortuus, tamen propter excellentem artem ac venustātem vidēbātur omnīnō morī nōn dēbuisse. Ergō ille corporis mōtū tantum amōrem sibi conciliārat ā nōbīs omnibus: nōs animōrum incrēdibilīs mōtūs celeritātem- 18 que ingeniōrum neglegēmus? Quotiēns ego hunc Archiam 25 vīdī, iūdicēs,—ūtar enim vestrā benignitāte, quoniam mē in hōc novō genere dīcendī tam dīligenter attenditis,— quotiēns ego hunc vīdī, cum litteram scrīpsisset nūllam, magnum numerum optimōrum versuum dē eīs ipsīs rēbus quae tum agerentur dīcere ex tempore, quotiēns revocātum

eandem rem dīcere commūtātīs verbīs atque sententiīs! Quae vērō accūrātē cōgitātēque scrīpsisset, ea sīc vīdī probārī ut ad veterum scrīptōrum laudem pervenīret. Hunc ego nōn dīligam, nōn admīrer, nōn omnī ratiōne dēfendendum putem? Atque sīc ā summīs hominibus ērudītissimīsque accēpimus, cēterārum rērum studia et doctrīnā et praeceptīs et arte cōnstāre; poētam nātūrā ipsā valēre et mentis vīribus excitārī et quasi dīvīnō quōdam spīritū īnflārī. Quā rē suō iūre noster ille Ennius 'sānctōs' appellat poētās, quod quasi deōrum aliquō dōnō atque mūnere commendātī nōbīs esse videantur.

Homer as an example of universal veneration. Archias has glorified Rome, as did Ennius

Sit igitur, iūdicēs, sānctum apud vōs, hūmānissimōs hominēs, hoc poētae nōmen, quod nūlla umquam barbaria violāvit. Saxa et sōlitūdinēs vōcī respondent, bēstiae saepe immānēs cantū flectuntur atque cōnsistunt: nōs īnstitūtī rēbus optimīs nōn poētārum vōce moveāmur? Homērum Colophōniī cīvem esse dīcunt suum, Chiī suum vindicant, Salamīniī repetunt, Smyrnaeī vērō suum esse cōnfīrmant, itaque etiam dēlūbrum eius in oppidō dēdicāvērunt; permultī aliī praetereā pugnant inter sē atque contendunt. IX. Ergō illī aliēnum, quia poēta fuit, post mortem etiam expetunt: nōs hunc vīvum, quī et voluntāte et lēgibus noster est, repudiābimus, praesertim cum omne ōlim studium atque omne ingenium contulerit Archiās ad populī Rōmānī glōriam laudemque celebrandam? Nam et Cimbricās rēs adulēscēns attigit (et ipsī illī C. Mariō, quī dūrior ad

SMYRNA

haec studia vidēbātur, iūcundus fuit; neque enim quisquam est tam āversus ā Mūsīs quī nōn mandārī versibus aeternum suōrum labōrum praecōnium facile patiātur. Themistoclem illum, summum Athēnīs virum, dīxisse aiunt, cum ex eō quaererētur, quod acroāma aut cuius vōcem libentissimē audīret: 'Eius, ā quō sua virtūs optimē

WARSHIP

praedicārētur.' Itaque ille Marius item eximiē L. Plōtium dīlēxit, cuius ingeniō putābat ea quae gesserat posse celebrārī); Mithridāticum vērō bellum, magnum atque difficile et in multā varietāte terrā marīque versātum, tōtum ab hōc expressum est; quī librī nōn modo L. Lūcullum, fortissimum et clārissimum virum, vērum etiam populī Rōmānī nōmen inlūstrant. Populus enim Rōmānus aperuit Lūcullō imperante Pontum et rēgiīs quondam opibus et ipsā nātūrā et regiōne vāllātum; populī Rōmānī exercitus eōdem duce nōn maximā manū innumerābilīs

Armeniōrum cōpiās fūdit; populī Rōmānī laus est urbem amīcissimam Cyzicēnōrum eiusdem cōnsiliō ex omnī impetū rēgiō atque tōtius bellī ōre ac faucibus ēreptam esse atque servātam; nostra semper ferētur et praedicābitur, L. Lūcullō dīmicante cum interfectīs ducibus dēpressa hostium classis est, incrēdibilis apud Tenedum pugna illa nāvālis; nostra sunt tropaea, nostra monumenta, nostrī triumphī; quae quōrum ingeniīs efferuntur, ab eīs populī Rōmānī fāma celebrātur. Cārus fuit Āfricānō superiōrī noster Ennius, itaque etiam in sepulcrō Scīpiōnum putātur is esse cōnstitūtus ex marmore. At eīs laudibus certē nōn sōlum ipse quī laudātur, sed etiam populī Rōmānī nōmen ōrnātur. In caelum huius proavus Catō tollitur: magnus honōs populī Rōmānī rēbus adiungitur. Omnēs dēnique illī Maximī, Mārcellī, Fulviī nōn sine commūnī omnium nostrum laude decorantur. X. Ergō illum quī haec fēcerat, Rudīnum hominem, maiōrēs nostrī in cīvitātem recēpērunt: nōs hunc Hēraclīēnsem, multīs cīvitātibus expetītum, in hāc autem lēgibus cōnstitūtum, dē nostrā cīvitāte ēiciāmus?

Greek poetry read everywhere. Alexander's tribute to Homer. Pompey honored his historian. Archias might have thus received citizenship from some general. All desire to be immortalized

Nam sī quis minōrem glōriae frūctum putat ex Graecīs versibus percipī quam ex Latīnīs, vehementer errat, propterea quod Graeca leguntur in omnibus ferē gentibus, Latīna suīs fīnibus exiguīs sānē continentur. Quā rē sī rēs eae quās gessimus orbis terrae regiōnibus dēfīniuntur, cupere dēbēmus, quō manuum nostrārum tēla pervēnerint, eōdem glōriam fāmamque penetrāre, quod cum ipsīs populīs dē quōrum rēbus scrībitur haec ampla

sunt, tum eīs certē quī dē vītā glōriae causā dīmicant hoc maximum et perīculōrum incitāmentum est et labō-
24 rum. Quam multōs scrīptōrēs rērum suārum magnus ille Alexander sēcum habuisse dīcitur! Atque is tamen, cum
5 in Sīgēō ad Achillis tumulum astitisset, 'Ō fortūnāte'

ALEXANDER IN A BATTLE SCENE

inquit 'adulēscēns, quī tuae virtūtis Homērum praecōnem invēnerīs!' Et vērē; nam, nisi Īlias illa exstitisset, īdem tumulus quī corpus eius contēxerat nōmen etiam obruisset. Quid? noster hic Magnus, quī cum virtūte fortūnam adae-
10 quāvit, nōnne Theophanem Mytilēnaeum, scrīptōrem rērum suārum, in cōntiōne mīlitum cīvitāte dōnāvit, et nostrī illī fortēs virī, sed rūsticī ac mīlitēs, dulcēdine quādam

glōriae commōtī, quasi participēs eiusdem laudis magnō illud clāmōre approbāvērunt? Itaque, crēdō, sī cīvis Rōmānus Archiās lēgibus nōn esset, ut ab aliquō imperātōre cīvitāte dōnārētur perficere nōn potuit. Sulla cum Hispānōs dōnāret et Gallōs, crēdō, hunc petentem repudiāsset; quem nōs [in cōntiōne] vīdimus, cum eī libellum malus poēta dē populō subiēcisset, quod epigramma in eum fēcisset tantum modo alternīs versibus longiusculīs, statim ex eīs rēbus quās tum vēndēbat iubēre eī praemium tribuī, sed eā condiciōne nē quid posteā scrīberet. Quī sēdulitātem malī poētae dūxerit aliquō tamen praemiō dignam, huius ingenium et virtūtem in scrībendō et cōpiam nōn expetīsset? Quid? ā Q. Metellō Piō, familiārissimō suō, 26 quī cīvitāte multōs dōnāvit, neque per sē neque per Lūcullōs impetrāvisset? quī praesertim ūsque eō dē suīs rēbus scrībī cuperet ut etiam Cordubae nātīs poētīs, pingue quiddam sonantibus atque peregrīnum, tamen aurīs suās dēderet. XI. Neque enim est hoc dissimulandum, quod obscūrārī nōn potest, sed prae nōbīs ferendum: trahimur omnēs studiō laudis, et optimus quisque maximē glōriā dūcitur. Ipsī illī philosophī etiam in eīs libellīs quōs dē contemnendā glōriā scrībunt nōmen suum īnscrībunt; in eō ipsō in quō praedicātiōnem nōbilitātemque dēspiciunt praedicārī dē sē ac *sē* nōminārī volunt. Decimus quidem 27 Brūtus, summus vir et imperātor, Accī, amīcissimī suī, carminibus templōrum ac monumentōrum aditūs exōrnāvit suōrum. Iam vērō ille quī cum Aetōlīs Enniō comite bellāvit Fulvius nōn dubitāvit Mārtis manubiās Mūsīs cōnsecrāre. Quā rē, in quā urbe imperātōrēs prope armātī poētārum nōmen et Mūsārum dēlūbra coluērunt, in eā nōn dēbent togātī iūdicēs ā Mūsārum honōre et ā poētārum salūte abhorrēre.

Archias is writing a poem on Cicero's consulship. The best men find their incentive in the hope of fame

28 Atque ut id libentius faciātis, iam mē vōbīs, iūdicēs, indicābō et dē meō quōdam amōre glōriae nimis ācrī fortasse, vērum tamen honestō, vōbīs cōnfitēbor. Nam quās rēs nōs in cōnsulātū nostrō vōbīscum simul prō salūte huius *urbis* atque imperī et prō vītā cīvium prōque ūniversā rē pūblicā gessimus, attigit hic versibus atque incohāvit; quibus audītīs, quod mihi magna rēs et iūcunda vīsa est, hunc ad perficiendum adōrnāvī. Nūllam enim virtūs aliam mercēdem labōrum perīculōrumque dēsīderat praeter hanc laudis et glōriae; quā quidem dētrāctā, iūdicēs, quid est 29 quod in hōc tam exiguō vītae curriculō et tam brevī tantīs nōs in labōribus exerceāmus? Certē, sī nihil animus praesentīret in posterum, et sī, quibus regiōnibus vītae spatium circumscrīptum est, īsdem omnīs cōgitātiōnēs terminăret suās, nec tantīs sē labōribus frangeret neque tot cūrīs vigiliīsque angerētur nec totiēns dē ipsā vītā dīmicāret. Nunc īnsidet quaedam in optimō quōque virtūs, quae noctēs ac diēs animum glōriae stimulīs concitat atque admonet nōn cum vītae tempore esse dīmittendam commemorātiōnem nōminis nostrī, sed cum omnī posteritāte adaequandam. XII. An vērō tam parvī animī videāmur esse omnēs, quī in rē pūblicā atque in hīs vītae perīculīs labōribusque versāmur, ut, cum ūsque ad extrēmum spatium nūllum tranquillum atque ōtiōsum spīritum dūxerīmus, nōbīscum simul moritūra omnia arbitrēmur? An statuās et imāginēs, nōn animōrum simulācra, sed corporum, studiōsē multī summī hominēs relīquērunt: cōnsiliōrum relinquere ac virtūtum nostrārum effigiem nōnne multō mālle dēbēmus, summīs ingeniīs expressam et polītam? Ego vērō omnia quae gerēbam iam tum in gerendō spargere mē ac dissēmi-

nāre arbitrābar in orbis terrae memoriam sempiternam. Haec vērō sīve ā meō sēnsū post mortem āfutūra est, sīve, ut sapientissimī hominēs putāvērunt, ad aliquam animī meī partem pertinēbit, nunc quidem certē cōgitātiōne quādam spēque dēlector.

With a case so clear, such a man—a bard who brings honor to Rome—should find favor with the jury

Quā rē cōnservāte, iūdicēs, hominem pudōre eō quem 31
amīcōrum vidētis comprobārī cum dignitāte tum etiam vetustāte, ingeniō autem tantō quantum id convenit exīstimārī quod summōrum hominum iūdiciīs expetītum esse videātis, causā vērō eius modī quae beneficiō lēgis, auc- 10
tōritāte mūnicipī, testimōniō Lūcullī, tabulīs Metellī comprobētur. Quae cum ita sint, petimus ā vōbīs, iūdicēs, sī qua nōn modo hūmāna, vērum etiam dīvīna in tantīs ingeniīs commendātiō dēbet esse, ut eum quī vōs, quī vestrōs imperātōrēs, quī populī Rōmānī rēs gestās semper 15
ōrnāvit, quī etiam hīs recentibus nostrīs vestrīsque domesticīs perīculīs aeternum sē testimōnium laudis datūrum esse profitētur, quī est *ex* eō numerō quī semper apud omnīs sānctī sunt habitī itaque dictī, sīc in vestram accipiātis fidem ut hūmānitāte vestrā levātus potius quam 20
acerbitāte violātus esse videātur.

Concluding apology for the unusual mode of treatment

Quae dē causā prō meā cōnsuētūdine breviter simplici- 32
terque dīxī, iūdicēs, ea cōnfīdō probāta esse omnibus; quae ā forō aliēna iūdiciālīque cōnsuētūdine et dē hominis ingeniō et commūniter dē ipsō studiō locūtus sum, ea, 25
iūdicēs, ā vōbīs spērō esse in bonam partem accepta, ab eō quī iūdicium exercet certō sciō.

Courtesy Alinari Brothers, Florence

JULIUS CÆSAR

M. TVLLI CICERONIS
PRO M. MARCELLO ORATIO

I must at last break silence to express my appreciation of Cæsar's clemency in pardoning Marcellus

DIŪTURNĪ silentī, patrēs cōnscrīptī, quō eram hīs 1
temporibus ūsus, nōn timōre aliquō, sed partim
dolōre, partim verēcundiā fīnem hodiernus diēs
attulit, īdemque initium quae vellem quaeque sentīrem
meō prīstinō mōre dīcendī. Tantam enim mānsuētūdi- 5
nem, tam inūsitātam inaudītamque clēmentiam, tantum in
summā potestāte rērum omnium modum, tam dēnique in-
crēdibilem sapientiam ac paene dīvīnam tacitus praeterīre
nūllō modō possum. M. enim Mārcellō vōbīs, patrēs cōn- 2
scrīptī, reīque pūblicae redditō nōn illīus sōlum, sed etiam 10
meam vōcem et auctōritātem vōbīs et reī pūblicae cōnser-
vātam ac restitūtam putō. Dolēbam enim, patrēs cōn-
scrīptī, et vehementer angēbar virum tālem, cum in eādem
causā in quā ego fuisset, nōn in eādem esse fortūnā, nec
mihi persuādēre poteram nec fās esse dūcēbam versārī mē 15
in nostrō vetere curriculō illō aemulō atque imitātōre stu-
diōrum ac labōrum meōrum quasi quōdam sociō ā mē et
comite distrāctō. Ergō et mihi meae prīstinae vītae cōn-
suētūdinem, C. Caesar, interclūsam aperuistī et hīs omni-
bus ad bene dē rē pūblicā spērandum quasi signum aliquod 20
sustulistī. Intellēctum est enim mihi quidem in multīs et 3
maximē in mē ipsō, sed paulō ante omnibus, cum M. Mār-

cellum senātuī reīque pūblicae concessistī, commemorātīs praesertim offēnsiōnibus, tē auctōritātem huius ōrdinis dignitātemque reī pūblicae tuīs vel dolōribus vel suspīciōnibus anteferre. Ille quidem frūctum omnis ante āctae vītae hodiernō diē maximum cēpit, cum summō cōnsēnsū senātūs tum iūdiciō tuō gravissimō et maximō. Ex quō profectō intellegis quanta in datō beneficiō sit laus, cum in acceptō sit tanta glōria. Est vērō fortūnātus, cuius ex salūte nōn minor paene ad omnīs, quam ad illum ventūra sit, laetitia pervēnerit: quod quidem meritō atque optimō iūre contigit; quis enim est illō aut nōbilitāte aut probitāte aut optimārum artium studiō aut innocentiā aut ūllō in laudis genere praestantior?

Today witnesses your greatest distinction, and it is exclusively yours

II. Nūllīus tantum flūmen est ingenī, nūlla dīcendī aut scrībendī tanta vīs, tanta cōpia, quae nōn dīcam exōrnāre, sed ēnārrāre, C. Caesar, rēs tuās gestās possit. Tamen hoc adfīrmō et pāce dīcam tuā, nūllam in hīs esse laudem ampliōrem quam eam quam hodiernō diē cōnsecūtus es. Soleō saepe ante oculōs pōnere idque libenter crēbrīs ūsūrpāre sermōnibus, omnīs nostrōrum imperātōrum, omnīs exterārum gentium potentissimōrumque populōrum, omnīs clārissimōrum rēgum rēs gestās cum tuīs nec contentiōnum magnitūdine nec numerō proeliōrum nec varietāte regiōnum nec celeritāte cōnficiendī nec dissimilitūdine bellōrum posse cōnferrī, nec vērō disiūnctissimās terrās citius passibus cuiusquam potuisse peragrārī, quam tuīs nōn dīcam cursibus, sed victōriīs lūstrātae sunt. Quae quidem ego nisi ita magna esse fatear, ut ea vix cuiusquam mēns aut cōgitātiō capere possit, āmēns sim; sed tamen

sunt alia maiōra. Nam bellicās laudēs solent quīdam extenuāre verbīs eāsque dētrahere ducibus, commūnicāre cum multīs, nē propriae sint imperātōrum. Et certē in armīs mīlitum virtūs, locōrum opportūnitās, auxilia sociōrum, classēs, commeātūs multum iuvant, maximam vērō partem quasi suō iūre Fortūna sibi vindicat et, quicquid prōsperē gestum, id paene omne dūcit suum. At vērō huius glōriae, C. Caesar, quam es paulō ante adeptus, socium habēs nēminem: tōtum hoc, quantumcumque est, quod certē maximum est, tōtum est, inquam, tuum. Nihil sibi ex istā laude centuriō, nihil praefectus, nihil cohors, nihil turma dēcerpit; quīn etiam illa ipsa rērum hūmānārum domina, Fortūna, in istīus sē societātem glōriae nōn offert: tibi cēdit, tuam esse tōtam et propriam fatētur. Numquam enim temeritās cum sapientiā commiscētur neque ad cōnsilium cāsus admittitur.

The greatest conquest is that of self, and mercy earns the highest gratitude

III. Domuistī gentīs immānitāte barbarās, multitūdine innumerābilīs, locīs īnfīnītās, omnī cōpiārum genere abundantīs: sed tamen ea vīcistī quae et nātūram et condiciōnem ut vincī possent habēbant. Nūlla est enim tanta vīs quae nōn ferrō et vīribus dēbilitārī frangīque possit: animum vincere, īrācundiam cohibēre, victō temperāre, adversārium nōbilitāte, ingeniō, virtūte praestantem nōn modo extollere iacentem, sed etiam amplificāre eius prīstinam dignitātem, haec quī faciat, nōn ego eum cum summīs virīs comparō, sed simillimum deō iūdicō. Itaque, C. Caesar, bellicae tuae laudēs celebrābuntur illae quidem nōn sōlum nostrīs, sed paene omnium gentium litterīs atque linguīs, nec ūlla umquam aetās de tuīs laudibus

conticēscet; sed tamen eius modī rēs nesciō quō modō etiam cum leguntur, obstrepī clāmōre mīlitum videntur et tubārum sonō. At vērō cum aliquid clēmenter, mānsuētē, iūstē, moderātē, sapienter factum, in irācundiā praesertim, quae est inimīca cōnsiliō, et in victōriā, quae nātūrā īnsolēns et superba est, audīmus aut legimus, quō studiō incendimur, nōn modo in gestīs rēbus, sed etiam in fīctīs, ut eōs saepe quōs numquam vīdimus dīligāmus! Tē vērō, quem praesentem intuēmur, cuius mentem sēnsūsque et ōs cernimus, ut, quicquid bellī fortūna reliquum reī pūblicae fēcerit, id esse salvum velīs, quibus laudibus efferēmus, quibus studiīs prōsequēmur, quā benevolentiā complectēmur? Parietēs, mē dīus fidius, ut mihi vidētur, huius cūriae tibi grātiās agere gestiunt, quod brevī tempore futūra sit illa auctōritās in hīs maiōrum suōrum et suīs sēdibus. IV. Equidem cum C. Mārcellī, virī optimī et commemorābilī pietāte praeditī, lacrimās modo vōbīscum vidērem, omnium Mārcellōrum meum pectus memoria offūdit, quibus tū etiam mortuīs M. Mārcellō cōnservātō dignitātem suam reddidistī nōbilissimamque familiam iam ad paucōs redāctam paene ab interitū vindicāstī.

MARCELLUS (THE ANCESTOR)

This proudest of victories is yours alone; and as your trophies inevitably decay, your fame as a just and merciful man, superior to victory, will increase

11 Hunc tū igitur diem tuīs maximīs et innumerābilibus grātulātiōnibus iūre antepōnis. Haec enim rēs ūnīus est

propria C. Caesaris; cēterae duce tē gestae magnae illae quidem, sed tamen multō magnōque comitātū. Huius autem reī tū īdem dux es et comes: quae quidem tanta est ut tropaeīs et monumentīs tuīs adlātūra fīnem sit aetās —nihil est enim opere et manū factum, quod nōn cōnficiat et cōnsūmat vetustās—at haec tua iūstitia et lēnitās flōrēscet cotīdiē magis. Ita quantum operibus tuīs diūturnitās dētrahet, tantum adferet laudibus. Et cēterōs quidem omnīs victōrēs bellōrum cīvīlium iam anteā aequitāte et misericordiā vīcerās: hodiernō vērō diē tē ipsum vīcistī. Vereor ut hoc quod dīcam perinde intellegī possit audītū atque ipse cōgitāns sentiō: ipsam victōriam vīcisse vidēris, cum ea quae erant adēmpta victīs remīsistī. Nam cum ipsīus victōriae condiciōne omnēs victī occidissēmus, clēmentiae tuae iūdiciō cōnservātī sumus. Rēctē igitur ūnus invictus es, ā quō etiam ipsīus victōriae condiciō vīsque dēvicta est.

This decision means forgiveness for many others. Your attitude toward the pacifists. Having feared the Pompeians might be vindictive, if victorious, I appreciate your magnanimity

V. Atque hoc C. Caesaris iūdicium, patrēs cōnscrīptī, quam lātē pateat attendite. Omnēs enim quī ad illa arma fātō sumus nesciō quō reī pūblicae miserō fūnestōque compulsī, etsī aliquā culpā tenēmur errōris hūmānī, scelere certē līberātī sumus. Nam cum M. Mārcellum dēprecantibus vōbīs reī pūblicae cōnservāvit, mē et mihi et item reī pūblicae, nūllō dēprecante, reliquōs amplissimōs virōs et sibi ipsōs et patriae reddidit, quōrum et frequentiam et dignitātem hōc ipsō in cōnsessū vidētis, nōn ille hostīs indūxit in cūriam, sed iūdicāvit ā plērīsque ignōrātiōne potius et falsō atque inānī metū quam cupiditāte aut

14 crūdēlitāte bellum esse susceptum. Quō quidem in bellō semper dē pāce audiendum putāvī semperque doluī nōn modo pācem, sed etiam ōrātiōnem cīvium pācem flāgitantium repudiārī. Neque enim ego illa nec ūlla umquam 5 secūtus sum arma cīvīlia semperque mea cōnsilia pācis et togae socia, nōn bellī atque armōrum fuērunt. Hominem sum secūtus prīvātō officiō, nōn pūblicō, tantumque apud mē grātī animī fidēlis memoria valuit, ut nūllā nōn modo 9 cupiditāte, sed nē spē quidem prūdēns et sciēns tamquam 15 ad interitum ruerem voluntārium. Quod quidem meum cōnsilium minimē obscūrum fuit. Nam et in hōc ōrdine integrā rē multa dē pāce dīxī et in ipsō bellō eadem etiam cum capitis meī perīculō sēnsī. Ex quō nēmō erit tam iniūstus rērum exīstimātor quī dubitet quae Caesaris dē 15 bellō voluntās fuerit, cum pācis auctōrēs cōnservandōs statim cēnsuerit, cēterīs fuerit īrātior. Atque id minus mīrum fortasse tum, cum esset incertus exitus et anceps fortūna bellī: quī vērō victor pācis auctōrēs dīli-19 git, is profectō dēclārat sē māluisse nōn dīmicāre quam 16 vincere. VI. Atque huius quidem reī M. Mārcellō sum testis; nostrī enim sēnsūs ut in pāce semper, sīc tum etiam in bellō congruēbant. Quotiēns ego eum et quantō cum dolōre vīdī, cum īnsolentiam certōrum hominum tum etiam ipsīus victōriae ferōcitātem extimēscentem! Quō grātior 25 tua līberālitās, C. Caesar, nōbīs, quī illa vīdimus, dēbet esse. Nōn enim iam causae sunt inter sē, sed victōriae 17 comparandae. Vīdimus tuam victōriam proeliōrum exitū terminātam: gladium vāgīnā vacuum in urbe nōn vīdimus. Quōs āmīsimus cīvīs, eōs vīs Mārtis perculit, nōn īra 30 victōriae, ut dubitāre dēbeat nēmō quīn multōs, sī fierī posset, C. Caesar ab īnferīs excitāret, quoniam ex eādem aciē cōnservat quōs potest. Alterius vērō partis nihil

amplius dīcō quam, id quod omnēs verēbāmur, nimis
īrācundam futūram fuisse victōriam. Quīdam enim nōn 18
modo armātīs, sed interdum etiam ōtiōsīs minābantur, nec
quid quisque sēnsisset, sed ubi fuisset cōgitandum esse
dīcēbant; ut mihi quidem videantur dī immortālēs, etiam 5
sī poenās ā populō Rōmānō ob aliquod dēlictum expetīvē-
runt, quī cīvīle bellum tantum et tam lūctuōsum excitā-
verint, vel plācātī iam vel satiātī aliquandō omnem spem
salūtis ad clēmentiam victōris et sapientiam contulisse. 9

Continue to enjoy that virtue, and to practice it toward those who were honestly mistaken

Quā rē gaudē tuō istō tam excellentī bonō, et fruere 19
cum fortūnā et glōriā tum etiam nātūrā et mōribus tuīs;
ex quō quidem maximus est frūctus iūcunditāsque sa-
pientī. Cētera cum tua recordābere, etsī persaepe virtūtī,
tamen plērumque fēlīcitātī tuae grātulābere: dē nōbīs,
quōs in rē pūblicā tēcum simul esse voluistī, quotiēns 15
cōgitābis, totiēns dē maximīs tuīs beneficiīs, totiēns dē
incrēdibilī līberālitāte, totiēns dē singulārī sapientiā cōgi-
tābis; quae nōn modo summa bona, sed nīmīrum audēbō
vel sōla dīcere. Tantus est enim splendor in laude vērā,
tanta in magnitūdine animī et cōnsilī dignitās, ut haec ā 20
Virtūte dōnāta, cētera ā Fortūnā commodāta esse videan-
tur. Nōlī igitur in cōnservandīs virīs bonīs dēfetīgārī, 20
nōn cupiditāte praesertim aliquā aut prāvitāte lāpsīs, sed
opīniōne officī stultā fortasse, certē nōn improbā, et speciē
quādam reī pūblicae. Nōn enim tua ūlla culpa est, sī tē 25
aliquī timuērunt, contrāque summa laus, quod minimē
timendum fuisse sēnsērunt.

But you must guard your own life, so indispensable to us, and inevitably imperiled

21 VII. Nunc veniō ad gravissimam querēlam et atrōcissimam suspīciōnem tuam, quae nōn tibi ipsī magis quam cum omnibus cīvibus, tum maximē nōbīs, quī ā tē cōnservātī sumus, prōvidenda est: quam etsī spērō falsam esse, numquam tamen extenuābō. Tua enim cautiō nostra cautiō est. Quod sī in alterutrō peccandum sit, mālim vidērī nimis timidus quam parum prūdēns. Sed quisnam est iste tam dēmēns? dē tuīsne?—tametsī quī magis sunt tuī quam quibus tū salūtem īnspērantibus reddidistī?—anne ex eō numerō quī ūnā tēcum fuērunt? Nōn est crēdibilis tantus in ūllō furor, ut quō duce omnia summa sit adeptus, huius vītam nōn antepōnat suae. An sī nihil tuī cōgitant sceleris, cavendum est nē quid inimīcī? Quī? omnēs enim quī fuērunt aut suā pertināciā vītam āmīsērunt aut tuā misericordiā retinuērunt, ut aut nūllī supersint dē inimīcīs aut quī fuērunt sint amīcissimī.

22 Sed tamen cum in animīs hominum tantae latebrae sint et tantī recessūs, augeāmus sānē suspīciōnem tuam: simul enim augēbimus dīligentiam. Nam quis est omnium tam ignārus rērum, tam rudis in rē pūblicā, tam nihil umquam nec dē suā nec dē commūnī salūte cōgitāns quī nōn intellegat tuā salūte continērī suam et ex ūnīus tuā vītā pendēre omnium? Equidem dē tē diēs noctēsque, ut dēbeō, cōgitāns cāsūs dumtaxat hūmānōs et incertōs ēventūs valētūdinis et nātūrae commūnis fragilitātem extimēscō, doleōque, cum rēs pūblica immortālis esse dēbeat,

23 eam in ūnīus mortālis animā cōnsistere. Sī vērō ad hūmānōs cāsūs incertōsque mōtūs valētūdinis sceleris etiam accēdit īnsidiārumque cōnsēnsiō, quem deum, sī cupiat, posse opitulārī reī pūblicae crēdimus?

You alone can bring reform and restoration. Not yet can you be spared, while your work is unfinished.

VIII. Omnia sunt excitanda tibi, C. Caesar, ūnī, quae iacēre sentīs, bellī ipsīus impetū, quod necesse fuit, perculsa atque prōstrāta: cōnstituenda iūdicia, revocanda fidēs, comprimendae libīdinēs, prōpāganda subolēs, omnia quae dīlāpsa iam difflūxērunt sevērīs lēgibus vincienda sunt. Nōn fuit recūsandum in tantō cīvīlī bellō, tantō animōrum ārdōre et armōrum, quīn quassāta rēs pūblica, quīcumque bellī ēventus fuisset, multa perderet et ōrnāmenta dignitātis et praesidia stabilitātis suae, multaque uterque dux faceret armātus, quae īdem togātus fierī prohibuisset. Quae quidem tibi nunc omnia bellī volnera sānanda sunt, quibus praeter tē medērī nēmō potest. Itaque illam tuam praeclārissimam et sapientissimam vōcem invītus audīvī: 'Satis diū vel nātūrae vīxī vel glōriae.' Satis, sī ita vīs, fortasse nātūrae, addam etiam, sī placet, glōriae: at, quod maximum est, patriae certē parum. Quā rē omitte, quaesō, istam doctōrum hominum in contemnendā morte prūdentiam: nōlī nostrō perīculō esse sapiēns. Saepe enim vēnit ad aurīs meās tē idem istud nimis crēbrō dīcere, satis tē vīxisse. Crēdō, sed tum id audīrem, sī tibi sōlī vīverēs aut sī tibi etiam sōlī nātus essēs. Omnium salūtem cīvium cūnctamque rem pūblicam rēs tuae gestae complexae sunt; tantum abes ā perfectiōne maximōrum operum, ut fundāmenta nōndum quae cōgitās iēcerīs. Hīc tū modum vītae tuae nōn salūte reī pūblicae, sed aequitāte animī dēfīniēs? Quid, sī istud nē glōriae quidem satis est? cuius tē esse avidissimum, quamvīs sīs sapiēns, nōn negābis.

Much remains to be done. Only by reorganizing the state will you win your release, and gain the immortality you desire and the favorable judgment of posterity

26 Parumne, inquiēs, magna relinquēmus? Immō vērō aliīs quamvīs multīs satis, tibi ūnī parum. Quicquid est enim, quamvīs amplum sit, id est parum tum, cum est aliquid amplius. Quod sī rērum tuārum immortālium, C. Caesar, hic exitus futūrus fuit, ut dēvictīs adversāriīs rem pūblicam in eō statū relinquerēs in quō nunc est, vidē, quaesō, nē tua dīvīna virtūs admīrātiōnis plūs sit habitūra quam glōriae; sī quidem glōria est inlūstris ac pervagāta magnōrum vel in suōs vel in patriam vel in omne genus ho-
27 minum fāma meritōrum. IX. Haec igitur tibi reliqua pars est, hic restat āctus, in hōc ēlabōrandum est, ut rem pūblicam cōnstituās, eāque tū in prīmīs summā tranquillitāte et ōtiō perfruāre: tum tē, sī volēs, cum et patriae quod dēbēs solverīs et nātūram ipsam explēverīs satietāte vīvendī, satis diū vīxisse dīcitō. Quid enim est omnīnō hoc ipsum diū, in quō est aliquid extrēmum? Quod cum vēnit, omnis voluptās praeterita prō nihilō est, quia posteā nūlla est futūra. Quamquam iste tuus animus numquam hīs angus-
29 tiīs, quās nātūra nōbīs ad vīvendum dedit, contentus fuit,
28 semper immortālitātis amōre flagrāvit. Nec vērō haec tua vīta dūcenda est, quae corpore et spīritū continētur: illa, inquam, illa vīta est tua, quae vigēbit memoriā saeculōrum omnium, quam posteritās alet, quam ipsa aeternitās semper tuēbitur. Huic tū īnserviās, huic tē ostentēs oportet, quae quidem quae mīrētur iam prīdem multa habet; nunc etiam quae laudet exspectat. Obstupēscent posterī certē imperia, prōvinciās, Rhēnum, Ōceanum, Nīlum, pugnās innumerābilīs, incrēdibilīs victōriās, monumenta, mūnera,
29 triumphōs audientēs et legentēs tuōs. Sed nisi haec urbs

stabilīta tuīs cōnsiliīs et īnstitūtīs erit, vagābitur modo tuum nōmen longē atque lātē, sēdem stabilem et domicilium certum nōn habēbit. Erit inter eōs etiam quī nāscentur, sīcut inter nōs fuit, magna dissēnsiō, cum aliī laudibus ad caelum rēs tuās gestās efferent, aliī fortasse aliquid requīrent, idque vel maximum, nisi bellī cīvīlis incendium salūte patriae restīnxerīs, ut illud fātī fuisse videātur, hoc cōnsilī. Servī igitur eīs iūdicibus quī multīs post saeculīs dē tē iūdicābunt et quidem haud sciō an incorruptius quam nōs; nam et sine amōre et sine cupiditāte et rūrsus sine odiō et sine invidiā iūdicābunt. Id autem etiam sī tum ad tē, ut quīdam falsō putant, nōn pertinēbit, nunc certē pertinet esse tē tālem, ut tuās laudēs obscūrātūra nūlla umquam sit oblīviō.

After our unhappy divisions we must now be united, our safety depending upon you, whose life we promise to protect

X. Dīversae voluntātēs cīvium fuērunt distrāctaeque sententiae. Nōn enim cōnsiliīs sōlum et studiīs, sed armīs etiam et castrīs dissidēbāmus. Erat obscūritās quaedam, erat certāmen inter clārissimōs ducēs; multī dubitābant quid optimum esset, multī quid sibi expedīret, multī quid decēret, nōn nūllī etiam quid licēret. Perfūncta rēs pūblica est hōc miserō fātālīque bellō: vīcit is quī nōn fortūnā īnflammāret odium suum, sed bonitāte lēnīret; neque omnīs quibus īrātus esset, eōsdem etiam exsiliō aut morte dignōs iūdicāret. Arma ab aliīs posita, ab aliīs ērepta sunt. Ingrātus est iniūstusque cīvis, quī armōrum perīculō līberātus animum tamen retinet armātum, ut etiam ille melior sit quī in aciē cecidit, quī in causā animam profūdit. Quae enim pertinācia quibusdam, eadem aliīs cōnstantia vidērī

32 potest. Sed iam omnis frācta dissēnsiō est armīs, exstīncta aequitāte victōris: restat ut omnēs ūnum velint, quī habent aliquid nōn sapientiae modo, sed etiam sānitātis. Nisi tē, C. Caesar, salvō et in istā sententiā, quā cum anteā tum hodiē vel maximē ūsus es, manente salvī esse nōn possumus. Quā rē omnēs tē quī haec salva esse volumus et hortāmur et obsecrāmus, ut vītae, ut salūtī tuae cōnsulās, omnēsque tibi, ut prō aliīs etiam loquar quod dē mē ipse sentiō, quoniam subesse aliquid putās quod cavendum sit, nōn modo excubiās et cūstōdiās, sed etiam laterum nostrōrum oppositūs et corporum pollicēmur.

CÆSAR AS DICTATOR

We are unanimous in our gratitude to you, Cæsar, for what is to me the culmination of all your favors

33 XI. Sed ut, unde est ōrsa, in eōdem terminētur ōrātiō, maximās tibi omnēs grātiās agimus, C. Caesar, maiōrēs etiam habēmus. Nam omnēs idem sentiunt, quod ex omnium precibus et lacrimīs sentīre potuistī. Sed quia nōn est omnibus stantibus necesse dīcere, ā mē certē dīcī volunt, cui necesse est quōdam modō; et quod fierī decet M. Mārcellō ā tē huic ōrdinī populōque Rōmānō et reī pūblicae redditō, fierī id intellegō. Nam laetārī omnīs nōn 34 ut dē ūnīus sōlum, sed ut dē omnium salūte sentiō. Quod autem summae benevolentiae est, quae mea ergā illum omnibus nōta semper fuit, ut vix C. Mārcellō, optimō et amantissimō frātrī, praeter eum quidem cēderem nēminī,

cum id sollicitūdine, cūrā, labōre tam diū praestiterim, quam diū est dē illīus salūte dubitātum, certē hōc tempore magnīs cūrīs, molestiīs, dolōribus līberātus praestāre dēbeō. Itaque, C. Caesar, sīc tibi grātiās agō, ut mē omnibus rēbus ā tē nōn cōnservātō sōlum, sed etiam ōrnātō, tamen ad tua in mē ūnum innumerābilia merita, quod fierī iam posse nōn arbitrābar, maximus hōc tuō factō cumulus accesserit.

SILVER PITCHER

M. TVLLI CICERONIS
ACTIONIS IN C. VERREM SECVNDAE

LIBER QVARTVS

DE SIGNIS

Verres has systematically robbed Sicily of its works of art

VENIŌ nunc ad istīus, quem ad modum ipse appellat, studium, ut amīcī eius, morbum et īnsāniam, ut Siculī, latrōcinium; ego quō nōmine appellem nesciō; rem vōbīs prōpōnam, vōs eam suō, nōn nōminis pondere penditōte. Genus ipsum prius cognōscite, iūdicēs; deinde fortasse nōn magnō opere quaerētis quō id nōmine appellandum putētis. Negō in Siciliā tōtā, tam locuplētī, tam vetere prōvinciā, tot oppidīs, tot familiīs tam cōpiōsīs, ūllum argenteum vās, ūllum Corinthium aut Dēliacum fuisse, ūllam gemmam aut margarītam, quicquam ex aurō aut ebore factum, signum ūllum aēneum, marmoreum, eburneum, negō ūllam pīctūram neque in tabulā neque in textilī quīn conquīsierit, īnspexerit, quod placitum sit abstulerit. Magnum videor dīcere: attendite etiam quem ad modum dīcam. Nōn enim verbī neque crīminis augendī causā complector omnia: cum dīcō nihil istum eius modī rērum in tōtā prōvinciā relīquisse, Latīnē mē scītōte, nōn accūsātōriē loquī. Etiam plānius: nihil in aedibus cuiusquam, nē in *hospitis* quidem, nihil in locīs commūnibus, nē in fānīs quidem, nihil apud Siculum, nihil apud cīvem

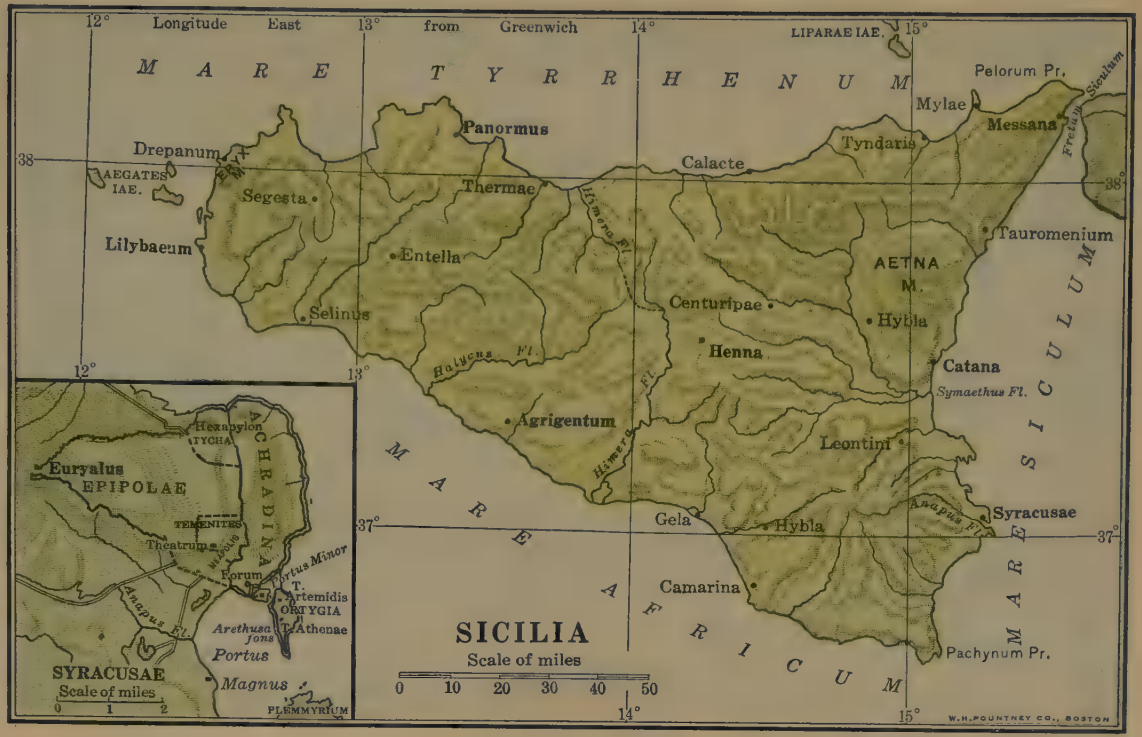
Rōmānum, dēnique nihil istum quod ad oculōs animumque acciderit, neque prīvātī neque pūblicī, neque profānī neque sacrī tōtā in Siciliā relīquisse.

At Messana Heius loses his Cupid of Praxiteles

3 Vnde igitur potius incipiam quam ab eā cīvitāte quae
5 tibi ūna in amōre atque in dēliciīs fuit, aut ex quō potius

EROS (CUPID), PRAXITELES

numerō quam ex ipsīs laudātōribus tuīs? Facilius enim perspiciētur quālis apud eōs fuerīs quī tē ōdērunt, quī accūsant, quī persequuntur, cum apud tuōs Māmertīnōs inveniāre improbissimā ratiōne esse praedātus.


12° Longitude East 13° from Greenwich 14° 15°
MARE TYRRHENUM
LIPARAE IAE.
Pelorum Pr.
Mylae
Messana
Freto di Sicilia
Tyndaris
Calacte
Drepanum
AEGATES IAE.
Eryx
Panormus
Thermae
Segesta
Lilybaeum
Entella
Halycus Fl.
Selinus
Tauromenium
AETNA M.
Centuripae
Hybla
Henna
Catana
Symaethus Fl.
Agrigentum
Himera Fl.
Leontini
SICULUM MARE
Gela
Hybla
Anapus Fl.
Syracusae
Camarina
Pachynum Pr.
MARE AFRICUM
SICILIA
Scale of miles
0 10 20 30 40 50
38°
37°
12°
13°
14°
15°
Hexapylon
TYCHA
ACHRADINA
Euryalus
EPIPOLAE
TEMENITES
Theatrum
Forum
Portus Minor
T. Artemidis
ORTYGIA
T. Athenae
Arethusa fons
Portus Magnus
SYRACUSAE
Scale of miles
0 1 2
PLEMMYRIUM
W.H. POUNTNEY CO., BOSTON

II. C. Heius est Māmertīnus—omnēs hoc mihi, quī Messānam accessērunt, facile concēdunt—omnibus rēbus illā in cīvitāte ōrnātissimus. Huius domus est vel optima Messānae, nōtissima quidem certē et nostrīs hominibus apertissima maximēque hospitālis. Ea domus ante istīus adventum ōrnāta sīc fuit ut urbī quoque esset ōrnāmentō; nam ipsa Messāna, quae sitū, moenibus portūque ōrnāta sit, ab hīs rēbus quibus iste dēlectātur sānē vacua atque nūda est. Erat apud Heium sacrārium magnā cum dignitāte in aedibus, ā maiōribus trāditum, perantīquum, in quō signa pulcherrima quattuor summō artificiō, summā nōbilitāte, quae nōn modo istum hominem ingeniōsum et intellegentem, vērum etiam quemvīs nostrum, quōs iste idiōtās appellat, dēlectāre possent, ūnum Cupīdinis marmoreum Prāxitelī; nīmīrum didicī etiam, dum in istum inquīrō, artificum nōmina. Īdem, opīnor, artifex eiusdem modī Cupīdinem fēcit illum quī est Thespiīs, propter quem Thespiae vīsuntur; nam alia vīsendī causa nūlla est. Atque ille L. Mummius, cum Thespiadās, quae ad aedem Fēlīcitātis sunt, cēteraque profāna ex illō oppidō signa tolleret, hunc marmoreum Cupīdinem, quod erat cōnsecrātus, nōn attigit.

Other robberies from the same private chapel. Contrast the conduct of Claudius, the ædile, and of other officials

III. Vērum ut ad illud sacrārium redeam, signum erat hoc quōd dīcō Cupīdinis ē marmore, ex alterā parte Herculēs ēgregiē factus ex aere. Is dīcēbātur esse Myrōnis, ut opīnor: et certē. Item ante hōs deōs erant ārulae, quae cuivīs religiōnem sacrārī significāre possent. Erant aēnea duo praetereā signa, nōn maxima vērum eximiā venustāte, virginālī habitū atque vestītū, quae manibus sublātīs sacra

quaedam mōre Athēniēnsium virginum reposita in capitibus sustinēbant; Canēphoroe ipsae vocābantur; sed eārum artificem—quem? quemnam? rēctē admonēs—Polyclītum esse dīcēbant. Messānam ut quisque nostrum vēnerat, haec vīsere solēbat; omnibus haec ad vīsendum patēbant cotīdiē; domus erat nōn dominō magis ōrnāmentō quam cīvitātī. C. Claudius, cuius aedīlitātem magnificentissimam scīmus fuisse, ūsus est hōc Cupīdine tam diū dum forum dīs immortālibus populōque Rōmānō habuit ōrnātum; et, cum hospes esset Heiōrum, Māmertīnī autem populī patrōnus, ut illīs benignīs ūsus est ad commodandum, sīc ipse dīligēns fuit ad reportandum. Nūper hominēs nōbilīs eius modī, iūdicēs,—sed quid dīcō 'nūper'? immō vērō modo ac plānē paulō ante vīdimus, quī forum et basilicās nōn spoliīs prōvinciārum, sed ōrnāmentīs amīcōrum, commodīs hospitum, nōn fūrtīs nocentium ōrnārent; quī tamen signa atque ōrnāmenta sua cuique redderent, nōn ablāta ex urbibus sociōrum atque amīcōrum quadrīduī causā, per simulātiōnem aedīlitātis, domum deinde atque ad suās vīllās auferēbant. Haec omnia quae

HERAKLES (HERCULES), MYRON

dīxī signa, iūdicēs, ab Heiō ē sacrāriō Verrēs abstulit; nūllum, inquam, hōrum relīquit neque aliud ūllum tamen praeter ūnum pervetus ligneum, Bonam Fortūnam, ut opīnor; eam iste habēre domī suae nōluit. IV. Prō deum hominumque fidem! quid hoc est? quae haec causa est? quae ista impudentia? quae dīcō signa, antequam abs tē sublāta sunt, Messānam cum imperiō nēmō vēnit quīn vīserit. Tot praetōrēs, tot cōnsulēs in Siciliā cum in pāce tum etiam in bellō fuērunt, tot hominēs cuiusque modī—nōn loquor dē integrīs, innocentibus, religiōsīs—tot cupidī, tot improbī, tot audācēs, quōrum nēmō sibi tam vehemēns, tam potēns, tam nōbilis vīsus est quī ex illō sacrāriō quicquam poscere aut tollere aut attingere audēret: Verrēs quod ubīque erit pulcherrimum auferet? nihil habēre cuiquam praetereā licēbit? tot domūs locuplētissimās istīus domus ūna capiet? Idcircō nēmō superiōrum attigit ut hic tolleret? ideō C. Claudius Pulcher rettulit ut C. Verrēs posset auferre?

At Lilybœum Pamphilus loses a valuable vase, but keeps his cups

XIV. Vērum mehercule hoc, iūdicēs, dīcam. Meminī Pamphilum Lilybītānum, amīcum et hospitem meum, nōbilem hominem, mihi nārrāre, cum iste ab sēsē hydriam Boēthī manū factam, praeclārō opere et grandī pondere, per potestātem abstulisset, sē sānē trīstem et conturbātum domum revertisse, quod vās eius modī, quod sibi ā patre et ā maiōribus esset relictum, quō solitus esset ūtī ad fēstōs diēs, ad hospitum adventūs, ā sē esset ablātum. 'Cum sedērem' inquit 'domī trīstis, accurrit Venerius; iubet mē scyphōs sigillātōs ad praetōrem statim adferre. Permōtus sum' inquit, 'bīnōs habēbam; iubeō prōmī utrōsque, nē quid plūs malī nāscerētur, et mēcum ad praetōris do-

mum ferrī. Eō cum veniō, praetor quiēscēbat; frātrēs illī Cibyrātae inambulābant. Quī mē ubi vīdērunt, "Vbi sunt, Pamphile" inquiunt, "scyphī?" Ostendō trīstis; laudant. Incipiō querī mē nihil habitūrum quod alicuius esset pretī, sī etiam scyphī essent ablātī. Tum illī, ubi me conturbātum vident, "Quid vīs nōbīs dare, ut istī abs tē nē auferantur?" Nē multa, HS mīlle mē' inquit 'poposcērunt; dīxī mē datūrum. Vocat intereā praetor, poscit scyphōs.' Tum illōs coepisse praetōrī dīcere putāsse sē,

SCYPHUS

id quod audīssent, alicuius pretī scyphōs esse Pamphilī; luteum negōtium esse, nōn dignum quod in suō argentō Verrēs habēret. Ait ille idem sibi vidērī. Ita Pamphilus scyphōs optimōs aufert.

The studio of Verres' silversmiths, busily at work under his own eye

54 XXIV. Et nē forte hominem exīstimētis hanc tantam vim emblēmatum sine causā coacervāre voluisse—vidēte quantī vōs, quantī exīstimātiōnem populī Rōmānī, quantī lēgēs et iūdicia, quantī testīs Siculōs [negōtiātōrēs] fēcerit—posteāquam tantam multitūdinem conlēgerat emblēmatum ut nē ūnum quidem cuiquam relīquisset, īnstituit officīnam

Syrācūsīs in rēgiā maximam. Palam artificēs omnīs, caelātōrēs ac vāsculāriōs, convocārī iubet, et ipse suōs complūrīs habēbat: eōs conclūdit, magnam hominum multitūdinem. Mēnsīs octō continuōs hīs opus nōn dēfuit, cum vās nūllum fieret nisi aureum. Tum illa, ex patellīs et tūribulīs quae ēvellerat, ita scītē in aureīs pōculīs inligābat, ita aptē in scaphiīs aureīs inclūdēbat, ut ea ad illam rem nāta esse dīcerēs; ipse tamen praetor, quī suā vigilantiā pācem in Siciliā dīcit fuisse, in hāc officīnā maiōrem partem diēī cum tunicā pullā sedēre solēbat et palliō.

A Syrian prince, suspecting nothing, allows Verres to have his treasures to examine

XXVII. Veniō nunc nōn iam ad fūrtum, nōn ad avāritiam, nōn ad cupiditātem, sed ad eius modī facinus, in quō omnia nefāria continērī mihi atque inesse videantur; in quō dī immortālēs violātī, exīstimātiō atque auctōritās nōminis populī Rōmānī imminūta, hospitium spoliātum ac prōditum, abaliēnātī scelere istīus ā nōbīs omnēs rēgēs amīcissimī, nātiōnēsque quae in eōrum rēgnō ac diciōne sunt. Nam rēgēs Syriae, rēgis Antiochī fīliōs puerōs, scītis Rōmae nūper fuisse; quī vēnerant nōn propter Syriae rēgnum; nam id sine contrōversiā obtinēbant, ut ā patre et ā maiōribus accēperant; sed rēgnum Aegyptī ad sē et ad Selēnēn mātrem suam pertinēre arbitrābantur. Iī posteāquam temporibus reī pūblicae exclūsī per senātum agere quae voluerant nōn potuērunt, in Syriam in rēgnum patrium profectī sunt. Eōrum alter, quī Antiochus vocātur, iter per Siciliam facere voluit; itaque istō praetōre vēnit Syrācūsās. Hīc Verrēs hērēditātem sibi vēnisse arbitrātus est, quod in eius rēgnum ac manūs vēnerat is, quem iste et audierat multa sēcum praeclāra habēre et suspicābātur.

Mittit hominī mūnera satis largē haec ad ūsum domesticum, oleī, vīnī quod vīsum est, etiam trīticī quod satis esset, dē suīs decumīs. Deinde ipsum rēgem ad cēnam vocāvit. Exōrnat amplē magnificēque triclīnium; expōnit ea quibus abundābat plūrima et pulcherrima vāsa argentea,—nam haec aurea nōndum fēcerat; omnibus cūrat rēbus īnstrūctum et parātum ut sit convīvium. Quid multa? rēx ita discessit ut et istum cōpiōsē ōrnātum et sē honōrificē acceptum arbitrārētur. Vocat ad cēnam deinde ipse praetōrem; expōnit suās cōpiās omnīs, multum argentum, nōn pauca etiam pōcula ex aurō, quae, ut mōs est rēgius et maximē in Syriā, gemmīs erant distīncta clārissimīs. Erat etiam vās vīnārium, ex ūnā gemmā pergrandī trūlla excavāta, cum manūbriō aureō; dē quā, crēdō, satis idōneum, satis gravem testem, Q. Minucium, dīcere audīs-
63 tis. Iste ūnum quodque vās in manūs sūmere, laudāre, mīrārī. Rēx gaudēre praetōrī populī Rōmānī satis iūcundum et grātum illud esse convīvium. Posteāquam inde discessum est, cōgitāre nihil iste aliud, quod ipsa rēs dēclārāvit, nisi quem ad modum rēgem ex prōvinciā spoliātum expīlātumque dīmitteret. Mittit rogātum vāsa ea quae pulcherrima apud eum vīderat; ait sē suīs caelātōribus velle ostendere: rēx, quī illum nōn nōsset, sine ūllā suspīciōne libentissimē dedit. Mittit etiam trūllam gemmeam rogātum; velle sē eam dīligentius cōnsīderāre. Ea quoque eī mittitur.

The costly candelabrum, to be presented to Jupiter, is sent to Verres for examination

64 XXVIII. Nunc reliquum, iūdicēs, attendite, dē quō et vōs audīstis et populus Rōmānus nōn nunc prīmum audiet et in exterīs nātiōnibus ūsque ad ultimās terrās pervagātum

est. Candēlābrum ē gemmīs clārissimīs opere mīrābilī perfectum rēgēs iī quōs dīcō Rōmam cum attulissent, ut in Capitōliō pōnerent, quod nōndum perfectum templum offenderant, neque pōnere potuērunt neque vulgō ostendere ac prōferre voluērunt, ut et magnificentius vidērētur, cum suō tempore in cellā Iovis Optimī Maximī pōnerētur, et clārius, cum pulchritūdō eius recēns ad oculōs hominum atque integra pervenīret: statuērunt id sēcum in Syriam reportāre, ut, cum audīssent simulācrum Iovis Optimī Maximī dēdicātum, lēgātōs mitterent quī cum cēterīs rēbus illud quoque eximium ac pulcherrimum dōnum in Capitōlium adferrent. Pervēnit rēs ad istīus aurīs nesciō quō modō; nam rēx id cēlātum voluerat, nōn quō quicquam metueret aut suspicārētur, sed ut nē multī illud ante praeciperent oculīs quam populus Rōmānus. Iste petit ā rēge et eum plūribus verbīs rogat ut id ad sē mittat; cupere sē dīcit īnspicere neque sē aliīs videndī potestātem esse factūrum. Antiochus, quī animō et puerīlī esset et rēgiō, nihil dē istīus improbitāte suspicātus est; imperat suīs ut id in praetōrium involūtum quam occultissimē dēferrent. Quō posteāquam attulērunt involūcrīsque reiectīs cōnstituērunt, clāmāre iste coepit dignam rem esse rēgnō Syriae, dignam rēgiō mūnere, dignam Capitōliō. Etenim erat eō splendōre quī ex clārissimīs et pulcherrimīs gemmīs esse dēbēbat, eā varietāte operum ut ars certāre vidērētur cum cōpiā, eā magnitūdine ut intellegī posset

CANDELABRUM

nōn ad hominum apparātum, sed ad amplissimī templī ōrnātum esse factum. Cum satis iam perspexisse vidērētur, tollere incipiunt, ut referrent. Iste ait sē velle illud etiam atque etiam cōnsīderāre; nēquāquam sē esse satiātum; iubet illōs discēdere et candēlābrum relinquere. Sīc illī tum inānēs ad Antiochum revertuntur.

The prince cannot recover his valuables. He is ejected from the province, in spite of protest

66 XXIX. Rēx prīmō nihil metuere, nihil suspicārī; diēs ūnus, alter, plūrēs; nōn referrī. Tum mittit, sī videātur, ut reddat. Iubet iste posterius ad sē revertī. Mīrum illī vidērī; mittit iterum; nōn redditur. Ipse hominem appellat, rogat ut reddat. Ōs hominis īnsignemque impudentiam cognōscite. Quod scīret, quod ex ipsō rēge audīsset in Capitōliō esse pōnendum, quod Iovī Optimō Maximō, quod populō Rōmānō servārī vidēret, id sibi ut dōnāret rogāre et vehementissimē petere coepit. Cum ille sē et religiōne Iovis Capitōlīnī et hominum exīstimātiōne impedīrī dīceret, quod multae nātiōnēs testēs essent illīus operis ac mūneris, iste hominī minārī ācerrimē coepit. Vbi videt eum nihilō magis minīs quam precibus permovērī, repente hominem dē prōvinciā iubet ante noctem dēcēdere; ait sē comperisse ex eius rēgnō pīrātās ad Siciliam esse ventūrōs.

67 Rēx maximō conventū Syrācūsīs in forō, nē quis forte mē in crīmine obscūrō versārī atque adfingere aliquid suspīciōne hominum arbitrētur,—in forō, inquam, Syrācūsīs flēns ac deōs hominēsque contestāns clāmāre coepit candēlābrum factum ē gemmīs, quod in Capitōlium missūrus esset, quod in templō clārissimō populō Rōmānō monumentum suae societātis amīcitiaeque esse voluisset, id sibi C. Verrem abstulisse; dē cēterīs operibus ex aurō et gem-

mīs, quae sua penes illum essent, sē nōn labōrāre; hoc sibi ēripī miserum esse et indignum. Id etsī anteā iam mente et cōgitātiōne suā frātrisque suī cōnsecrātum esset, tamen tum sē, in illō conventū cīvium Rōmānōrum, dare dōnāre, dicāre cōnsecrāre Iovī Optimō Maximō testemque ipsum Iovem suae voluntātis ac religiōnis adhibēre.

An outrage and a scandal; a loss to the Capitol, entailing other losses in the future

XXX. Quae vōx, quae latera, quae vīrēs huius ūnīus crīminis querimōniam possunt sustinēre? Rēx Antiochus, quī Rōmae ante oculōs omnium nostrum biennium ferē comitātū rēgiō atque ōrnātū fuisset, is cum amīcus et socius populī Rōmānī esset, amīcissimō patre, avō, maiōribus, antīquissimīs et clārissimīs rēgibus, opulentissimō et maximō rēgnō, praeceps prōvinciā populī Rōmānī exturbātus est. Quem ad modum hoc acceptūrās nātiōnēs exterās, quem ad 68 modum huius tuī factī fāmam in rēgna aliōrum atque in ultimās terrās perventūram putāstī, cum audīrent ā praetōre populī Rōmānī in prōvinciā violātum rēgem, spoliātum hospitem, ēiectum socium populī Rōmānī atque amīcum? Nōmen vestrum populīque Rōmānī odio atque acerbitātī scītōte nātiōnibus exterīs, iūdicēs, futūrum, sī istīus haec tanta iniūria impūnīta discesserit. Sīc omnēs arbitrābuntur, praesertim cum haec fāma dē nostrōrum hominum avāritiā et cupiditāte percrēbruerit, nōn istīus sōlīus hoc esse facinus, sed eōrum etiam quī approbārint. Multī rēgēs, multae līberae cīvitātēs, multī prīvātī opulentī ac potentēs habent profectō in animō Capitōlium sīc ōrnāre ut templī dignitās imperīque nostrī nōmen dēsīderat; quī sī intellēxerint interversō hōc rēgālī dōnō graviter vōs tulisse, grāta fore vōbīs populōque Rōmānō sua studia ac

dōna arbitrābuntur; sīn hoc vōs in rēge tam nōbilī, rē tam eximiā, iniūriā tam acerbā neglēxisse audient, nōn erunt tam āmentēs ut operam, cūram, pecūniam impendant in
4 eās rēs quās vōbīs grātās fore nōn arbitrentur.

The city of Agrigentum loses a valuable statue. Failure of an attempt to rob the temple at night

93 XLIII. Quid? Agrigentō nōnne eiusdem P. Scīpiōnis monumentum, signum Apollinis pulcherrimum, cuius in femore litterīs minūtīs argenteīs nōmen Myrōnis erat īnscrīptum, ex Aesculāpī religiōsissimō fānō sustulistī? Quod quidem, iūdicēs, cum iste clam fēcisset, cum ad
10 suum scelus illud fūrtumque nefārium quōsdam hominēs improbōs ducēs atque adiūtōrēs adhibuisset, vehementer commōta cīvitās est. Ūnō enim tempore Agrigentīnī beneficium Āfricānī, religiōnem domesticam, ōrnāmentum urbis, indicium victōriae, testimōnium societātis requīrē-
15 bant. Itaque ab eīs quī prīncipēs in eā cīvitāte erant praecipitur et negōtium datur quaestōribus et aedīlibus ut noctū vigiliās agerent ad aedīs sacrās. Etenim iste Agrigentī—crēdō propter multitūdinem illōrum hominum atque virtūtem, et quod cīvēs Rōmānī, virī fortēs atque honestī,
20 permultī in illō oppidō coniūnctissimō animō cum ipsīs Agrigentīnīs vīvunt ac negōtiantur—nōn audēbat palam
94 poscere aut tollere quae placēbant. Herculis templum est apud Agrigentīnōs nōn longē ā forō, sānē sānctum apud illōs et religiōsum. Ibi est ex aere simulācrum ipsīus Her-
25 culis, quō nōn facile dīxerim quicquam mē vīdisse pulchrius—tametsī nōn tam multum in istīs rēbus intellegō, quam multa vīdī—ūsque eō, iūdicēs, ut rictum eius ac mentum paulō sit attrītius, quod in precibus et grātulātiōnibus nōn sōlum id venerārī, vērum etiam ōsculārī solent. Ad

hoc templum, cum esset iste Agrigentī, duce Tīmarchide repente nocte intempestā servōrum armātōrum fit concursus atque impetus. Clāmor ā vigilibus fānīque cūstōdibus tollitur; quī prīmō cum obsistere ac dēfendere

APOLLO, MYRON

cōnārentur, male mulcātī clāvīs ac fūstibus repelluntur. Posteā convolsīs repāgulīs effrāctīsque valvīs dēmōlīrī signum ac vectibus labefactāre cōnantur. Intereā ex clāmōre fāma tōtā urbe percrēbruit expugnārī deōs patriōs, nōn hostium adventū necopīnātō neque repentīnō praedōnum impetū, sed ex domō atque ex cohorte praetōriā ma-

num fugitīvōrum īnstrūctam armātamque vēnisse. Nēmō Agrigentī neque aetāte tam adfectā neque vīribus tam īnfīrmīs fuit quī nōn illā nocte eō nūntiō excitātus surrēxerit, tēlumque quod cuique fors offerēbat adripuerit. Itaque brevī tempore ad fānum ex urbe tōtā concurritur. Hōram

GIRGENTI (AGRIGENTUM), TEMPLE

amplius iam in dēmōliendō signō permultī hominēs mōliēbantur; illud intereā nūllā labābat ex parte, cum aliī vectibus subiectīs cōnārentur commovēre, aliī dēligātum omnibus membrīs rapere ad sē fūnibus. Ac repente Agrigentīnī concurrunt; fit magna lapidātiō; dant sēsē in fugam istīus praeclārī imperātōris nocturnī mīlitēs. Duo tamen sigilla perparvola tollunt, nē omnīnō inānēs ad istum praedōnem religiōnum revertantur. Numquam tam male est Siculīs quīn aliquid facētē et commodē dīcant, velut in

hāc rē aiēbant in labōrēs Herculis nōn minus hunc immānissimum verrem quam illum aprum Erymanthium referrī oportēre.

Henna described, as a highly venerated sanctuary of Ceres and Proserpina, in the center of the island

XLVIII. Vetus est haec opīniō, iūdicēs, quae cōnstat ex 106
antīquissimīs Graecōrum litterīs ac monumentīs, īnsulam
Siciliam tōtam esse Cererī et Līberae cōnsecrātam. Hoc
cum cēterae gentēs sīc arbitrantur, tum ipsīs Siculīs ita per-
suāsum est ut in animīs eōrum īnsitum atque innātum esse
videātur. Nam et nātās esse hās in iīs locīs deās et frūgēs
in eā terrā prīmum repertās esse arbitrantur, et raptam esse
Līberam, quam eandem Prōserpinam vocant, ex Hennēn-
sium nemore; quī locus, quod in mediā est īnsulā situs,
umbilīcus Siciliae nōminātur. Quam cum investīgāre et
conquīrere Cerēs vellet, dīcitur īnflammāsse taedās iīs igni-
bus quī ex Aetnae vertice ērumpunt; quās sibi cum ipsa
praeferret, orbem omnem peragrāsse terrārum. Henna 107
autem, ubi ea quae dīcō gesta esse memorantur, est locō
perexcelsō atque ēditō, quō in summō est aequāta agrī
plānitiēs et aquae perennēs, tōta vērō ab omnī aditū cir-
cumcīsa atque dērēcta est; quam circā lacūs lūcīque sunt
plūrimī atque laetissimī flōrēs omnī tempore annī, locus
ut ipse raptum illum virginis, quem iam ā puerīs accē-
pimus, dēclārāre videātur. Etenim prope est spēlunca
quaedam conversa ad aquilōnem, īnfīnītā altitūdine, quā
Dītem patrem ferunt repente cum currū exstitisse abrep-
tamque ex eō locō virginem sēcum asportāsse, et subitō
nōn longē ā Syrācūsīs penetrāsse sub terrās, lacumque in
eō locō repente exstitisse; ubi ūsque ad hoc tempus Syrā-
cūsānī fēstōs diēs anniversāriōs agunt celeberrimō virōrum

mulierumque conventū. XLIX. Propter huius opīniōnis vetustātem, quod hōrum in hīs locīs vestīgia ac prope incūnābula reperiuntur deōrum, mīra quaedam tōtā Siciliā prīvātim ac pūblicē religiō est Cereris Hennēnsis. Etenim multa saepe prōdigia vim eius nūmenque dēclārant; multīs saepe in difficillimīs rēbus praesēns auxilium eius oblātum est, ut haec īnsula ab eā nōn sōlum dīligī, sed etiam incolī cūstōdīrīque videātur. Nec sōlum Siculī, vērum etiam cēterae gentēs nātiōnēsque Hennēnsem Cererem maximē colunt. Etenim sī Athēniēnsium sacra summā cupiditāte expetuntur, ad quōs Cerēs in illō errōre vēnisse dīcitur frūgēsque attulisse, quantam esse religiōnem convenit eōrum apud quōs eam nātam esse et frūgēs invēnisse cōnstat? Itaque apud patrēs nostrōs atrōcī ac difficilī reī pūblicae tempore, cum Tiberiō Gracchō occīsō magnōrum perīculōrum metus ex ostentīs portenderētur, P. Mūciō L. Calpurniō cōnsulibus, aditum est ad librōs Sibyllīnōs; ex quibus inventum est Cererem antīquissimam plācārī oportēre. Tum ex amplissimō conlēgiō decemvirālī sacerdōtēs populī Rōmānī, cum esset in urbe nostrā Cereris pulcherrimum et magnificentissimum templum, tamen ūsque Hennam profectī sunt. Tanta enim erat auctōritās et vetustās illīus religiōnis, ut, cum illūc īrent, nōn ad aedem Cereris, sed ad ipsam Cererem proficīscī vidērentur.

Missing, a statue of Ceres, a statuette of Victory

109 Non obtundam diūtius; etenim iam dūdum vereor nē ōrātiō mea aliēna ab iūdiciōrum ratiōne et ā cotīdiānā dīcendī cōnsuētūdine esse videātur. Hoc dīcō, hanc ipsam Cererem, antīquissimam, religiōsissimam, prīncipem omnium sacrōrum quae apud omnīs gentīs nātiōnēsque fīunt, ā C. Verre ex suīs templīs ac sēdibus esse sublātam. Quī

accessistis Hennam, vīdistis simulācrum Cereris ē marmore et in alterō templō Līberae. Sunt ea perampla atque praeclāra, sed nōn ita antīqua. Ex aere fuit quoddam modicā amplitūdine ac singulārī opere, cum facibus, perantīquum, omnium illōrum quae sunt in eō fānō multō antīquissimum; id sustulit. Ac tamen eō contentus nōn fuit. Ante aedem Cereris in apertō ac prōpatulō locō signa duo sunt, Cereris ūnum, alterum Triptolemī, pulcherrima ac perampla. Hīs pulchritūdō perīculō, amplitūdō salūtī fuit, quod eōrum dēmōlītiō atque asportātiō perdifficilis vidēbātur. Īnsistēbat in manū Cereris dextrā grande simulācrum pulcherrimē factum Victōriae; hoc iste ē signō Cereris āvellendum asportandumque cūrāvit.

My own testimony as to the sorrow of the people of Henna. Even revolted slaves were more humane than Verres

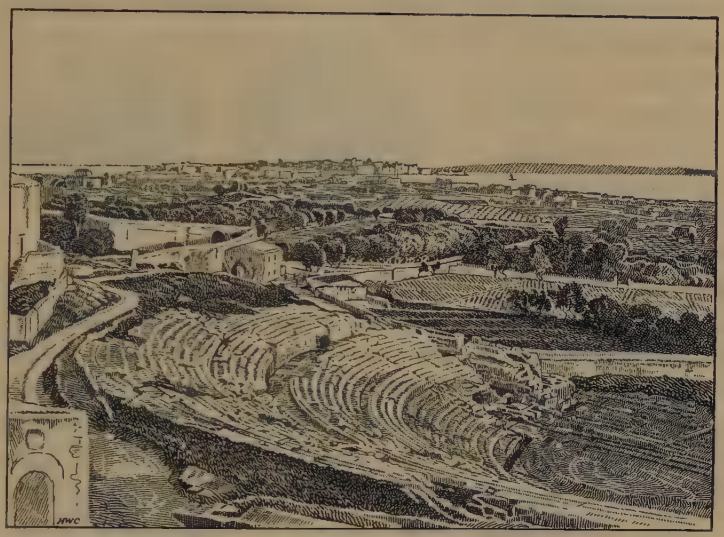
L. Quī tandem istīus animus est nunc in recordātiōne scelerum suōrum, cum ego ipse in commemorātiōne eōrum nōn sōlum animō commovear, vērum etiam corpore perhorrēscam? Venit enim mihi fānī, locī, religiōnis illīus in mentem; versantur ante oculōs omnia, diēs ille quō, cum ego Hennam vēnissem, praestō mihi sacerdōtēs Cereris cum īnfulīs ac verbēnīs fuērunt, cōntiō conventusque cīvium, in quō ego cum loquerer, tantī gemitūs flētūsque fīēbant ut acerbissimus tōtā urbe lūctus versārī vidērētur. Nōn illī decumārum imperia, nōn bonōrum dīreptiōnēs, nōn inīqua iūdicia, nōn importūnās istīus libīdinēs, nōn vim, nōn contumēliās, quibus vexātī oppressīque erant, conquerēbantur: Cereris nūmen, sacrōrum vetustātem, fānī religiōnem istīus scelerātissimī atque audācissimī suppliciō expiārī volēbant; omnia sē cētera patī ac neglegere dīcē-

bant. Hic dolor erat tantus ut Verrēs alter Orcus vēnisse Hennam et nōn Prōserpinam asportāsse, sed ipsam abripuisse Cererem vidērētur. Etenim urbs illa nōn urbs vidētur, sed fānum Cereris esse; habitāre apud sēsē Cererem Hennēnsēs arbitrantur, ut mihi nōn cīvēs illīus cīvitātis, sed omnēs sacerdōtēs, omnēs accolae atque antistitēs Cereris esse videantur. Hennā tū simulācrum Cereris tollere audēbās? Hennā tū dē manū Cereris Victōriam ēripere et deam deae dētrahere cōnātus es? quōrum nihil violāre, nihil attingere ausī sunt in quibus erant omnia quae scelerī propiōra sunt quam religiōnī. Tenuērunt enim P. Popiliō P. Rupiliō cōnsulibus illum locum servī, fugitīvī, barbarī, hostēs; sed neque tam servī illī dominōrum quam tū libīdinum, neque tam fugitīvī illī ab dominīs quam tū ab iūre et ab lēgibus, neque tam barbarī linguā et nātiōne illī quam tū nātūrā et mōribus, neque tam illī hostēs hominibus quam tū dīs immortālibus. Quae dēprecātiō est igitur eī reliqua quī indignitāte servōs, temeritāte fugitīvōs, scelere barbarōs, crūdēlitāte hostēs vīcerit?

Last of all, Syracuse. Captured by the humane Marcellus, it suffered far worse under Verres

LII. Vnīus etiam urbis omnium pulcherrimae atque ōrnātissimae, Syrācūsārum, dīreptiōnem commemorābō et in medium prōferam, iūdicēs, ut aliquandō tōtam huius generis ōrātiōnem conclūdam atque dēfīniam. Nēmō ferē vestrum est quīn quem ad modum captae sint ā M. Mārcellō Syrācūsae saepe audierit, nōn numquam etiam in annālibus lēgerit. Cōnferte hanc pācem cum illō bellō, huius praetōris adventum cum illīus imperātōris victōriā, huius cohortem impūram cum illīus exercitū invictō, huius libīdinēs

cum illīus continentiā: ab illō quī cēpit conditās, ab hōc quī cōnstitūtās accēpit captās dīcētis Syrācūsās. Ac iam 116
illa omittō quae dispersē ā mē multīs in locīs dīcentur ac dicta sunt: forum Syrācūsānōrum, quod introitū Mārcellī pūrum ā caede servātum est, id adventū Verris Siculōrum

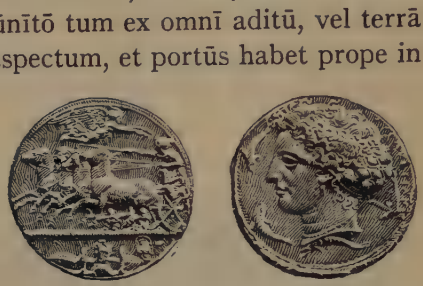


SYRACUSE FROM THE THEATER

innocentium sanguine redundāsse; portum Syrācūsānōrum, quī tum et nostrīs classibus et Carthāginiēnsium clausus fuisset, eum istō praetōre Cilicum myoparōnī praedōnibusque patuisse; mittō adhibitam vim ingenuīs, mātrēs familiās violātās, quae tum in urbe captā commissa nōn sunt neque odiō hostīlī neque licentiā mīlitārī neque mōre bellī neque iūre victōriae; mittō, inquam, haec omnia quae ab istō per triennium perfecta sunt: ea quae coniūncta cum illīs rēbus sunt dē quibus anteā dīxī cognōscite.

The great city of Syracuse described

117 Vrbem Syrācūsās maximam esse Graecārum, pulcherrimam omnium saepe audīstis. Est, iūdicēs, ita ut dīcitur. Nam et sitū est cum mūnītō tum ex omnī aditū, vel terrā vel marī, praeclārō ad aspectum, et portūs habet prope in aedificātiōne amplexūque urbis inclūsōs; quī cum dīversōs inter sē aditūs habeant, in exitū coniunguntur et cōnfluunt. Eōrum coniūnctiōne pars oppidī, quae appellātur



ARETHUSA

Īnsula, marī dīiūncta angustō, ponte rūrsus adiungitur et
118 continētur. LIII. Ea tanta est urbs, ut ex quattuor urbibus maximīs cōnstāre dīcātur; quārum ūna est ea quam dīxī Īnsula, quae duōbus portibus cīncta, in utriusque portūs ōstium aditumque prōiecta est; in quā domus est quae Hierōnis rēgis fuit, quā praetōrēs ūtī solent. In eā sunt aedēs sacrae complūrēs, sed duae quae longē cēterīs antecellant, Diānae, et altera, quae fuit ante istīus adventum ōrnātissima, Minervae. In hāc īnsulā extrēmā est fōns aquae dulcis, cui nōmen Arethūsa est, incrēdibilī magnitūdine, plēnissimus piscium, quī flūctū tōtus operīrētur, nisi
119 mūnītiōne ac mōle lapidum dīiūnctus esset ā marī. Altera autem est urbs Syrācūsīs, cui nōmen Achradīna est; in quā forum maximum, pulcherrimae porticūs, ōrnātissimum prytanīum, amplissima est cūria templumque ēgregium Iovis Olympiī cēteraeque urbis partēs, quae ūnā viā lātā perpetuā multīsque trānsversīs dīvīsae prīvātīs aedificiīs continentur. Tertia est urbs quae, quod in eā parte For-

tūnae fānum antīquum fuit, Tycha nōminā̆ta est; in quā gymnasium amplissimum est et complūrēs aedēs sacrae, coliturque ea pars et habitātur frequentissimē. Quārta autem est quae, quia postrēma coaedificāta est, Neāpolis nōminātur; quam ad summam theātrum maximum, praetereā duo templa sunt ēgregia, Cereris ūnum, alterum Līberae signumque Apollinis, quī Temenītēs vocātur, pulcherrimum et maximum; quod iste sī portāre potuisset, nōn dubitāsset auferre.

Marcellus' treatment of works of art when he captured the city

LIV. Nunc ad Mārcellum revertar, nē haec ā mē sine causā commemorāta esse videantur. Quī cum tam praeclāram urbem vī cōpiīsque cēpisset, nōn putāvit ad laudem populī Rōmānī hoc pertinēre, hanc pulchritūdinem, ex quā praesertim perīculī nihil ostenderētur, dēlēre et exstinguere. Itaque aedificiīs omnibus, pūblicīs prīvātīs, sacrīs profānīs, sīc pepercit quasi ad ea dēfendenda cum exercitū, nōn oppugnanda vēnisset. In ōrnātū urbis habuit victōriae ratiōnem, habuit hūmānitātis; victōriae putābat esse multa Rōmam dēportāre quae ōrnāmentō urbī esse possent, hūmānitātis nōn plānē exspoliāre urbem, praesertim quam cōnservāre voluisset. In hāc partītiōne ōrnātūs nōn plūs victōria Mārcellī populō Rōmānō appetīvit quam hūmānitās Syrācūsānīs reservāvit. Rōmam quae apportāta sunt, ad aedem Honōris et Virtūtis itemque aliīs

SYRACUSE

in locīs vidēmus. Nihil in aedibus, nihil in hortīs posuit, nihil in suburbānō; putāvit, sī urbis ōrnāmenta domum suam nōn contulisset, domum suam ōrnāmentō urbī futūram. Syrācūsīs autem permulta atque ēgregia relīquit; deum vērō nūllum violāvit, nūllum attigit. Cōnferte Verrem, nōn ut hominem cum homine comparētis, nē qua tālī virō mortuō fīat iniūria, sed ut pācem cum bellō, lēgēs cum vī, forum et iūris dictiōnem cum ferrō et armīs, adventum et comitātum cum exercitū et victōriā cōnferātis.

The Temple of Minerva plundered by Verres, who removed the historical paintings

122 LV. Aedis Minervae est in Īnsulā, dē quā ante dīxī; quam Mārcellus nōn attigit, quam plēnam atque ōrnātam relīquit; quae ab istō sīc spoliāta atque dīrepta est, nōn ut ab hoste aliquō, quī tamen in bellō religiōnum et cōnsuētūdinis iūra retinēret, sed ut ā barbarīs praedōnibus vexāta esse videātur. Pugna erat equestris Agathoclī rēgis in tabulīs pīcta praeclārē; hīs autem tabulīs interiōrēs templī parietēs vestiēbantur. Nihil erat eā pīctūrā nōbilius, nihil Syrācūsīs quod magis vīsendum putārētur. Hās tabulās M. Mārcellus, cum omnia victōria illa sua profāna fēcisset, tamen religiōne impedītus nōn attigit; iste, cum illa iam propter diūturnam pācem fidēlitātemque populī Syrācūsānī sacra religiōsaque accēpisset, omnīs eās tabulās abstulit; parietēs, quōrum ōrnātūs tot saecula mānserant, tot bella
123 effūgerant, nūdōs ac dēfōrmātōs relīquit. Et Mārcellus, quī, sī Syrācūsās cēpisset, duo templa sē Rōmae dēdicātūrum vōverat, is id quod erat aedificātūrus eīs rēbus ōrnāre quās cēperat nōluit: Verrēs, quī nōn Honōrī neque Virtūtī, quem ad modum ille, sed Venerī et Cupīdinī vōta dēbēret,

is Minervae templum spoliāre cōnātus est. Ille deōs deōrum spoliīs ōrnārī nōluit: hic ōrnāmenta Minervae virginis in meretrīciam domum trānstulit. Vīgintī et septem praetereā tabulās pulcherrimē pīctās ex eādem aede sustulit; in quibus erant imāginēs Siciliae rēgum ac tyrannōrum, quae nōn sōlum pīctōrum artificiō dēlectābant, sed etiam commemorātiōne hominum et cognitiōne fōrmārum. Ac vidēte quantō taetrior hic tyrannus Syrācūsānīs fuerit quam quisquam superiōrum: quod, cum illī tamen ōrnārint templa deōrum immortālium, hic etiam illōrum monumenta atque ōrnāmenta sustulerit.

The doors stripped of their ornaments. The bamboo poles

LVI. Iam vērō quid ego dē valvīs illīus templī commemorem? Vereor nē haec quī nōn vīderint omnia mē nimis augēre atque ōrnāre arbitrentur; quod tamen nēmō suspicārī dēbet, tam esse mē cupidum ut tot virōs prīmāriōs velim, praesertim ex iūdicum numerō, quī Syrācūsīs fuerint, quī haec vīderint, esse temeritātī et mendāciō meō cōnsciōs. Cōnfīrmāre hoc liquidō, iūdicēs, possum, valvās magnificentiōrēs, ex aurō atque ebore perfectiōrēs, nūllās umquam ūllō in templō fuisse. Incrēdibile dictū est quam multī Graecī dē hārum valvārum pulchritūdine scrīptum relīquerint. Nimium forsitan haec illī mīrentur atque efferant; estō; vērum tamen honestius est reī pūblicae nostrae, iūdicēs, ea quae illīs pulchra esse videantur imperātōrem nostrum in bellō relīquisse quam praetōrem in pāce abstulisse. Ex ebore dīligentissimē perfecta argūmenta erant in valvīs; ea dētrahenda cūrāvit omnia. Gorgonis ōs pulcherrimum, cīnctum anguibus, revellit atque abstulit; et tamen indicāvit sē nōn sōlum artificiō, sed etiam

124

pretiō quaestūque dūcī; nam bullās aureās omnīs ex eīs valvīs, quae erant multae et gravēs, nōn dubitāvit auferre; quārum iste nōn opere dēlectābātur, sed pondere; itaque eius modī valvās relīquit ut, quae ōlim ad ōrnandum templum erant maximē, nunc tantum ad claudendum factae esse videantur. Etiamne grāmineās hastās (vīdī enim vōs in hōc nōmine, cum testis dīceret, commovērī), quod erat eius modī ut semel vīdisse satis esset, in quibus neque manū factum quicquam neque pulchritūdō erat ūlla, sed tantum magnitūdō incrēdibilis, dē quā vel audīre satis esset, nimium vidēre plūs quam semel—etiam id concupīstī?

From the town hall a Sappho was taken, the base and inscription being left behind

LVII. Nam Sapphō, quae sublāta dē prytanīō est, dat tibi iūstam excūsātiōnem, prope ut concēdendum atque ignōscendum esse videātur. Sīlāniōnis opus tam perfectum, tam ēlegāns, tam ēlabōrātum quisquam nōn modo prīvātus, sed populus potius habēret quam homō ēlegantissimus atque ērudītissimus, Verrēs? Nīmīrum contrā dīcī nihil potest. Nostrum enim ūnus quisque, quī tam beātī quam iste est nōn sumus, tam dēlicātī esse nōn possumus, sī quandō aliquid istīus modī vidēre volet, eat ad aedem Fēlīcitātis, ad monumentum Catulī, in porticum Metellī, det operam ut admittātur in alicuius istōrum Tusculānum; spectet forum ōrnātum, sī quid iste suōrum aedīlibus commodārit: Verrēs haec habeat domī, Verrēs ōrnāmentīs fānōrum atque oppidōrum habeat plēnam domum, vīllās refertās. Etiamne huius operārī studia ac dēliciās, iūdicēs, perferētis, quī ita nātus, ita ēducātus est, ita factus et animō et corpore ut multō appositior ad ferenda quam ad

auferenda signa esse videātur? Atque haec Sapphō sub- 127
lāta quantum dēsīderium suī relīquerit, dīcī vix potest. Nam cum ipsa fuit ēgregiē facta, tum epigramma Graecum pernōbile incīsum est in basī; quod iste ērudītus homō et Graeculus, quī haec subtīliter iūdicat, quī sōlus intellegit, sī ūnam litteram Graecam scīsset, certē nōn sustulisset; nunc enim quod scrīptum est inānī in basī dēclārat quid fuerit, et id ablātum indicat.

Other statues, sacred or celebrated. Lesser works. Guides have now a different task

Quid? signum Paeānis ex aede Aesculāpī praeclārē fac- 10
tum, sacrum ac religiōsum, nōn sustulistī, quod omnēs propter pulchritūdinem vīsere, propter religiōnem colere solēbant? Quid? ex aede Līberī simulācrum Aristaeī nōn 128
tuō imperiō palam ablātum est? Quid? ex aede Iovis religiōsissimum simulācrum Iovis Imperātōris, quem Graecī Vrion nōminant, pulcherrimē factum nōnne abstulistī? 15
Quid? ex aede Līberae aprīnum caput illud pulcherrimum, quod vīsere solēbāmus, num dubitāstī tollere? Atque ille Paeān sacrificiīs anniversāriīs simul cum Aesculāpiō apud illōs colēbātur; Aristaeus, quī inventor oleī esse dīcitur, ūnā cum Līberō patre apud illōs eōdem erat in templō 20
cōnsecrātus. LVIII. Iovem autem Imperātōrem quantō 129
honōre in suō templō fuisse arbitrāminī? Conicere potestis, sī recordārī voluerītis quantā religiōne fuerit eādem speciē ac fōrmā signum illud, quod ex Macedoniā captum in Capitōliō posuerat Flāminīnus. Etenim tria ferēbantur 25
in orbe terrārum signa Iovis Imperātōris ūnō in genere pulcherrimē facta: ūnum illud Macedonicum quod in Capitōliō vīdimus; alterum in Pontī ōre et angustiīs, tertium

quod Syrācūsīs ante Verrem praetōrem fuit. Illud Flāminīnus ita ex aede suā sustulit ut in Capitōliō, hoc est in
130 terrestrī domiciliō Iovis pōneret. Quod autem est ad introitum Pontī, id, cum tam multa ex illō marī bella ēmerse-
5 rint, tam multa porrō in Pontum invecta sint, ūsque ad hanc diem integrum inviolātumque servātum est. Hoc tertium, quod erat Syrācūsīs, quod M. Mārcellus armātus et victor vīderat, quod religiōnī concesserat, quod cīvēs atque incolae colere, advenae nōn sōlum vīsere vērum
10 etiam venerārī solēbant, id Verrēs ex templō Iovis sustulit.
131 Vt saepius ad Mārcellum revertar, iūdicēs, sīc habētōte: plūrīs esse ā Syrācūsānīs istīus adventū deōs quam victōriā Mārcellī hominēs dēsīderātōs. Etenim ille requīsīsse etiam dīcitur Archimēdem illum, summō ingeniō hominem
15 ac disciplīnā, quem cum audīsset interfectum, permolestē tulisse: iste omnia quae requīsīvit, nōn ut cōnservāret, vērum ut asportāret, requīsīvit. LIX. Iam illa quae leviōra vidēbuntur ideō praeterībō: quod mēnsās Delphicās ē marmore, crātērās ex aere pulcherrimās, vim
20 maximam vāsōrum Corinthiōrum ex omnibus aedibus sa-
132 crīs abstulit Syrācūsīs. Itaque, iūdicēs, eī quī hospitēs ad ea quae vīsenda sunt solent dūcere et ūnum quidque ostendere,—quōs illī mystagōgōs vocant,—conversam iam habent dēmōnstrātiōnem suam. Nam, ut ante dēmōnstrābant
25 quid ubīque esset, item nunc quid undique ablātum sit ostendunt.

Seriousness of such losses to Greeks. Sales are incredible. Policy of our ancestors. Nothing can compensate

Quid tum? mediocrīne tandem dolōre eōs adfectōs esse arbitrāminī? Nōn ita est, iūdicēs; prīmum quod omnēs religiōne moventur, et deōs patriōs quōs ā maiōribus ac-

cēpērunt colendōs sibi dīligenter et retinendōs esse arbitrantur; deinde hic ōrnātus, haec opera atque artificia, signa, tabulae pīctae Graecōs hominēs nimiō opere dēlectant; itaque ex illōrum querimōniīs intellegere possumus,

APHRODITE (VENUS), PRAXITELES

haec illīs acerbissima vidērī, quae forsitan nōbīs levia et contemnenda esse videantur. Mihi crēdite, iūdicēs,—tametsī vōsmet ipsōs haec eadem audīre certō sciō,—cum multās accēperint per hōsce annōs sociī atque exterae nātiōnēs calamitātēs et iniūriās, nūllās Graecī hominēs gra-

vius ferunt ac tulērunt quam huiusce modī spoliātiōnēs
133 fānōrum atque oppidōrum. Licet iste dīcat ēmisse sē,
sīcutī solet dīcere, crēdite hoc mihi, iūdicēs: nūlla um-
quam cīvitās tōtā Asiā et Graeciā signum ūllum, tabulam
5 pīctam *ūllam*, ūllum dēnique ōrnāmentum urbis suā volun-
tāte cuiquam vēndidit; nisi forte exīstimātis, posteāquam
iūdicia sevēra Rōmae fierī dēsiērunt, Graecōs hominēs haec
vēnditāre coepisse, quae tum nōn modo nōn vēnditābant,
cum iūdicia fīēbant, vērum etiam coëmēbant; aut nisi
10 arbitrāminī L. Crassō, Q. Scaevolae, C. Claudiō, potentis-
simīs hominibus, quōrum aedīlitātēs ōrnātissimās vīdimus,
commercium istārum rērum cum Graecīs hominibus nōn
fuisse; eīs quī post iūdiciōrum dissolūtiōnem aedīlēs factī
134 sunt fuisse. LX. Acerbiōrem etiam scītōte esse cīvitātibus
15 falsam istam et simulātam ēmptiōnem quam sī quī clam sur-
ripiat aut ēripiat palam atque auferat. Nam turpitūdinem
summam esse arbitrantur referrī in tabulās pūblicās pretiō
adductam cīvitātem, et pretiō parvō, ea quae accēpisset ā
maiōribus vēndidisse atque abaliēnāsse. Etenim mīran-
20 dum in modum Graecī rēbus istīs, quās nōs contemnimus,
dēlectantur. Itaque maiōrēs nostrī facile patiēbantur haec
esse apud illōs quam plūrima: apud sociōs, ut imperiō
nostrō quam ōrnātissimī flōrentissimīque essent, apud eōs
autem quōs vectīgālīs aut stīpendiāriōs fēcerant tamen
25 haec relinquēbant, ut illī, quibus haec iūcunda sunt quae
nōbīs levia videntur, habērent haec oblectāmenta et sōlācia
135 servitūtis. Quid arbitrāminī Rēgīnos, quī iam cīvēs Rō-
mānī sunt, merēre velle ut ab eīs marmorea Venus illa au-
ferātur? quid Tarentīnōs, ut Eurōpam in taurō āmittant,
30 ut Satyrum quī apud illōs in aede Vestae est, ut cētera?
quid Thespiēnsēs ut Cupīdinis signum, propter quod ūnum
vīsuntur Thespiae? quid Cnidiōs ut Venerem marmoream,

quid ut pīctam, Cōōs? quid Ephesiōs ut Alexandrum, quid Cyzicēnōs ut Aiācem aut Mēdēam, quid Rhodiōs ut Iālȳsum? quid Athēniēnsēs, ut ex marmore Iacchum aut Paralum pīctum aut ex aere Myrōnis būculam? Longum est et nōn necessārium commemorāre quae apud quōsque vīsenda sunt tōtā Asiā et Graeciā; vērum illud est quam ob rem haec commemorem, quod exīstimāre hoc vōs volō, mīrum quendam dolōrem accipere eōs ex quōrum urbibus haec auferantur.

EMBLEMA (IN PATERA)

SELECTED LETTERS
FOR RAPID OR SIGHT READING

INTRODUCTORY NOTE[1]

IN CICERO'S time letters were carried by a messenger (*tabellārius*), often a slave, or were intrusted to someone who happened to be traveling in the desired direction. Until the time of Augustus there was no public post, and that was for official business only. Correspondence was therefore an expensive luxury. But the absence of newspapers,[2] and the need of information about affairs, even in distant provinces, made frequent communication an absolute necessity to certain classes and to particular individuals.

A letter was commonly written with pen and ink on Egyptian papyrus paper.[3] It did not begin with an address, a date, and a "My dear . . .," but with a heading in which the writer's name (nominative) was followed by that of the person addressed (dative),[4] with some form of conventional greeting, usually abbreviated, as *S.* or *Sal.* (*salūtem dīcit*), etc. The later custom of a *Valē* ("Farewell"), or its equivalent, at the end of the letter was not

[1] With this should be read Introd. § 104.

[2] Cæsar's bulletin, the *Ācta Diurna*, was often multiplied by private copyists and sent to a distance.

[3] Short communications were often written with a style on wax tablets (**tabellae**). Cp. the letters mentioned in the Third Oration against Catiline.

[4] Official titles were added, on occasion, to one or both names.

yet established in Cicero's time, except for members of one's household. Messages of regard might be found at the close, but an abrupt ending was common. No signature was appended, as a seal sufficed. Place and date,[1] when given, were put at the very end.

The paper was then rolled up, tied with a cord, and sealed with a ring. Finally it was given[2] into the hands of the messenger, who in many cases was also to bring back a reply.[3]

As no letters of Cicero written during his consulship have been preserved, we begin our selection with his exile, while Cæsar was opening his first campaign in Gaul; cp. Introd. § 88.

[1] For the Roman calendar cp. Gram. §§ 300 ff. The ablative, or less commonly locative, was used for the place.

[2] To the wording **data** (sc. **est** and **epistula**), followed by place, day, and month, we owe our word *date*.

[3] The *tabellārius* still survives in the diplomatic courier, in England (until recently) called the "king's messenger."

A ROMAN ROAD AT POMPEII

EPISTVLAE SELECTAE

1 (Ad Atticvm, III, 8)[1]

CICERO ATTICO SAL.

The anxieties of an exile, recently arrived at Thessalonica

Brundisiō proficīscēns scrīpseram ad tē quās ob causās in Ēpīrum nōn essēmus profectī, quod et Achāia prope esset plēna audācissimōrum inimīcōrum et exitūs difficilīs habēret, cum inde proficīscerēmur. Accessit, cum Dyrrhachī essēmus, ut duo nūntiī adferrentur,[2] ūnus classe frātrem Ephesō Athēnās, alter pedibus[3] per Macedoniam venīre. Itaque illī obviam mīsimus Athēnās, ut inde Thessalonīcam venīret. Ipsī prōcessimus et Thessalonīcam a.d. X Kal. Iūniās vēnimus, neque dē illīus itinere quicquam certī habēbāmus nisi eum ab Ephesō ante aliquantō profectum. Nunc istīc[4] quid agātur magnō opere timeō[5]; quamquam tū alterā epistulā scrībis Īdibus Maiīs audīrī[6] fore ut ācrius postulārētur,[7] alterā iam esse mītiora.[8] Sed haec est prīdiē data quam illa, quō conturber magis. Itaque cum meus mē maeror cotīdiānus lacerat et cōnficit, tum vērō haec addita cūra vix mihi vītam reliquam

1

[1] May, 58 B.C., at Thessaloni'ca. Obliged to leave Italy, he had crossed the Adriatic and the Balkan Peninsula.

[2] The clause is subj. of **accessit**; *moreover . . . were brought to me.*

[3] I.e. *by land.*

[4] At Rome.

[5] With indir. quest.

[6] *that it is (was) rumored.*

[7] Meaning a severer bill, with further penalties.

[8] Things were quieting down.

facit. Sed et nāvigātiō perdifficilis fuit, et ille, incertus ubi ego essem, fortasse alium cursum petīvit. Nam Phaëthō lībertus eum nōn vīdit.[9] Ventō reiectus ab Īliō in Macedoniam Pellae mihi praestō fuit.[10] Reliqua quam mihi timenda sint videō, nec quid scrībam habeō,[11] et omnia timeō, nec tam miserum est quicquam quod nōn in nostram fortūnam cadere videātur. Equidem adhūc miser in maximīs meīs aerumnīs et lūctibus hōc metū adiectō maneō Thessalonīcae suspēnsus nec audeō quicquam. . . .

Mē et meōrum malōrum memoria et metus dē frātre in scrībendō impedit.[12] Tū ista[13] omnia vidē et gubernā. Terentia tibi maximās grātiās agit. Litterārum exemplum quās ad Pompeium scrīpsī mīsī tibi.[14] Data IIII Kal. Iūniās Thessalonīcae.

2 (Att. III, 21)[1]

CICERO ATTICO SAL.

No letters!

Trīgintā diēs erant[2] ipsī, cum hās dabam[3] litterās, per quōs nūllās ā vōbīs accēperam.[3] Mihi autem erat in animō iam, ut anteā ad tē scrīpsī, īre in Ēpīrum et ibi omnem cāsum potissimum[4] exspectāre. Tē ōrō ut, sī quid erit

[9] Phaëtho had not found Quintus in Athens.

[10] Driven from his course by a storm, Phaëtho was unable to reach Ephesus, and had landed in Macedonia before Marcus reached Thessalonica.

[11] I.e. **nesciō quid**.

[12] He fears that Quintus may suffer, too.

[13] I.e. *my interests there* (meaning at Rome).

[14] *am sending you.* The inclosure has not been preserved.

2

[1] October, 58 B.C., Thessalonica.

[2] Epistolary tense, *it has been.*

[3] Epistolary tense.

[4] Modifying **ibi**, *there preferably.*

AEGEAN LANDS
Scale of miles
0 50 100 150
20° Longitude East 22° from Greenwich 24°
W.H. POUNTNEY CO., BOSTON
Dyrrhachium
Brundisium
ITALIA
MACEDONIA
Pella
Thessalonica
THASOS
THRACIA
Byzantium
PROPONTIS
Cyzicus
BITHYNIA
Buthrotum
Corcyra
CORCYRA
LEMNOS
TENEDOS
Ilium
Alexandria Troas
Larisa
THESSALIA
Pharsalus
LESBOS
Mytilene
Pergamum
ASIA
Leucas
LEUCAS
Delphi
Thebae
Thespiae
CHIOS
Smyrna
Sardes
CEPHALLENIA
Parrae
Colophon
Elis
Corinthus
Athenae
ANDROS
SAMOS
Ephesus
Olympia
Argos
Miletus
DELOS
Cibyra
Sparta
NAXOS
Halicarnassus
Cos
Cnidus
Rhodus
CYTHERA
RHODUS
LYCIA
Gnossus
CRETA
MARE AEGAEUM
MARE IONIUM
ACHAIA
EPIRUS

quod perspiciās quamcumque in partem,[5] quam plānissimē ad mē scrībās et meō nōmine,[6] ut scrībis,[7] litterās, quibus putābis opus esse, ut dēs.[8] Data V Kal. Novembrīs.

3 (Epist. XIV, 1)[1]

TVLLIVS TERENTIAE SVAE, TVLLIOLAE SVAE, CICERONI SVO S. D.

To think of your troubles! My fault

Et litterīs multōrum et sermōne omnium perfertur ad mē incrēdibilem tuam virtūtem et fortitūdinem esse tēque nec animī neque corporis labōribus dēfetīgārī. Mē miserum! tē istā virtūte, fidē, probitāte, hūmānitāte in tantās aerumnās propter mē incidisse,[2] Tulliolamque nostram, ex quō patre tantās voluptātēs capiēbat, ex eō tantōs percipere[2] lūctūs! Nam quid ego dē Cicerōne dīcam?[3] quī cum prīmum sapere coepit,[4] acerbissimōs dolōrēs miseriāsque percēpit. Quae sī, tū ut scrībis, 'fātō facta' putārem, ferrem paulō facilius; sed omnia sunt meā culpā commissa, quī ab iīs mē amārī putābam quī invidēbant, eōs nōn sequēbar quī petēbant.[5] Quod sī nostrīs cōnsiliīs ūsī essēmus, neque apud nōs tantum valuisset sermō aut stultōrum[6] amīcōrum aut improbōrum,[7] beātissimī vīverēmus. Nunc,[8] quoniam

[5] I.e. whether favorable or not.
[6] *in my behalf.*
[7] *as you suggest.*
[8] *send, write.*

[1] November, 58 B.C., Thessalonica, but finished at Dyrrhachium (Durazzo), after returning across the Balkan Peninsula.

[2] Exclamatory inf.

[3] With elliptical **nam** this is equivalent to *not to mention Marcus junior.*

[4] The son was now seven years old.

[5] Esp. Cæsar.

[6] *unwise, misguided.*

[7] *insincere.*

[8] *as it is.*

spērāre nōs amīcī iubent, dabō operam nē mea valētūdō tuō labōrī dēsit.[9] Rēs quanta sit intellegō, quantōque fuerit facilius manēre domī quam redīre; sed tamen, sī omnīs tr. pl.[10] habēmus, sī Lentulum[11] tam studiōsum quam vidētur, sī vērō etiam Pompeium et Caesarem, nōn est dēspērandum.

The slaves. An epidemic. Cannot leave yet. Piso's devotion. Brother Quintus

3 Dē familiā[12] quō modō placuisse scrībis amīcīs faciēmus. Dē locō[13] nunc quidem iam abiit pestilentia, sed quam diū fuit mē nōn attigit. Plancius, homō officiōsissimus, mē cupit esse sēcum et adhūc retinet.[14] Ego volēbam locō magis dēsertō esse in Ēpīrō, quō neque Pīsō venīret nec mīlitēs,[15] sed adhūc Plancius mē retinet; spērat posse fierī ut mēcum in Italiam dēcēdat.[16] Quem ego diem sī vīderō et sī in vestrum complexum vēnerō ac sī et vōs et mē ipsum reciperārō, satis magnum mihi frūctum vidēbor percēpisse et vestrae pietātis et meae.

4 Pīsōnis[17] hūmānitās, virtūs, amor in omnīs nōs tantus est ut nihil suprā possit. Vtinam ea rēs eī voluptātī sit! glōriae quidem videō fore. Dē Quīntō frātre nihil ego tē accūsāvī, sed vōs, cum praesertim tam paucī sītis, voluī

[9] I.e. *fail to support.*

[10] **tribūnōs plebis.**

[11] Lentulus Spinther was a consul elect, and friendly to Cicero.

[12] *as for the slaves.*

[13] *as for (this) place.*

[14] Cicero's host, Plancius, was quæstor of the province.

[15] The escort of the incoming governor, L. Piso.

[16] *leave for Italy*; the special phrase for a retiring official, returning from his post.

[17] A different Piso (viz. Gaius), Tullia's husband, who died before Cicero could return.

esse quam coniūnctissimōs. Quibus mē voluistī agere grātiās ēgī et mē ā tē certiōrem factum esse scrīpsī.

Financial difficulties at home. My distress. Think of our son. Write. A postscript

Quod[18] ad mē, mea Terentia, scrībis[18] tē vīcum[19] vēnditūram, quid, obsecrō tē, mē miserum! quid futūrum est?[20] et sī nōs premet eadem fortūna, quid puerō miserō fīet? Nōn queō reliqua scrībere; tanta vīs lacrimārum est; neque tē in eundem flētum addūcam; tantum scrībō: Sī erunt in officiō[21] amīcī, pecūnia nōn dērit; sī nōn erunt, tū efficere tuā pecūniā nōn poteris. Per fortūnās miserās nostrās, vidē nē puerum perditum perdāmus;[22] cui sī aliquid erit nē egeat, mediocrī[23] virtūte opus est et mediocrī fortūnā, ut cētera cōnsequātur. Fac valeās et ad mē tabellāriōs mittās, ut sciam quid agātur et vōs quid agātis.[24] Mihi omnīnō iam brevis exspectātiō est.[25] Tulliolae et Cicerōnī salūtem dīc. Valēte. D. a. d. VI K. Decembr. Dyrrhachī.

Dyrrhachium vēnī quod et lībera cīvitās est et in mē officiōsa et proxima Italiae; sed sī offendet mē locī celebritās,[26] aliō mē cōnferam, ad tē scrībam.

[18] *as for your writing.*

[19] *a row of houses* (or *a village*).

[20] *will become of you.*

[21] Equivalent to an adj., *loyal.*

[22] A strong expression, *utterly ruin.*

[23] *only average, no more than average.*

[24] *how you are (all) getting on,* including Tullia, her husband, Piso, and little Marcus.

[25] He will not have so long to wait for news, here at Dyrrhachium.

[26] As being on a main line of communication between Italy and the East.

4 (Ad Quintum Fratrem, II, 5)[1]

MARCVS QVINTO FRATRI SALVTEM

Tullia's betrothal. Your son. A family jar. Work on your new house. Itinerary of my proposed journey

1 Dederam[2] ad tē litterās anteā quibus erat scrīptum Tulliam nostram Crassipedī pr. *Nōn.* Aprīl. esse dēspōnsam,[3] cēteraque dē rē pūblicā prīvātāque perscrīpseram.[2] . . .

A VILLA (POMPEIAN FRESCO)

2 Exitūrus a.d. VIII Īdūs Aprīlīs spōnsālia[4] Crassipedī
5 praebuī. Huic convīviō puer optimus, Quīntus tuus meusque, quod perleviter commōtus[5] fuerat, dēfuit. A.d. VII Īdūs Aprīlīs vēnī ad Quīntum eumque vīdī plānē integrum, multumque is mēcum sermōnem habuit et perhūmānum

4

[1] April, 56 B.C., Rome, just before starting on a journey along the Via Latina.

[2] Epistolary tense.

[3] Her first husband, Piso, had died the year before.

[4] *betrothal feast*, two days after the engagement.

[5] *indisposed.*

dē discordiīs mulierum nostrārum.[6] Quid quaeris? nihil fēstīvius.[7] Pompōnia autem etiam dē tē questa est; sed haec cōram agēmus. Ā puerō ut discessī, in āream tuam[8] vēnī. Rēs agēbātur multīs strūctōribus. Longilium redēmptōrem[9] cohortātus sum. Fidem mihi faciēbat sē velle nōbīs placēre. Domus erit ēgregia; magis enim cernī iam poterat quam quantum ex fōrmā[10] iūdicābāmus; itemque nostra celeriter aedificābātur. . . .

A.d. VI Īdūs Aprīl. ante lūcem hanc epistulam cōnscrīpsī eramque[11] in itinere ut eō diē[12] apud T. Titium in Anagnīnō manērem,[13] postrīdiē autem in Lateriō cōgitābam,[14] inde, cum in Arpīnātī quīnque diēs fuissem,[15] īre in Pompeiānum, rediēns aspicere Cūmānum,[16] ut, quoniam in Nōnās Maiās Milōnī diēs prōdicta est,[17] prīdiē Nōnās Rōmae essem tēque, mī cārissime et suāvissime frāter, ad eam diem, ut spērābam, vidērem. Aedificātiōnem Arcānī ad tuum adventum sustentārī[18] placēbat. Fac, mī frāter, ut valeās quam prīmumque veniās.

[6] Pomponia, Quintus' wife (Atticus' sister), and Terentia.

[7] The small boy's account of Mother's falling out with Aunt Terentia was entertaining: *no one has a merrier wit.*

[8] *your lot.* Both brothers were building new houses.

[9] *contractor.*

[10] *drawing, design, plan,* by the architect.

[11] Epistolary tense.

[12] = **hodiē**. Pronouns, as well as tenses, may be changed to suit the time of delivery.

[13] *spend the night in the region* (**ager**) *of Anagnia,* or *on his estate near Anagnia* (about forty miles from Rome).

[14] Sc. **manēre**. Laterium was an estate of Quintus, near Arpinum.

[15] This would be fut. perf. in dir. disc. A longer stay at the birthplace.

[16] He had a villa near Cumæ, and another near Pompeii.

[17] *has been postponed.* Milo had been accused by Clodius of fomenting violence.

[18] *be held up, delayed.* Arca'num was another retreat of Quintus.

(Ad Quint. Frat. II, 12)[1]

MARCVS QVINTO FRATRI SALVTEM

Two letters received; have missed the others. Am working on my book. I'll tutor your son myself. Remember my instructions. Shall write often. I commend to you the bearer

1 Duās adhūc ā tē accēpī epistulās; quārum alteram in ipsō discessū nostrō, alteram Arīminō datam,[2] plūrīs quās scrībis tē dedisse nōn accēperam.[3] Ego mē in Cūmānō et Pompeiānō, praeter quam quod sine tē,[4] cēterum satis commodē oblectābam[3] et eram[3] in īsdem locīs ūsque ad K. Iūniās futūrus. Scrībēbam[3] illa quae dīxeram πολιτικά,[5] spissum[6] sānē opus et operōsum; sed sī ex sententiā successerit, bene erit opera posita, sīn minus, in illud ipsum mare dēiciēmus quod spectantēs[7] scrībimus, adgrediēmur alia, quoniam quiēscere nōn possumus.

2 Tua mandāta persequar dīligenter et adiungendīs hominibus[8] et quibusdam[9] nōn aliēnandīs; maximae mihi vērō cūrae erit ut Cicerōnem tuum nostrumque[10] videam scīlicet cotīdiē, sed īnspiciam quid discat quam saepissimē et, nisi ille contemnet, etiam magistrum mē eī profitēbor, cuius reī nōn nūllam cōnsuētūdinem nactus sum in hōc hōrum 3 diērum ōtiō Cicerōne nostrō minōre prōdūcendō.[11] Tū,

[1] May, 54 B.C., from his villa near Cumæ (or that near Pompeii), to Quintus, who was one of Cæsar's *legati* in Gaul.

[2] Written just as Quintus was about to enter Cisalpine Gaul via Ariminum (a dozen miles from the Rubicon).

[3] Epistolary tense.

[4] Sc. **eram**.

[5] A neut. plur. (*politika'*), the *de Re Publica*.

[6] *slow, tedious*; lit. *thick, dense*.

[7] *in full view of which*.

[8] I.e. partisans of Cæsar.

[9] Pompey and his intimates.

[10] Quintus' son.

[11] In *helping along* his own son in his studies, Cicero has gained an experience which may be of service to Quintus junior.

quem ad modum scrībis, quod etiam sī nōn scrīberēs, facere tē dīligentissimē tamen sciēbam,[12] faciēs scīlicet ut mea mandāta dīgerās,[13] persequāre, cōnficiās. Ego cum Rōmam vēnerō, nūllum praetermittam Caesaris tabellārium cui litterās ad tē nōn dem.[14] Hīs diēbus (ignōscēs) cui darem fuit nēmō ante hunc M. Orfium, equitem Rōmānum, nostrum et per *sē* necessārium[15] et quod est ex mūnicipiō Ātellānō, quod scīs esse in fidē nostrā.[16] Itaque eum tibi commendō in maiōrem modum,[17] hominem domī splendidum, grātiōsum etiam extrā domum; quem fac ut tuā līberālitāte tibi obligēs. Est tribūnus mīlitum in exercitū vestrō. Grātum hominem observantemque[18] cognōscēs. Trebātium[19] ut valdē amēs vehementer tē rogō.

6 (Epist. VII, 9)[1]

CICERO TREBATIO

No letters! no means of reaching you. Have not written to Cæsar. Exert yourself

Iam diū ignōrō quid agās; nihil enim scrībis; neque ego ad tē hīs duōbus mēnsibus scrīpseram.[2] Quod cum Quīntō frātre meō nōn erās; quō mitterem aut cui darem nesciēbam. Cupiō scīre quid agās et ubi sīs hiemātūrus; equidem velim

[12] = scīrem, but it is a more positive form of unreal conclusion.

[13] *set in order, arrange*, before presenting to Cæsar.

[14] Cæsar's courier would carry officers' mail as well.

[15] *friend*, or *protégé*.

[16] *under my protection*. He was the patron of the town of Atella, between Capua and Naples.

[17] *in the warmest manner*.

[18] *considerate, attentive*.

[19] A young, but intimate, friend of Cicero.

[1] September or October, 54 B.C., Rome. Trebatius was a lawyer, now serving on Cæsar's staff.

[2] = scrīpsī.

cum Caesare,[3] sed ad eum propter eius *lūctum* nihil sum ausus scrībere;[4] ad Balbum[5] tamen scrīpsī. Tū tibi dēsse[6] nōlī; sērius potius ad nōs, dum plēnior.[7] . . .

7 (Epist. VII, 17)[1]

CICERO TREBATIO S.

Am glad you are less homesick and more active. A change of plan. Have recommended you to Cæsar. Be patient. Your best opportunity. Glad you did not go to Britain

1 Ex tuīs litterīs et Quīntō frātrī grātiās ēgī et tē aliquandō conlaudāre possum, quod iam vidēris certā aliquā in sententiā cōnstitisse.[2] Nam prīmōrum mēnsum litterīs tuīs vehementer commovēbar, quod mihi interdum (pāce tuā dīxerim[3]) levis in urbis urbānitātisque dēsīderiō, interdum piger, interdum timidus in labōre mīlitārī, saepe autem etiam, quod ā tē aliēnissimum est, subimpudēns[4] vidēbāre. . . .

CÆSAR

2 Itaque quoad opīnātus sum mē in prōvinciam exitūrum,[5] quae ad tē ultrō dētulerim meminisse. tē crēdō.[6] Posteā

[3] The verb is to be repeated from above. The situation in Gaul was serious enough to keep Cæsar there all this winter.

[4] Even a letter of condolence might seem an intrusion. Cæsar's daughter Julia (Pompey's wife) had recently died.

[5] Balbus served Cæsar as a political manager.

[6] = **deesse**.

[7] *enriched*; sc. **redeās**.

7

[1] October, 54 B.C., Rome.

[2] I.e. *to have arrived at some settled purpose*.

[3] Potential. A polite formula: *with all due respect*.

[4] I.e. *a bit presumptuous*, with your unreasonable expectations.

[5] He was to have gone out as *legatus*, with Pompey.

[6] The offer was, to take Trebatius with him.

quam ea mutāta ratiō est, cum vidērem mē ā Caesare honōrificentissimē trāctārī et ūnicē dīligī hominisque līberālitātem incrēdibilem et singulārem fidem nōssem, sīc eī tē commendāvī et trādidī, ut gravissimē dīligentissimēque potuī. Quod ille ita[7] et accēpit et mihi saepe litterīs significāvit et tibi et verbīs et rē ostendit meā commendātiōne sēsē valdē esse commōtum.[8] Hunc tū virum nactus, sī mē aut sapere aliquid aut velle tuā causā putās, nē dīmīserīs[9] et, *sī* quae tē forte rēs aliquandō offenderit, cum ille aut occupātiōne aut difficultāte tardior tibi erit vīsus, perfertō et ultima exspectātō; quae ego tibi iūcunda et honesta praestābō.[10] Plūribus[11] tē hortārī nōn dēbeō; tantum moneō, neque amīcitiae cōnfīrmandae clārissimī ac līberālissimī virī neque ūberiōris[12] prōvinciae neque aetātis magis idōneum tempus,[13] sī hoc āmīserīs, tē esse ūllum umquam repertūrum. 'Hoc,' quem ad modum vōs scrībere solētis in vestrīs librīs, 'idem Q. Cornēliō vidēbātur.'[14] In Britanniam tē profectum nōn esse gaudeō, quod et labōre caruistī et ego tē dē rēbus illīs nōn audiam.[15] Vbi sīs hībernātūrus et quā spē aut condiciōne perscrībās ad mē velim.

CÆSAR

[7] *in the same spirit.*

[8] *influenced.*

[9] *let him go*; i.e. by resigning and coming home.

[10] *will guarantee.*

[11] Sc. **verbīs.**

[12] *very rich.*

[13] *a greater opportunity for* (lit. *of*,—**amīcitiae**, etc.) . . . *or as regards either . . . or your age.* Note the genitive constructions.

[14] He is making fun of lawyers' learned citations. The reference is to Trebatius' own teacher.

[15] *shall not (have to) hear your stories.* Quintus Cicero did go with Cæsar on this second expedition to Britain, but not Trebatius.

8 (Ad Quint. Frat. III, 8)[1]

MARCVS QVINTO FRATRI SALVTEM

Relieved by recent letter. Take courage; the gain will not be small. Be careful what you say in letters. How am I to send to you? Shall finish that poem for Cæsar. A funeral

1 Superiōrī epistulae quod respondeam nihil est, quae plēna stomachī[2] et querēlārum est, quō in genere alteram quoque tē scrībis prīdiē Labiēnō dedisse, quī adhūc nōn vēnerat.[3] Dēlēvit enim mihi omnem molestiam recentior
5 epistula.[4] Tantum tē et moneō et rogō ut in istīs molestiīs et labōribus et dēsīderiīs recordēre cōnsilium nostrum quod fuerit profectiōnis tuae.[5] Nōn enim commoda quaedam sequēbāmur parva ac mediocria. Quid enim erat quod discessū nostrō emendum putārēmus? Praesidium fīrmis-
10 simum petēbāmus ex optimī et potentissimī virī benevolentiā ad[6] omnem[7] statum nostrae dignitātis.[8] . . .

2 Etiam illud tē admoneō nē quid ūllīs litterīs committās, quod sī prōlātum sit, molestē ferāmus. Multa sunt quae ego nescīre mālō quam cum aliquō perīculō fierī certior.[9]
15 Plūra ad tē vacuō animō scrībam cum, ut spērō, sē Cicerō meus bellē habēbit.[10] Tū velim cūrēs ut sciam quibus nōs dare oporteat eās quās ad tē deinde litterās

[1] The end of November, 54 B.C., Rome. In this winter Quintus distinguished himself by a heroic defense of his camp on the Sabis (Sambre).

[2] *vexation, irritation.*

[3] Epistolary tense. In fact, Labienus remained in Gaul.

[4] A third letter (the second one received).

[5] I.e. in your going to the army in Gaul.

[6] *for*; i.e. *in order to maintain.*

[7] *general.*

[8] Their political standing and influence were involved.

[9] Their enemies would be sure to make the most of any indiscreet statement coming from the front.

[10] *gets well.*

mittēmus, Caesarisne tabellāriīs, ut is ad tē prōtinus mittat,[11] an Labiēnī. Vbi enim istī sint Nerviī et quam longē absint nesciō.[12]

Dē virtūte et gravitāte Caesaris, quam in summō dolōre adhibuisset,[13] magnam ex epistulā tuā accēpi voluptātem. Quod mē īnstitūtum ad illum[14] poēma[15] iubēs perficere, etsī distentus cum operā tum animō sum multō magis, tamen quoniam ex epistulā quam ad tē mīseram cognōvit Caesar mē aliquid esse exōrsum, revertar ad īnstitūtum idque perficiam hīs supplicātiōnum ōtiōsīs diēbus.[16] . . .

Serrānī Domesticī fīlī fūnus perlūctuōsum fuit a.d. VIII K. Decembr. Laudāvit pater scrīptō meō.[17]. . . Omnia ferē scrīpsī. Cūrā, mī cārissime frāter, ut valeās.

9 (Att. V, 14)[1]

CICERO ATTICO SAL.

No time for letters. A hot journey. Shall reach my province soon. News from the province. My reception here in Asia. Plans. Keep me posted

Ante quam aliquō locō cōnsēderō, neque longās ā mē neque semper meā manū litterās exspectābis; cum autem erit spatium, utrumque praestābō.[2] Nunc iter cōnficiē-

[11] *forward.*

[12] Evidently he has no map of northern Gaul.

[13] Add *you tell me*, to show that Quintus had said so (note mood).

[14] *in his honor.*

[15] The poem was an epic on the conquest of Gaul and Britain.

[16] The thanksgiving was decreed for Cæsar's victories. The poem was probably sent to Cæsar soon after this.

[17] *from my manuscript.* Cicero had written the speech for him.

9

[1] End of July, 51 B.C., Tralles (Asia Minor), southeast of Ephesus. Cicero is on the way to his province.

[2] *shall perform* or *guarantee.*

bāmus[3] aestuōsā et pulverulentā viā. Dederam[3] Ephesō prīdiē; hās dedī Trallibus. In prōvinciā meā fore mē putābam[3] Kal. Sextīlibus.[4] . . . Intereā tamen haec mihi quae vellem adferēbantur,[3] prīmum ōtium Parthicum, dein cōnfectae pactiōnēs pūblicānōrum, postrēmō sēditiō mīlitum sēdāta ab Appiō[5] stīpendiumque eīs ūsque ad Īdūs Quīntīlīs[6] persolūtum.[7]

2 Nōs Asia accēpit admīrābiliter. Adventus noster nēminī *nē* minimō quidem fuit sūmptuī. Spērō meōs omnīs servīre laudī meae. Tamen magnō timōre sum,[8] sed bene spērāmus. Omnēs iam nostrī praeter Tullium[9] tuum vēnērunt. Erat[3] mihi in animō rēctā proficīscī ad exercitum, aestīvōs mēnsīs reliquōs reī mīlitārī dare, hībernōs iūris dictiōnī.

3 Tū velim, sī[10] mē nihilō minus nōstī cūriōsum in rē pūblicā[11] quam tē, scrībās ad mē omnia quae sint, quae futūra sint. Nihil mihi grātius facere potes; nisi tamen id erit mihi grātissimum, sī quae tibi mandāvī cōnfēceris. . . . Habēs epistulam plēnam festīnātiōnis et pulveris; reliquae subtīliōrēs[12] erunt.

[3] Epistolary tense.

[4] The month later named after Augustus.

[5] Cicero's predecessor.

[6] The month named, seven years later, *Iulius*.

[7] I.e. *payment in full*. Participle, where we use verbal noun and *of*; note same use in **cōnfectae** and **sēdāta** (*the suppression of*, etc.).

[8] He fears an invasion from Parthia.

[9] A friend of Atticus.

[10] = **sī quidem**, *since*; not a true condition.

[11] *in public affairs*.

[12] *more detailed* (*precise*).

10 (Epist. XV, 9)[1]

M. CICERO PROCOS. S. D. M. MARCELLO COS.

Congratulations on your cousin's election. Please see that my term is not prolonged. Later about the Parthians

Tē et pietātis in tuōs et animī in rem p.[2] et clārissimī atque optimī cōnsulātūs C. Mārcellō cōnsule factō frūctum[3] cēpisse vehementer gaudeō. Nōn dubitō quid praesentēs sentiant; nōs quidem longinquī et ā tē ipsō missī in ultimās gentīs ad caelum mehercule *tē* tollimus vērissimīs ac iūstissimīs laudibus. Nam cum[4] tē ā pueritiā tuā ūnicē dīlēxerim tūque mē in omnī genere semper amplissimum esse et voluerīs et iūdicārīs, tum[5] hōc vel tuō factō vel populī R.[6] dē tē iūdiciō[7] multō ācrius vehementiusque dīligō maximāque laetitiā adficior, cum[8] ab hominibus prūdentissimīs virīsque optimīs omnibus dictīs, factīs, studiīs, īnstitūtīs[9] vel mē tuī similem esse audiō vel tē meī. Vnum vērō sī addis ad praeclārissimās rēs cōnsulātūs tuī, ut aut mihi succēdat quam prīmum aliquis, aut nē quid accēdat temporis ad id quod tū mihi et senātūs c.[10] et lēge fīnīstī, omnia mē per tē cōnsecūtum putābō. Cūrā ut valeās et mē absentem dīligās atque dēfendās.

Quae mihi dē Parthīs nūntiāta sunt, quia nōn putābam

10

[1] September, 51 B.C., in camp at Cybistra, in Cappadocia. Cicero is in command of two legions. It was in M. Marcellus' name that Cicero delivered his oration *pro Marcello*, five years later, when the consul of this year was pardoned by Cæsar and recalled from exile.

[2] **pūblicam**. The whole phrase = *patriotism*.

[3] *reward*; viz. in the election of his cousin Gaius.

[4] *while, whereas*.

[5] *in particular*.

[6] **Rōmānī**.

[7] I.e. Gaius' election may have been due to popular approval of his cousin.

[8] *whenever*.

[9] *pursuits*.

[10] **cōnsultō**.

ā mē etiam nunc scrībenda esse pūblicē,[11] proptereā nē prō familiāritāte quidem nostrā voluī ad tē scrībere,[12] nē, cum ad cōnsulem scrīpsissem, pūblicē vidērer scrīpsisse.

11 (Epist. II, 10)[1]

M. CICERO IMP. S. D. M. CAELIO AEDILI CVRVLI DESIGNATO

Strange absence of letters. Mine too may have miscarried. My expedition along Mt. Amanus; victory; am saluted as imperator at Issus. A siege now in progress. No further fear from Parthia this year. See that my stay here is not prolonged

1 Tū vidē quam ad mē litterae nōn perferantur; nōn enim possum addūcī ut abs tē, posteā quam aedīlis es factus, nūllās putem datās, praesertim cum esset tanta rēs tantae grātulātiōnis. . . . Atquī sīc habētō, nūllam mē epistulam accēpisse tuam post comitia ista praeclāra, quae mē laetitiā extulērunt; ex quō vereor nē idem ēveniat in meās litterās.[2] Equidem numquam domum mīsī ūnam epistulam quīn esset ad tē altera, nec mihi est tē iūcundius quicquam[3] nec cārius.[4] Sed . . . ad rem redeāmus.

2 Vt optāstī, ita est; vellēs[5] enim, ais, tantum modo ut habērem negōtī quod esset ad laureolam satis;[6] Parthōs timēs; quia diffīdis cōpiīs nostrīs. Ergō ita accidit; nam Parthicō bellō nūntiātō locōrum quibusdam angustiīs et

[11] *officially, in a formal report.*
[12] I.e. informally, as to a friend.

11

[1] November, 51 B.C., in camp in Cilicia, while besieging a stronghold on Mt. Amanus (north of Antioch).
[2] For the usual dat.
[3] Equivalent to **neque quisquam** = **et nēmō**.
[4] They were very intimate, although Cælius was twenty-three years younger.
[5] Would be **velim** in dir. disc.
[6] I.e. *enough for something of a triumph.*

nātūrā montium frētus ad Amānum exercitum addūxī satis probē ōrnātum auxiliīs et quādam auctōritāte apud eōs, quī mē nōn nōrant, nōminis nostrī; multum est enim in hīs locīs: 'Hicine est ille quī urbem[7] — ? quem senātus[8] — ?' nōstī cētera. Cum vēnissem ad Amānum, quī mōns mihi cum Bibulō[9] commūnis est, dīvīsus aquārum dīvortiīs,[10] Cassius noster,[11] quod mihi magnae voluptātī fuit, fēlīciter ab Antiochīā hostem reiēcerat, Bibulus prōvinciam accēperat. Intereā cum meīs cōpiīs omnibus vexāvī Amāniēnsīs, hostīs sempiternōs; multī occīsī, captī, reliquī dissipātī; castella mūnīta improvīsō adventū capta et incēnsa. Ita victōriā iūstā[12] imperātor appellātus apud Issum,[13] quō in locō, saepe ut ex tē audīvī, Clītarchus[14] tibi nārrāvit Dārēum ab Alexandrō esse superātum,[15] abdūxī exercitum ad īnfestissimam Ciliciae partem. Ibi quīntum et vīcēsimum iam diem aggeribus, vīneīs, turribus oppugnābam[16] oppidum mūnītissimum, Pindenissum, tantīs opibus tantōque negōtiō ut mihi ad summam glōriam nihil dēsit nisi nōmen oppidī. Quod sī, ut spērō, cēperō,[17] tum vērō litterās pūblicē mittam; haec ad tē in praesentī scrīpsī, ut spērārēs tē adsequī id quod optāssēs. Sed ut redeam ad Parthōs, haec aestās habuit hunc exitum satis fēlīcem; ea quae sequitur magnō est in timōre.[18] Quā rē, mī Rūfe, vigilā, prīmum ut mihi succēdātur; sīn id

[7] Sc. **servāvit.**

[8] **patrem patriae appellāvit,** or the like.

[9] Governor of Syria.

[10] This *watershed* constituted the frontier between these two provinces.

[11] He was proquæstor in Syria, and later one of Cæsar's assassins.

[12] *substantial, real.*

[13] At the extreme northeastern angle of the Mediterranean.

[14] The Greek historian who accompanied Alexander.

[15] The Persians were defeated at Issus, 333 B.C.

[16] = **oppugnō.**

[17] The place was taken later, after a siege of fifty-six days.

[18] I.e. *causes great anxiety.*

erit, ut scrībis et ut ego arbitror, spissius,[19] illud quod facile est, nē quid mihi temporis prōrogētur.[20] Dē rē pūblicā ex tuīs litterīs, ut anteā tibi scrīpsī, cum praesentia tum etiam futūra magis exspectō. Quā rē ut ad mē omnia quam dīligentissimē perscrībās tē vehementer rogō.

12 (Epist. II, 12)[1]

M. CICERO IMP. S. D. M. CAELIO AEDILI CVRVLI

Eager for news from Rome. Wish I had never left it and your company! Enough of triumphs!

1 Sollicitus equidem eram[2] dē rēbus urbānīs; ita tumultuōsae cōntiōnēs, ita molestae Quīnquātrūs[3] adferēbantur (nam citeriōra[4] nōndum audiēbāmus); sed tamen nihil mē magis sollicitābat quam in iīs molestiīs nōn mē, sī quae rīdenda essent, rīdēre tēcum; sunt enim multa, sed ea nōn audeō scrībere. Illud molestē ferō, nihil mē adhūc hīs dē rēbus habēre tuārum litterārum. Quā rē etsī, cum tū haec legēs, ego iam annuum mūnus cōnfēcerō,[5] tamen obviae mihi velim sint tuae litterae, quae mē ērudiant dē omnī rē pūblicā, nē hospes plānē veniam. Hoc melius quam tū facere nēmō potest. . . .

2 Vrbem, urbem, mī Rūfe, cole[6] et in istā lūce vīve; omnis peregrīnātiō,[7] quod ego ab adulēscentiā iūdicāvī,

[19] I.e. *a very tedious* (or *difficult*) *matter.*

[20] Lit. *be prolonged, extended.*

12

[1] June, 50 B.C., from Cilicia.

[2] Note epistolary tense.

[3] *the festival of Minerva*; freely, *spring recess* (March 19–23). The festival was *troubled* (**molestae**) by friction between Cæsar's supporters and those of Pompey.

[4] Here of time.

[5] He had arrived in his province on July 31.

[6] I.e. *stay in, reside in.*

[7] *absence abroad,* including foreign service.

obscūra et sordida est iīs quōrum industria Rōmae potest inlūstris[8] esse. Quod cum probē scīrem, utinam in sententiā permānsissem! Cum ūnā mehercule ambulātiunculā[9] atque ūnō sermōne nostrō omnīs frūctūs prōvinciae nōn cōnferō. Spērō mē integritātis laudem cōnsecūtum[10]; nōn erat minor ex contemnendā[11] quam est ex cōnservātā prōvinciā. 'Spem triumphī?'[12] inquis. Satis glōriōsē triumphāram;[13] nōn essem quidem tam diū in dēsīderiō rērum mihi cārissimārum. Sed, ut spērō, propediem[14] tē vidēbō; tū mihi obviam mitte epistulās tē dignās.

13 (Att. VI, 4)[1]

CICERO ATTICO SAL.

Difficulties of a retiring governor. Who is to be left in charge? Tullia's betrothal. Honors for me. Yours in haste

Tarsum vēnimus Nōnīs Iūniīs. Ibi mē multa mōvērunt, magnum in Syriā bellum,[2] magna in Ciliciā latrōcinia,[3] mihi difficilis ratiō[4] administrandī, quod paucōs diēs habēbam reliquōs annuī mūneris, illud[5] autem difficillimum,

[8] Showing by contrast that **obscūra** meant *under a cloud, lost to the public eye.*

[9] *stroll.*

[10] Sc. **esse.**

[11] I.e. *the refusal of.* He had declined a province upon the expiration of his consulship.

[12] Sc. **cōnsecūtus es.**

[13] Implying that he might have been contented with that return from exile in triumph (figuratively speaking).

[14] *at an early day, soon.*

13

[1] June, 50 B.C., on the march, at or near Tarsus (Cilicia).

[2] With the invading Parthians. Cicero was asked by the governor of Syria to lend aid, and massed troops near his own frontier.

[3] *cases of brigandage.* The Taurus Mountains had a bad reputation for bandits.

[4] *situation, stage, phase.*

[5] In appos. with what follows, *and then (a most difficult matter this).*

relinquendus erat[6] ex senātūs cōnsultō quī praeesset. Nihil minus probārī poterat[7] quam quaestor Mescinius. Nam dē Caeliō[8] nihil audiēbāmus. Rēctissimum vidēbātur frātrem cum imperiō relinquere; in quō multa molesta, discessus[9] noster, bellī perīculum, mīlitum improbitās, sescenta[10] praetereā. Ō rem tōtam odiōsam! Sed haec fortūna vīderit,[11] quoniam cōnsiliō nōn multum ūtī licet.

2 Tū quandō Rōmam salvus, ut spērō, vēnistī, vidēbis, ut solēs, omnia quae intellegēs nostrā interesse, imprīmīs dē Tulliā meā, cuius dē condiciōne[12] quid mihi placēret scrīpsī ad Terentiam, cum tū in Graeciā essēs; deinde dē honōre[13] nostrō. Quod enim tū āfuistī, vereor ut satis dīligenter āctum in senātū sit dē litterīs meīs. . . .

3 Nōn queō tantum quantum vereor scrībere; tū autem fac ut mihi tuae litterae volent obviae. Haec festīnāns scrīpsī in itinere atque agmine. Piliae et puellae Caeciliae bellissimae salūtem dīcēs.[14]

[6] Better active in Eng.; i.e. *I must leave.*

[7] Note epistolary tense.

[8] *as for* CÆLIUS (emphasis representing the effect of elliptical nam). This new and belated quæstor, Cælius Caldus, is not to be confused with Cælius Rufus, of Letters 11–12.

[9] *separation.*

[10] I.e. a *hundred* (as merely a round number). Quintus, in fact, declined, and Cælius Caldus was left in charge.

[11] Fut. perf., where we use fut. or *may.*

[12] *marriage.* Tullia, who was divorced from her second husband, Furius Crassipes, married Dolabella about this time,—another unhappy marriage, to which her father was at first opposed.

[13] The *supplicatio*, already voted in his honor; he has not had the news.

[14] He sends his love to Atticus' wife and little daughter, who was also called Attica.

14 (Epist. XIV, 5)[1]

TVLLIVS S. D. TERENTIAE SVAE

A letter from you at Athens in twenty days. Others all accounted for. Friends inform me of the danger of war. Meet me on the road. Soon in Italy

Sī tū et Tullia, lūx nostra, valētis, ego et suāvissimus Cicerō valēmus.[2] Pr. Īdūs Oct. Athēnās vēnimus, cum sānē adversīs ventīs ūsī essēmus[3] tardēque et incommodē nāvigāssēmus. Dē nāve exeuntibus nōbīs Acastus[4] cum litterīs praestō fuit ūnō et vīcēsimō diē sānē strēnuē.[5] Accēpī tuās litterās, quibus intellēxī tē verērī nē superiōrēs mihi redditae nōn essent. Omnēs sunt redditae, dīligentissimēque ā tē perscrīpta sunt omnia,[6] idque mihi grātissimum fuit. Neque sum admīrātus hanc epistulam, quam Acastus attulit, brevem fuisse; iam enim mē ipsum exspectās sīve nōs ipsōs, quī quidem quam prīmum ad vōs venīre cupimus, etsī in quam[7] rem p.[8] veniāmus intellegō. Cognōvī enim ex multōrum amīcōrum litterīs, quās attulit Acastus, ad arma rem spectāre, ut mihi, cum vēnerō, dissimulāre nōn liceat quid sentiam.[9] Sed quoniam subeunda fortūna est, eō citius dabimus operam ut veniāmus, quō facilius dē tōtā rē dēlīberēmus. Tū velim, quod commodō[10]

14

[1] October, 50 B.C., Athens, on the way home from Cilicia.

[2] The sentence follows a type common in the opening words of letters.

[3] *had met with.*

[4] A slave of Cicero.

[5] He had made good time from Rome to Athens.

[6] *all the news.*

[7] = **quālem**; the danger of civil war was more and more evident. Hostilities actually began in the following January.

[8] **pūblicam.**

[9] He is no longer able to remain neutral.

[10] *advantage, interest,* etc.; abl. of accordance.

valētūdinis tuae fīat,[11] quam longissimē poteris obviam nōbīs prōdeās.[12]. . .

Nōs, sī dīī adiuvābunt, circiter Īdūs Nov. in Italiā spērāmus fore. Vōs,[13] mea suāvissima et optātissima Terentia, sī nōs amātis, cūrāte ut valeātis. Valē. Athēnīs a.d. XVII K. Novemb.

15 (Epist. XVI, 1)[1]

TVLLIVS TIRONI SVO S. P. D. ET CICERO MEVS ET FRATER ET FRATRIS F.

Sorry we yielded and left you behind. Wish you to overtake us as soon as possible; but you must do what is best for yourself

Paulō facilius putāvī posse mē ferre dēsīderium tuī, sed plānē nōn ferō et, quamquam magnī ad honōrem[2] nostrum interest quam prīmum ad urbem mē venīre, tamen peccāsse mihi videor quī ā tē discesserim;[3] sed quia tua voluntās ea[4] vidēbātur esse, ut prōrsus nisi cōnfīrmātō corpore nōllēs[5] nāvigāre, approbāvī tuum cōnsilium neque nunc mūtō, sī tū in eādem es sententiā; sīn autem, posteā quam

[11] Restrictive clause, *so far as may be consistent with*, etc. We prefer a condition,—*if consistent*.

[12] I.e. down the Appian Way, toward Brundisium.

[13] Including Tullia.

15

[1] Early November, 50 B.C., on shipboard, off the west coast of Greece, some forty miles from Patræ, where Tiro, the faithful secretary, had been left behind on account of illness.

[2] The triumph which he hopes the senate will award him for his campaign in Cilicia. In reality, he reached Rome just before the war began, and never received the honor of a triumph.

[3] Causal clause, equiv. to *in parting from you*.

[4] Pred., *this*, to be explained by what follows; attracted in gender to **voluntās**.

[5] Strengthened by **prōrsus**, *entirely, utterly*; appos. clause, to which **ea** leads up.

cibum cēpistī,[6] vidēris[7] tibi posse mē cōnsequī, tuum cōnsilium[8] est.[7] Mariōnem[9] ad tē eō mīsī ut aut tēcum ad mē quam prīmum venīret aut, sī tū morārēre, statim ad mē redīret. Tū autem hoc tibi persuādē, sī commodō[10] valētūdinis tuae fierī possit, nihil mē mālle quam tē esse mēcum; sī autem intellegēs opus esse tē Patrīs convalēscendī causā paulum commorārī, nihil mē mālle quam tē valēre. Sī statim nāvigās,[7] nōs Leucade[11] cōnsequēre; sīn tē cōnfīrmāre vīs, et comitēs et tempestātēs et nāvem idōneam ut habeās dīligenter vidēbis.[12] Ūnum illud, mī Tīrō, vidētō, sī mē amās, nē tē Mariōnis adventus et hae litterae moveant. Quod valētūdinī tuae maximē condūcet sī fēceris, maximē obtemperāris voluntātī meae. Haec prō tuō ingeniō cōnsīderā. Nōs ita tē dēsīderāmus ut amēmus[13]; amor ut valentem videāmus hortātur, dēsīderium ut quam prīmum; illud igitur potius.[14] Cūrā ergō potissimum ut valeās. Dē tuīs innumerābilibus in mē officiīs erit hoc grātissimum. III Nōn. Nov.

[6] Fut. perf. would be expected in a less familiar letter. Tiro had been unable to take food.

[7] Pres. for fut., as frequently in conversation.

[8] *your own question*, or *for you to decide*. He might overtake the party at Leucas or Corcyra.

[9] A slave of Cicero.

[10] *consistently with* (lit. *in accordance with the advantage*).

[11] One of the Ionian islands, lying north of Ithaca.

[12] Mild command, with ut-clause as obj.

[13] With an unselfish love; implying *love you more*.

[14] Sc. **fac** (**illud** = *the former*)

16 (Epist. XVI, 7)[1]

TVLLIVS ET CICERO S. D. TIRONI SVO

Detained here by head winds. No letters from you. Take care of yourself, and come as soon as may be

Septimum iam diem Corcȳrae tenēbāmur,[2] Quīntus autem pater et fīlius Būthrōtī.[3] Sollicitī erāmus[4] dē tuā valētūdine mīrum in modum nec mīrābāmur[4] nihil ā tē litterārum[5]; iīs enim ventīs istim[6] nāvigātur, quī sī essent, nōs Corcȳrae nōn sedērēmus. Cūrā igitur tē et cōnfīrmā et, cum commodē et per[7] valētūdinem et per[7] annī tempus nāvigāre poteris, ad nōs amantissimōs tuī venī. Nēmō nōs amat quī tē nōn dīligat[8]; cārus omnibus exspectātusque veniēs. Cūrā ut valeās. Etiam atque etiam, Tīrō noster, valē. XV K. Dec. Corcȳrā.

16

[1] November, 50 B.C., Corcyra (Corfu).

[2] *have been detained.*

[3] Where Atticus (the brother-in-law of Q. Cicero) had large estates; opposite Corcyra, on the coast of Epirus (Albania).

[4] Also epistolary.

[5] Sc. **esse**.

[6] = **istinc**, *from where you are* (Patræ, the modern Patras). There ships were waiting for a southerly wind.

[7] *with due regard to.*

[8] Weaker than **amet** would be.

17 (Epist. XIV, 14)[1]

TVLLIVS TERENTIAE ET PATER TVLLIAE, DVABUS ANIMIS SVIS, ET CICERO MATRI OPTIMAE, SVAVISSIMAE SORORI S. P. D.

You must decide whether it is safe or wise to remain at Rome. Ask advice of friends. Write often

Sī vōs valētis, nōs valēmus. Vestrum iam cōnsilium est,[2] nōn sōlum meum, quid sit vōbīs faciendum. Sī ille[3] Rōmam modestē[4] ventūrus est, rēctē in praesentiā domī esse potestis; sīn homō āmēns dīripiendam urbem datūrus est, vereor ut Dolābella ipse satis nōbīs prōdesse possit.[5] Etiam illud metuō, nē iam interclūdāmur, ut cum velītis exīre nōn liceat. Reliquum est quod ipsae optimē cōnsīderābitis, vestrī similēs fēminae sintne Rōmae; sī enim nōn sunt, videndum est ut honestē[6] vōs esse[7] possītis. Quō modō quidem nunc sē rēs habet, modo ut haec nōbīs loca tenēre liceat,[8] bellissimē[9] vel mēcum vel in nostrīs praediīs esse poteritis. Etiam illud verendum est nē brevī tempore famēs in urbe sit. Hīs dē rēbus velim cum Pompōniō,[10]

17

[1] January 23, 49 B.C., Minturnæ, on the Appian Way, in southern Latium. Cicero had reached Rome, after his long absence, on the fourth, just as civil war was about to break out. On the seventh the senate had declared martial law, whereupon Cæsar entered Italy with his troops about the eleventh and occupied Ariminum. Rome has been abandoned by Pompey, the consuls etc., and Cicero is charged with the safety of the district around Rome, and the coast of Latium.

[2] I.e. *you must decide*. Terentia and Tullia are to use their own judgment.

[3] Cæsar.

[4] *with moderation*. His treatment of towns on his way had shown great self-restraint.

[5] *may not be able*. Dolabella, Tullia's husband, had left Pompey for Cæsar.

[6] *with propriety*.

[7] Sc. ibi.

[8] Proviso; **modo ut** = **modo**.

[9] = optimē.

[10] I.e. Atticus.

cum Camillō,[11] cum quibus vōbīs vidēbitur, cōnsīderētis, ad summam animō fortī sītis. Labiēnus[12] rem meliōrem fēcit; adiuvat etiam Pīsō, quod ab urbe discēdit et sceleris condemnat generum suum.[13] Vōs, meae cārissimae animae, quam saepissimē ad mē scrībite et vōs quid agātis et quid istīc agātur. Quīntus pater et fīlius et Rūfus vōbīs s.d.[14] Valēte. VIII K.[15] Menturnīs.

18 (Epist. XVI, 12)[1]

TVLLIVS S. D. TIRONI SVO

My efforts for peace are unavailing. We have abandoned Rome as Cæsar advanced. Preparations for war; prospects. Labienus is now on our side

Quō in discrīmine versētur salūs mea et bonōrum omnium atque ūniversae reī p.[2] ex eō scīre potes quod domōs nostrās et patriam ipsam vel dīripiendam vel īnflammandam relīquimus. In eum locum rēs dēducta est ut, nisi quī deus vel cāsus aliquis subvēnerit, salvī esse nequeāmus. Equidem ut vēnī ad urbem, nōn dēstitī omnia et sentīre et dīcere et facere quae ad concordiam pertinērent; sed mīrus invāserat furor nōn sōlum improbīs, sed etiam iīs quī bonī habentur, ut pugnāre cuperent, mē clāmante[3] nihil esse bellō cīvīlī miserius. Itaque cum Caesar āmentiā quādam raperētur et oblītus nōminis atque honōrum suōrum Arīmi-

[11] A lawyer friend.

[12] Formerly Cæsar's best general in Gaul, now with Pompey.

[13] Cæsar, whose wife was Calpurnia, daughter of this Piso.

[14] **salūtem dīcunt**. Rufus is perhaps Cælius Rufus (176 ff.).

[15] Sc. **Februāriās**.

18

[1] The end of January, 49 B.C., Capua. Tiro is still detained in Greece by his health and the closed season of navigation.

[2] **pūblicae**.

[3] Concessive abl. abs., *in spite of my protesting*.

num, Pisaurum, Ancōnam, Arrētium[4] occupāvisset, urbem relīquimus,[5] quam sapienter aut quam fortiter nihil attinet[6] disputārī.[7] Quō quidem in cāsū sīmus vidēs. . . .

Dīlēctūs enim magnōs habēbāmus putābāmusque[8] illum metuere, sī ad urbem īre coepisset, nē Galliās āmitteret, quās ambās habet inimīcissimās praeter Trānspadānōs, ex Hispāniāque sex legiōnēs et magna auxilia Afrāniō et Petreiō ducibus habet ā tergō.[9] Vidētur, sī īnsāniet, posse opprimī, modo ut urbe salvā.[10] Maximam autem plāgam[11] accēpit quod is quī summam auctōritātem in illīus exercitū habēbat, T. Labiēnus,[12] socius sceleris esse nōluit. Relīquit illum et *est* nōbīscum multīque idem factūrī esse dīcuntur.

My present command and probable duties. Dolabella with Cæsar. Do not endanger your health or risk a winter voyage. No news from you

Ego adhūc ōrae maritimae praesum ā Formiīs.[13] Nūllum maius negōtium suscipere voluī, quō plūs apud illum meae litterae cohortātiōnēsque ad pācem valērent. Sīn autem erit bellum, videō mē castrīs et certīs legiōnibus praefutūrum. Habeō etiam illam molestiam quod Dolābella noster apud Caesarem est.[14] Haec tibi nōta esse voluī; quae cavē nē tē perturbent et impediant valētūdinem tuam. . . .

[4] Southeast of Florence. The other towns were on the Adriatic.

[5] Nine days before this letter.

[6] *it is of no use.*

[7] The subj. is an elliptical indir. quest., **quam sapienter**, etc.

[8] Epistolary tenses.

[9] I.e. these generals of Pompey, with their forces, might be sent over into Italy, to follow Cæsar southward.

[10] Sc. **opprimī possit**, if expressed in full; proviso, *I only hope, if only.*

[11] *blow.*

[12] His ablest general in Gaul (often mentioned in the *Gallic War*), now on Pompey's side.

[13] *from (below, south of) Formiæ*, situated on the coast and the Appian Way.

[14] Dolabella also had changed sides.

6 Tū quoniam eō tempore mēcum esse nōn potuistī quō maximē operam et fidēlitātem dēsīderāvī tuam, cavē festīnēs aut committās[15] ut aut aeger aut hieme nāvigēs. Numquam sērō tē vēnisse putābō, sī salvus vēnerīs. Adhūc nēminem vīderam[16] quī tē posteā vīdisset quam M. Volusius, ā quō tuās litterās accēpī. Quod nōn mīrābar[16]; neque enim meās putō ad tē litterās tantā hieme perferrī. Sed dā operam ut valeās et, sī valēbis, cum rēctē nāvigārī poterit, tum nāvigēs. Cicerō meus in Formiānō erat,[16] Terentia et Tullia Rōmae.[17] Cūrā ut valeās. IIII K. Febr. Capuā.

19 (Att. VIII, 1)[1]

CICERO ATTICO SAL.

No time to inclose a letter I have received from Pompey. Will send it tomorrow. In his own hand he adds that I should come to Luceria. I fear he will abandon this coast. Have replied to him with a protest,—useless, as before. I hate to side with the party of flight

1 Cum ad tē litterās dedissem, redditae mihi litterae sunt ā Pompeiō: cētera[2] dē rēbus in Pīcēnō gestīs, quae ad sē Vibullius scrīpsisset,[3] dē dīlēctū Domitī,[4] quae sunt vōbīs nōta nec tamen tam laeta erant in iīs litterīs quam ad mē

[15] *be so rash as to*, or *think of such a thing as*.

[16] Epistolary tense.

[17] Four days later (February 2) they arrived at the Formian villa.

19

[1] February 16, 49 B.C., Formiæ.

[2] *the bulk of the letter*. A contrast is expected; sc. fuērunt.

[3] This clause quotes indirectly a statement of Pompey. Vibullius, one of his officers, tried to block Cæsar's advance in the Adriatic district of Picenum.

[4] Who was trying to hold Corfinium (eighty miles east of Rome). Cæsar captured it four days after this letter was written. Pompey was preparing to leave Italy.

Philotīmus[5] scrīpserat. Ipsam tibi epistulam mīsissem,[6] sed iam subitō frātris puer proficīscēbātur.[6] Crās igitur mittam. Sed in eā Pompeī epistulā erat in extrēmō[7] ipsīus manū, 'Tū cēnseō Lūceriam[8] veniās. Nusquam eris tūtius.' Id ego in eam partem accēpī,[9] haec oppida atque ōram maritimam illum prō dērelictō habēre, nec sum mīrātus eum quī caput ipsum relīquisset reliquīs membrīs nōn parcere. Eī statim rescrīpsī hominemque certum[10] mīsī dē comitibus meīs, *mē* nōn quaerere ubi tūtissimō[11] essem; sī mē vellet suā aut reī pūblicae causā Lūceriam venīre, statim esse ventūrum; hortātusque sum ut ōram maritimam retinēret, sī rem frūmentāriam sibi ex prōvinciīs suppeditārī vellet. Hoc mē frūstrā scrībere vidēbam; sed uti in urbe retinendā tunc,[12] sīc nunc in Italiā nōn relinquendā testificābar sententiam meam. Sīc enim parārī videō, ut Lūceriam omnēs cōpiae contrahantur, et nē is quidem locus *sit* stabilis,[13] sed ex eō ipsō, sī urgeāmur, parētur fuga.

Quō minus mīrēre, sī invītus in eam causam dēscendō[14] in quā neque pācis neque victōriae ratiō[15] quaesīta sit umquam, sed semper flāgitiōsae et calamitōsae fugae. Eundum,[16] ut quemcumque fors tulerit cāsum subeam potius cum iīs quī dīcuntur esse bonī, quam videar ā bonīs dissentīre. . . .

[5] A freedman of Cicero or of Terentia.

[6] Epistolary tense.

[7] The closing paragraph is contrasted with **cētera** above.

[8] In Apulia, about thirty miles from the Adriatic.

[9] *interpreted, understood*; **partem**, *direction*, here = *sense, meaning*.

[10] *reliable*.

[11] Irregular form, for **tūtissimē**.

[12] He had disapproved of the evacuation of Rome (January 17).

[13] I.e. *be for a final stand*.

[14] *stoop*; **causam** = *side, party*.

[15] *plan, method of gaining*.

[16] Sc. **est**. Cicero did not get far on the road to Luceria, for Pompey was already ordering a retirement upon Brundisium.

20 (Att. VIII, 11 D)[1]

M. CICERO IMP. S. D. CN. MAGNO PROCOS.

On learning of your intention to cross the Adriatic, our party had started to join you in Apulia. Alarmed by a report of Cæsar's approach, we went to Cales

Cum ad tē litterās[2] mīsissem quae tibi Canusī[3] redditae sunt, suspīciōnem nūllam habēbam tē reī pūblicae causā mare trānsitūrum eramque in spē magnā fore ut in Italiā possēmus aut concordiam cōnstituere, quā mihi nihil ūtilius vidēbātur, aut rem pūblicam summā cum dignitāte dēfendere. Interim nōndum meīs litterīs ad tē perlātīs ex iīs mandātīs quae D. Laeliō[4] ad cōnsulēs dederās certior tuī cōnsilī factus nōn exspectāvī dum mihi ā tē litterae redderentur,[5] cōnfestimque cum Quīntō frātre et cum līberīs[6] nostrīs iter ad tē in Āpūliam facere coepī. Cum Teānum Sidicīnum[7] vēnissem, C. Messius, familiāris tuus, mihi dīxit aliīque complūrēs Caesarem iter habēre Capuam et eō ipsō diē mānsūrum esse Aeserniae.[8] Sānē sum commōtus quod, sī ita esset, nōn modo iter meum interclūsum, sed mē ipsum plānē exceptum putābam. Itaque tum Calēs[9] prōcessī, ut ibi potissimum cōnsisterem, dum certum nōbīs ab Aeserniā dē eō quod audieram referrētur.[10]

20

[1] February 27, 49 B.C., Formiæ, replying to Pompey's request that he come at once to Brundisium.

[2] Cicero's reply to the previous request of Pompey that he come to Luceria.

[3] In Apulia, about seven miles from the battlefield of Cannæ.

[4] An officer of Pompey.

[5] *for a letter . . . to be delivered.*

[6] The sons only.

[7] On the Latin Way, about twenty-five miles east of Formiæ.

[8] In the Apennines, over thirty miles from Teanum. It was halfway between Corfinium (which Cæsar had taken) and Capua.

[9] On the Latin Way, about twelve miles northwest of Capua.

[10] Lit. *it should be reported* (*for*) *certain*; certum, pred.

There I had a copy of a dispatch of yours, from which we inferred that you would march to the relief of Corfinium. Hearing of the surrender, and also that you were on the way to Brundisium, we were deterred from following you by warnings that we might be captured or find our way blocked; also by the fact that, at best, we could not overtake you, as your last letter now directs us to do

At mihi, cum Calibus essem, adfertur litterārum tuārum exemplum quās tū ad Lentulum cōnsulem mīsissēs. Hae scrīptae sīc erant, litterās, tibi ā L. Domitiō[11] a.d. XIII Kal. Mārtiās adlātās esse (eārumque exemplum subscrīpserās[12]); magnīque interesse reī pūblicae scrīpserās omnīs cōpiās prīmō quōque tempore in ūnum locum convenīre, et ut praesidiō quod satis esset Capuae relinqueret.[13] Hīs ego litterīs lēctīs in eādem opīniōne fuī quā reliquī omnēs, tē cum omnibus cōpiīs ad Corfīnium esse ventūrum; quō mihi, cum Caesar ad oppidum castra habēret,[14] tūtum iter esse nōn arbitrābar.

Cum rēs in summā exspectātiōne esset, utrumque simul audīvimus, et quae Corfīnī ācta essent et tē iter Brundisium facere coepisse; cumque nec mihi nec frātrī meō dubium esset quīn Brundisium contenderēmus, ā multīs quī ē Samniō Āpūliāque veniēbant admonitī sumus ut cavērēmus nē exciperēmur ā Caesare, quod is in eadem loca quae nōs petēbāmus profectus celerius etiam quam nōs possēmus eō quō intenderet[15] ventūrus esset. Quod cum ita esset, nec mihi nec frātrī meō nec cuiquam amīcōrum placuit committere ut temeritās nostra nōn sōlum nōbīs, sed etiam reī pūblicae nocēret,[16] cum praesertim nōn dubitārēmus quīn,

[11] He surrendered Corfinium to Cæsar on February 21.

[12] *had inclosed*; but the copy was really appended, like a postscript.

[13] Sc. **Lentulus**.

[14] Before the town surrendered.

[15] I.e. *to his destination*.

[16] The clause is obj. of **committere**, *run the risk of letting . . . injure*.

sī etiam tūtum nōbīs iter fuisset,[17] tē tamen iam cōnsequī nōn possēmus.

Interim accēpimus tuās litterās Canusiō a.d. X K. Mārtiās datās, quibus nōs hortāris ut celerius Brundisium veniāmus. Quās cum accēpissēmus[18] a.d. III K. Mārtiās, nōn dubitābāmus[18] quīn tū iam Brundisium pervēnissēs, nōbīsque iter illud omnīnō interclūsum vidēbāmus neque minus nōs esse captōs quam quī Corfīnī fuissent. Neque enim eōs sōlōs arbitrābāmur capī quī in armātōrum manūs incidissent, sed eōs nihilō minus quī regiōnibus exclūsī intrā praesidia atque intrā arma aliēna vēnissent.[19] . . .

21 (Att. IX, 16)[1]

CICERO ATTICO SAL.

Cæsar was reported yesterday as approaching. Today a letter from him replying to my congratulations on his treatment of the prisoners of war at Corfinium, and asking me to meet him in Rome, there to give my counsel and support (copy inclosed)

Cum quod scrīberem ad tē nihil habērem, tamen nē quem diem intermitterem, hās dedī litterās. A.d. VI K. Caesarem Sinuessae mānsūrum nūntiābant.[2] Ab eō mihi

[17] Representing fut. perf. of dir. disc.

[18] Epistolary tenses, and so in what follows.

[19] Cicero has other reasons as well for delaying. He hopes that even now he may be able to act as a mediator.

21

[1] March 26, 49 B.C., Formiæ. On the fourth the consuls had sailed from Brundisium with the larger portion of Pompey's army, crossing the Adriatic to Dyrrhachium (Durazzo). Cæsar appeared before Brundisium on the ninth. With the rest of his forces Pompey sailed on the seventeenth for Dyrrhachium.

[2] Indef. subj., epistolary tense. Cæsar, after occupying Brundisium, had started for Rome. He is on the Appian Way. With K. supply **Aprīlīs**.

litterae redditae sunt a.d. VII K.,[3] quibus iam 'opēs'[4] meās, nōn ut superiōribus litterīs 'opem' exspectat. Cum eius clēmentiam Corfīniēnsem illam per litterās conlaudāvissem,[5] rescrīpsit hōc exemplō[6]: 4

'Caesar Imp. Cicerōni Imp.[7] Sal. Dic.

Rēctē augurāris dē mē (bene enim tibi cognitus sum) 2 nihil ā mē abesse longius crūdēlitāte. Atque ego cum ex ipsā rē magnam capiō voluptātem, tum meum factum probārī abs tē triumphō gaudiō.[8] Neque illud mē movet quod iī quī ā mē dīmissī sunt discessisse dīcuntur ut mihi rūrsus bellum īnferrent.[9] Nihil enim mālō quam et mē meī simi- 10 lem esse et illōs suī. Tū velim mihi ad urbem praestō sīs, 3 ut tuīs cōnsiliīs atque opibus, ut cōnsuēvī, in omnibus rēbus ūtar. Dolābellā tuō nihil scītō mihi esse iūcundius.[10] Hanc adeō habēbō grātiam illī;[11] neque enim aliter facere poterit.[12] Tanta eius hūmānitās, is sēnsus,[13] ea in mē est 15 benevolentia.'[14]

[3] The date of this letter.

[4] *influence.*

[5] Cicero had commended the humane treatment of those who had surrendered, esp. at Corfinium.

[6] *in these terms, as follows.*

[7] Cicero still retains his rank as *imperator.*

[8] i.e. *rejoice beyond measure.*

[9] Domitius, whom Cæsar had pardoned at Corfinium, went to Massilia (Marseilles) to renew the war.

[10] Comprehensive neut., **nihil** = **nēminem.**

[11] *for this* (i.e. your coming to Rome), *in fact, I shall be grateful to him.*

[12] I.e. than prevail upon you.

[13] *attitude* or *feeling* (toward me).

[14] On March 28 Cæsar visited Cicero at Formiæ, but could not persuade him to modify the terms on which he would come to Rome and act as peacemaker. Early in April Cæsar set out for Spain.

22 (Epist. XIV, 6)[1]

SVIS S. D.

Few opportunities to send letters. Do what you can in that matter of the dowry. Tullia is grateful to you. Send Pollex at once

Nec saepe est cui litterās dēmus, nec rem habēmus ūllam quam scrībere velīmus. Ex tuīs[2] litterīs, quās proximē accēpī, cognōvī praedium nūllum vēnīre[3] potuisse. Quā rē videātis velim quō modō satis fīat eī cui scītis mē satis fierī velle.[4] Quod nostra tibi grātiās agit, id ego nōn mīror tē merērī, ut ea tibi meritō tuō grātiās agere possit. Pollicem,[5] sī adhūc nōn est profectus, quam prīmum fac extrūdās.[6] Cūrā ut valeās. Īdib. Quīnt.

22

[1] July 15, 48 B.C., from Pompey's camp, near Dyrrhachium. After much hesitation Cicero had sailed from Formiæ, June 7, 49 B.C., with his brother, son, and nephew, for Epirus. They probably spent some time with Atticus on his estates near Buthrotum. By the end of the year, at the latest, Cicero was in the camp of Pompey. Cæsar had landed farther down the coast early in January. Both armies moved into Thessaly in July.

[2] Since the letter, though headed **suīs**, is really to Terentia.

[3] *be sold* (**vēneō**).

[4] A balance was due to Dolabella on the dowry of Tullia, and the money had to be raised.

[5] A slave of Cicero.

[6] *push* (*him*) *off*.

23 (Att. XI, 6)[1]

CICERO ATTICO SALVTEM DICIT

I appreciate your sympathy, and value your approval of my decision. It was the only proper course. Thank you for your care of Tullia's health. Pompey's fate was to be expected, but I mourn his loss. Of Quintus, in Asia or on the way, you may be able to get news

Sollicitum esse tē cum dē tuīs commūnibusque fortūnīs 1
tum maximē dē mē ac dē dolōre meō sentiō. Quī quidem
meus dolor nōn modo nōn minuitur cum socium sibi adiun-
git dolōrem tuum, sed etiam augētur. Omnīnō[2] prō tuā
prūdentiā sentīs quā cōnsōlātiōne levārī maximē possim. 5
Probās enim meum cōnsilium negāsque mihi quicquam
tālī tempore potius faciendum fuisse.[3] Addis etiam (quod
etsī mihi levius est quam tuum iūdicium, tamen nōn est
leve) cēterīs quoque, id est quī pondus habeant,[4] factum 9
nostrum probārī.[5] Id sī ita putārem, levius dolērem. 2
'Crēde' inquis 'mihi.' Crēdō equidem, sed sciō quam
cupiās minuī dolōrem meum. Mē discessisse ab armīs
numquam paenituit. Tanta erat in illīs crūdēlitās, tanta
cum barbarīs gentibus coniūnctiō[6] ut nōn nōminātim sed

23

[1] November 27, 48 B.C., Brundisium. Defeated by Cæsar near Pharsalus, in Thessaly, August 9, Pompey had fled to Egypt, where he was murdered as he stepped ashore. Cæsar is in Egypt now. Cicero, who was still at Dyrrhachium at the time of the battle, crossed over in October to Brundisium, where he was to spend nearly a year,—a very unhappy year.

[2] *to be sure.*

[3] Atticus approved of Cicero's retirement at Brundisium. Cæsar had forbidden Pompeians to return to Italy, but made an exception in Cicero's case.

[4] Descr. clause, expressing restriction: *those, at least, who,* etc.

[5] *commends itself to,* with the dat. cēterīs.

[6] The Pompeians had allied themselves with foreign princes, as Juba, in Numidia.

generātim[7] prōscrīptiō esset īnfōrmāta,[8] ut iam omnium iūdiciō cōnstitūtum esset omnium vestrum[9] bona praedam esse illīus victōriae. . . .

4 Tulliae meae morbus et imbēcillitās corporis mē exani-
5 mat. Quam tibi intellegō magnae cūrae esse, quod est mihi
5 grātissimum. Dē Pompeī exitū mihi dubium numquam fuit.[10] Tanta enim dēspērātiō rērum eius omnium rēgum et populōrum animōs occupārat ut quōcumque vēnisset hoc putārem futūrum. Nōn possum eius cāsum nōn dolēre;[11]
10 hominem enim integrum et castum et gravem cognōvī. . . .

7 Quīntum frātrem audiō profectum in Asiam ut dēprecārētur.[12] Dē fīliō[13] nihil audīvī; sed quaere ex Diochare Caesaris lībertō, quem ego nōn vīdī, quī istās Alexandrēā litterās attulit.[14] Is dīcitur vīdisse Quīntum euntem an[15]
15 iam in Asiā. Tuās litterās prout rēs postulat exspectō. Quās velim cūrēs quam prīmum ad mē perferendās. IIII K. Decembr.

[7] *by classes, wholesale.*

[8] *planned*; lit. *shaped.*

[9] Esp. the capitalists, if they had failed to join Pompey overseas.

[10] The murder of Pompey had taken place two months before, at Pelusium.

[11] *fail to grieve for.*

[12] *to sue for pardon.* Quintus would go via Ephesus and Rhodes to Egypt. Cæsar, after an adventurous campaign, captured Alexandria the next March.

[13] Sc. **eius.**

[14] Cæsar's letter reporting Pompey's death and his own arrival in Egypt had been brought to Rome by this freedman. **istās:** *which you mention.*

[15] *or possibly* (for **sīve**).

24 (Epist. XIV, 11)[1]

TVLLIVS S. D. TERENTIAE SVAE

Tullia arrived two days ago. My fault that she has met with such misfortune. Am thinking of sending Marcus to Cæsar

S.v.b.e.v.[2] Tullia nostra vēnit ad mē pr.[3] Īdūs Iūn. Cuius summā virtūte et singulārī hūmānitāte[4] graviōre etiam sum dolōre adfectus nostrā factum esse neglegentiā ut longē aliā in fortūnā esset atque eius pietās[5] ac dignitās postulābat.[6] Nōbīs erat[7] in animō Cicerōnem ad Caesarem mittere et cum eō Cn. Sallustium.[8] Sī profectus erit, faciam tē certiōrem. Valētūdinem tuam cūrā dīligenter. Vale. XVII K. Quīntīlīs.

25 (Epist. XIV, 15)[1]

TVLLIVS S. D. TERENTIAE

Shall not send Marcus to Cæsar. No news. Tullia still here

Sī valēs, bene est. Cōnstituerāmus, ut ad tē anteā scrīpseram,[2] obviam Cicerōnem Caesarī mittere, sed mūtāvimus cōnsilium, quia dē illīus adventū nihil audiēbāmus.[3] Dē

24

[1] June 14, 47 B.C., Brundisium.

[2] **Sī valēs, benest** (= **bene est**); **ego valeō**, a rather formal opening for a familiar letter.

[3] **prīdiē**.

[4] *feeling for others, sympathy.*

[5] *devotion.*

[6] She was the wife of Dolabella, —now a political agitator, clamoring for the abolition of debts, and making her most unhappy.

[7] Epistolary tense.

[8] A friend, not the historian. Cæsar was in Syria about this time, and there the son would present Cicero's plea for pardon.

25

[1] June 19, 47 B.C., Brundisium.

[2] Epistolary tense; he refers to the previous letter.

[3] Cæsar had reached Antioch by the end of this month; but Cicero could not know before July that he had left Egypt.

cēterīs rēbus, etsī nihil erat[4] novī, tamen quid velīmus et quid hōc tempore putēmus opus esse ex Siccā[5] poteris cognōscere. Tulliam adhūc mēcum teneō.[6] Valētūdinem tuam cūrā dīligenter. Valē. XII K. Quīntīlīs.

26 (Epist. IV, 9)[1]

M. CICERO S. D. M. MARCELLO

Repeating my arguments to convince you that you should return from exile

Etsī perpaucīs ante diēbus dederam[2] Q. Mūciō[3] litterās ad tē plūribus verbīs scrīptās, quibus dēclārāveram[2] quō tē animō cēnsērem esse oportēre et quid tibi faciendum arbitrārer, tamen cum Theophilus, lībertus tuus, proficīscerētur, cuius ego fidem ergā tē benevolentiamque perspexeram, sine meīs litterīs eum ad tē venīre nōluī.[2] Īsdem igitur tē rēbus[4] etiam atque etiam hortor quibus superiōribus litterīs hortātus sum, ut in eā[5] rē pūblicā, quaecumque est, quam prīmum velīs esse.[6] Multa vidēbis fortasse quae nōlīs, nōn plūra tamen quam audīs cotīdiē. . . .

[4] Epistolary tense.

[5] The friend who had harbored Cicero at the beginning of his exile (58 B.C.).

[6] Tullia had arrived seven days before, on a visit to her father.

26

[1] August, or early September, 46 B.C., Rome. Nearly a year before this, when Cæsar, returning from the East, had shown himself friendly to Cicero, the latter had settled in Rome for the first time in nearly four and a half years. In April of this year Cæsar had defeated the Pompeians at Thapsus, in Africa. Cicero is engaged upon his books.

[2] Epistolary tense.

[3] Formerly on Quintus Cicero's staff, when Q. was governor of Asia.

[4] = **ratiōnibus**, *considerations, reasons*.

[5] Here little more than *the*.

[6] He is urging Marcellus to return. Shortly after this, Marcellus was pardoned by Cæsar,—the occasion of the *pro Marcello*.

Omnia sunt misera in bellīs cīvīlibus, quae maiōrēs nos- 3
trī nē semel quidem, nostra aetās saepe iam sēnsit, sed
miserius nihil quam ipsā victōriā; quae, etiam sī ad meliō-
rēs vēnit, tamen ēōs ipsōs ferōciōrēs impotentiōrēsque[7]
reddit, ut, etiam sī nātūrā tālēs nōn sint, necessitāte esse 5
cōgantur; multa enim victōrī eōrum arbitriō per quōs vīcit
etiam invītō[8] facienda sunt. An tū nōn vidēbās mēcum
simul quam illa crūdēlis esset futūra victōria? . . .

Nunc vērō nec locus tibi ūllus dulcior esse dēbet patriā,
nec eam dīligere minus dēbēs, quod dēfōrmior est, sed 10
miserērī potius nec eam multīs clārīs virīs orbātam[9] prī-
vāre etiam aspectū tuō. Dēnique, sī fuit magnī animī nōn 4
esse supplicem victōrī, vidē nē[10] superbī sit[10] aspernārī
eiusdem līberālitātem et, *sī* sapientis est carēre patriā,
dūrī[11] nōn dēsīderāre; et, sī rē pūblicā nōn possīs[12] fruī, 15
stultum est nōlle prīvātā.[13] Caput[14] illud est, ut, sī ista vīta
tibi commodior esse videātur, cōgitandum tamen sit nē
tūtior nōn sit.[15] Magna gladiōrum est licentia, sed in ex-
ternīs locīs minor etiam ad facinus verēcundia.[16] Mihi
salūs tua tantae cūrae est ut Mārcellō, frātrī[17] tuō, aut pār 20
aut certē proximus sim; tuum est cōnsulere temporibus et
incolumitātī et vītae et fortūnīs tuīs.

[7] *and more unbridled.*

[8] Agrees with **victōrī**,—*against his will.* He is excusing Cæsar for some arbitrary acts demanded by his supporters.

[9] Make this a clause: *and when she has lost . . . not*, etc.

[10] *consider whether it be not*, or *are you sure it is not?* or *I rather think it is* (since **vidē nē** is equivalent to **nesciō an**, *I don't know but*).

[11] *unfeeling*; **nē** and **sit** are still in force.

[12] Indef. *you, one.*

[13] Sc. **rē**; i.e. *a private life*, contrasted with **rē pūblicā** (here *a public career*).

[14] *the main point.*

[15] The same in meaning, in effect, as **tūtiōrem nōn esse**, but more polite.

[16] *abhorrence, hesitation* (on the part of an assassin).

[17] For **frātrī patruēlī**, *cousin.* A brother of the same name was apparently dead.

27 (Epist. IV, 4)[1]

M. CICERO S. D. SER. SVLPICIO

You did well to take your present post. If disappointed, it is due to these unhappy conditions since the war. You are better off than we, except in one thing,—that we witnessed the pardon of Marcellus. The scene in the senate. My speech thanking Cæsar, —my first after long silence. My studies, and yours

2 . . . Cōnsilium tuum, quō tē ūsum scrībis hoc Achāicum negōtium[2] nōn recūsāvisse, cum semper probāvissem, tum multō magis probāvī lēctīs tuīs proximīs litterīs; omnēs enim causae, quās commemorās, iūstissimae sunt tuāque et auctōritāte et prūdentiā dignissimae. Quod[3] aliter cecidisse rem exīstimās atque[4] opīnātus sīs, id tibi nūllō modō adsentior; sed quia tanta perturbātiō et cōnfūsiō est rērum, ita perculsa et prōstrāta foedissimō bellō iacent omnia, ut is cuique locus, ubi ipse sit, et sibi quisque miserrimus esse videātur, propterea[5] et tuī cōnsilī paenitet tē, et nōs, quī domī sumus, tibi beātī vidēmur, at contrā nōbīs nōn tū quidem vacuus molestiīs, sed prae[6] nōbīs beātus. Atque hōc ipsō melior est tua quam nostra condiciō, quod tū quid doleat scrībere audēs, nōs nē id quidem tūtō possumus, nec id[7] victōris vitiō, quō nihil moderātius, sed ipsīus victōriae,[8] quae cīvīlibus bellīs semper est īnsolēns.

3 Vnō tē vīcimus, quod dē Mārcellī conlēgae[9] tuī salūte paulō ante quam tū cognōvimus, etiam mehercule quod

27

[1] Late September, or early October, 46 B.C., Rome; to the noted jurist, now governor of Achaia.

[2] I.e. *appointment, position.*

[3] *as for the fact that.*

[4] *than, from what you,* etc.

[5] Referring back to quia, l. 7.

[6] *in comparison with.*

[7] *and that, not,* etc.

[8] Sc. vitiō.

[9] In the consulship of 51 B.C.

quem ad modum ea rēs agerētur vīdimus. Nam sīc fac exīstimēs, post hās miseriās, id est postquam armīs disceptārī coeptum sit dē iūre pūblicō, nihil esse āctum aliud cum dignitāte.[10] Nam et ipse Caesar accūsātā 'acerbitāte' Mārcellī (sīc enim appellābat) laudātāque honōrificentissimē et aequitāte tuā et prūdentiā repente praeter spem[11] dīxit sē senātuī rogantī dē Mārcellō nē ōminis quidem causā negātūrum.[12] Fēcerat autem hoc senātus, ut,[13] cum ā L. Pīsōne[14] mentiō esset facta dē M. Mārcellō, et C. Mārcellus[15] sē ad Caesaris pedēs abiēcisset, cūnctus cōnsurgeret et ad Caesarem supplex accēderet. Nōlī quaerere; ita mihi pulcher hic diēs vīsus est ut speciem aliquam vidērer vidēre quasi revīvīscentis reī pūblicae. Itaque, cum omnēs ante mē rogātī[16] grātiās Caesarī ēgissent praeter Volcācium[17] (is enim, sī eō locō esset, negāvit sē factūrum fuisse), ego rogātus mūtāvī meum cōnsilium. Nam statueram nōn mehercule inertiā, sed dēsīderiō prīstinae dignitātis in perpetuum tacēre.[18] Frēgit hoc meum cōnsilium et Caesaris magnitūdō animī et senātūs officium[19]; itaque plūribus

[10] The pardon of Marcellus appeared to revive the old respect for the senate.

[11] *expectation.*

[12] He would not refuse the request of the senate for the recall of Marcellus, even though it was a bad omen (did not promise well) for his (Cæsar's) relations with the senate that they wished to bring back a man who had so bitterly opposed him.

[13] The clause will explain **hoc** (appos. clause). The tense of **fecerat** shows that he is going back, presumably to picture the whole scene. This change of plan explains why **et** in line 4 has no correl. **et** in this sentence.

[14] Cæsar's father-in-law, consul in 58 B.C.

[15] A cousin.

[16] Sc. **sententiam**. It had been moved that Marcellus be recalled from exile. Expressions of opinion were then called for in order of precedence.

[17] Consul in 66 B.C.; hence called upon before Cicero. He would not have been so forgiving as Cæsar.

[18] Cicero had been attending sessions of the senate, but had made no speeches there.

[19] *loyalty*, to Marcellus.

verbīs ēgī Caesarī grātiās,[20] mēque metuō nē etiam in cēterīs rēbus honestō ōtiō prīvārim, quod erat ūnum sōlācium in malīs. Sed tamen, quoniam effūgī eius offēnsiōnem, quī fortasse arbitrārētur mē hanc rem pūblicam[21] nōn putāre, sī perpetuō tacērem, modicē hoc faciam aut etiam intrā modum,[22] ut et illīus voluntātī et meīs studiīs serviam. Nam, etsī ā prīmā aetāte mē omnis ars et doctrīna līberālis et maximē philosophia dēlectāvit, tamen hoc studium cotīdiē ingravēscit,[23] crēdō, et aetātis mātūritāte ad[24] prūdentiam et iīs temporum vitiīs ut nūlla rēs alia levāre animum molestiīs possit. Ā quō studiō tē abdūcī negōtiīs intellegō ex tuīs litterīs, sed tamen aliquid iam noctēs tē adiuvābunt.[25]. . .

28 (Epist. IV, 11)[1]

MARCELLVS CICERONI S.

I fully appreciate all that you have done for me, and know the value of such friendship. I shall certainly show my gratitude

Plūrimum valuisse apud mē tuam semper auctōritātem cum in omnī rē tum in hōc maximē negōtiō potes exīstimāre. Cum mihi C. Mārcellus, frāter[2] amantissimus meī, nōn sōlum cōnsilium daret, sed precibus quoque mē obsecrāret, nōn prius mihi persuādēre potuit quam tuīs est effectum

[20] In the speech *pro Marcello*.

[21] I.e. *a constitutional government*, pred.; **hanc** is obj.

[22] I.e. even more than **modicē**, within even narrower limits.

[23] *is becoming a more serious pursuit*.

[24] *in the direction of*.

[25] The midnight oil is recommended to the busy governor.

28

[1] October, 46 B.C., Mytilene (on the island of Lesbos, in the Ægean). Cicero had written a letter (now lost) to Marcellus in exile, informing him that Cæsar had pardoned him, and describing the scene, his own speech, etc.

[2] = **frāter patruēlis**, *cousin* (on the father's side).

litterīs ut ūterer vestrō[3] potissimum cōnsiliō. Rēs quem ad modum sit ācta vestrae litterae mihi dēclārant. Grātulātiō tua etsī est mihi probātissima, quod ab optimō fit animō, tamen hoc mihi multō iūcundius est et grātius, quod in summā paucitāte amīcōrum, propinquōrum ac necessāriōrum, quī vērē meae salūtī favērent,[4] tē cupidissimum meī singulāremque mihi benevolentiam praestitisse cognōvī. Reliqua[5] sunt eius modī quibus ego, quoniam haec erant[6] tempora, facile et aequō animō carēbam[7]; hoc[8] vērō eius modī esse statuō ut sine tālium virōrum et amīcōrum benevolentiā neque in adversā neque in secundā fortūnā quisquam vīvere possit. Itaque in hōc ego mihi grātulor; tū vērō ut intellegās hominī amīcissimō tē tribuisse officium, rē tibi praestābō.[9] Valē.

29 (Epist. XVI, 25)[1]

CICERO F.[2] TIRONI SVO

Excused; but do not let it happen again, for I set great store by your letters

Etsī iūstā et idōneā ūsus es excūsātiōne intermissiōnis litterārum tuārum, tamen id nē saepius faciās rogō. Nam

[3] Including the cousin.

[4] Descr. clause.

[5] *your other arguments.*

[6] Epistolary tense.

[7] Epistolary tense; one would expect carērem, in a descr. clause.

[8] Referring back to the quod-clause, l. 5, the statement of Cicero's loyalty to his friend.

[9] I.e. *shall prove to you by my conduct.* His return journey, however, was postponed for months. At the Piræus, in May, 45 B.C., he was murdered by one of his companions.

29

[1] Autumn of 44 B.C., Athens, where the younger Cicero, at the age of twenty-one, is a student; to Tiro, the faithful secretary.

[2] I.e. filius.

etsī dē rē p.[3] rūmōribus et nūntiīs certior fīō, et dē suā in mē voluntāte semper ad mē perscrībit pater, tamen dē quāvīs minimā rē scrīpta ā tē ad mē epistula semper fuit

A POMPEIAN HOUSE

grātissima. Quā rē cum in prīmīs tuās dēsīderem litterās, nōlī[4] committere ut[4] excūsātiōne potius expleās officium scrībendī quam adsiduitāte[5] epistulārum. Valē.

[3] pūblicā.

[4] *don't allow yourself to, don't think of such a thing as.*

[5] *regularity.* Unfortunately Tiro's letters, so much appreciated by the family, have not been preserved.

30 (Epist. XVI, 26)[1]

QUINTVS TIRONI SVO P.[2] S. D.

Another mail without a letter from you! It will take Marcus' eloquence to defend you. Remember Mother's care of empty wine jars, and write even empty letters

Verberāvī tē cōgitātiōnis tacitō dumtaxat[3] convīciō,[4] quod fasciculus[5] alter ad mē iam sine tuīs litterīs perlātus est. Nōn potes effugere huius culpae poenam tē patrōnō[6]; Mārcus est adhibendus,[7] isque diū et multīs lūcubrātiōnibus commentātā[8] ōrātiōne vidē ut probāre possit tē nōn peccāsse. Plānē tē rogō, sīc ut ōlim mātrem nostram facere meminī, quae lagōnās[9] etiam inānīs obsignābat, nē dīcerentur inānēs aliquae fuisse quae fūrtim essent exsiccātae, sīc tū, etiam sī quod scrībās nōn habēbis, scrībitō tamen, nē fūrtum cessātiōnis quaesīvisse[10] videāris. Valdē enim mī semper et vēra et dulcia tuīs epistulīs nūntiantur. Amā nōs et valē.[11]

30

[1] Time and place unknown, probably the autumn of 44 B.C.; from Quintus the brother.

[2] **plūrimam.**

[3] *at least.*

[4] *reproach.*

[5] *packet.*

[6] *if you act as your own counsel*; a condition.

[7] I.e. *you must retain Marcus.*

[8] *prepared.* **lūcubrāre** was *to work by lamplight* or *at night, to burn the midnight oil.*

[9] *wine jars.*

[10] *to have tried to steal a vacation* (from writing).

[11] This letter contains the only allusion in the entire correspondence to Helvia, the mother of the Ciceros.

GRAMMATICAL OUTLINE

PART I

1. AGREEMENT

Substantives

A. 282 ff.; D. 312, 306 ff.; B. 168 f.; G. 321 ff., 211

Note. The grammars cited are those of Allen and Greenough (A.), D'Ooge (D.), Bennett (B.), Gildersleeve and Lodge (G.).

1. A substantive in apposition with another substantive agrees with it in case. Usually, if possible, there is agreement in gender and number as well. For apposition to a locative cp. § 154, *c*, 3. In distributive apposition a plural or collective noun may be followed by **quisque**, or **alius . . . alius**, or **alii . . . alii**.

2. A predicate noun or pronoun observes the same rule as an appositive.

Adjectives

A. 286 f.; D. 497 ff.; B. 234 f.; G. 211

3. An adjective, a pronominal adjective, or a participle agrees with its subject in gender, number, and case, whether the word is used attributively, as a predicate, or as an appositive.

4. A collective noun may be followed by an adjective or participle in the plural, in accordance with the sense.

5. An attributive adjective modifying two or more substantives regularly agrees with the nearest.

6. Predicate adjectives and participles referring to two or more substantives of the same gender will have that gender in the plural.

7. If they refer to substantives of different gender, denoting persons, the masculine takes precedence.

8. If the substantives of different gender denote things, the adjective or participle will be neuter. This is true also where feminine substantives denote abstractions. Agreement with the nearer subject is also possible.

9. When substantives of different genders denote both persons and things, the adjective or participle may agree in gender with the persons, or be put in the neuter; or it may agree with the nearest.

Pronouns

A. 305 f.; 296, *a*; D. 552 ff.; 532, *a*; B. 250; 246, 5; G. 614; 211, R. 5

10. When demonstrative or relative pronouns are used as substantives, they agree in gender and number with the substantive to which they refer (the antecedent in the case of a relative). Occasionally the sense alone may determine the number and gender of such a pronoun. The *case* is another matter, depending entirely upon the structure of the demonstrative or relative clause.

11. If the pronoun refers to two or more nouns, it is commonly plural, its gender being fixed by the same principles as in §§ 6–9.

12. If a relative or demonstrative pronoun used as a substantive is followed by a predicate noun, it is regularly attracted to the gender and number of such predicate; less commonly, if not used as subst.

nōn est ista mea culpa, *that is not my fault* (20 8)

Verbs

A. 316 f.; D. 631 ff.; B. 254 f.; G. 211, 285 ff.

13. A verb agrees with its subject in number and person. If the verb stands in a relative clause, it takes its person from the antecedent, since the relative cannot indicate person. In compound tenses (containing a participle) the verb must agree in gender also.

14. A verb with two or more subjects may still be in the singular, as agreeing with the nearest, or because the subjects are treated as a unit.

15. With a collective noun as its subject a verb may be in the singular, as the form requires, or the plural may be used in deference to the sense.

16. In a compound tense, gender or number, or both, may be determined by the sense alone.

17. If a subject has an appositive, the verb may agree with the latter, as uppermost in the mind of the speaker or writer.

18. The predicate also may attract the verb into its own number and gender.

19. As between subjects of different persons, the first person takes precedence over the second, and the second over the third.

20. Where a verb in a compound tense has subjects of different genders, the question of agreement rests upon the principles explained in §§ 5–9.

2. SOME USES OF PRONOUNS

Demonstratives

A. 297; D. 533 ff.; B. 246; G. 305 ff.

21. The leading demonstrative pronouns are linked with the three persons as follows:

1st Person	**hic**	*this*	near the speaker or writer, or in some other way connected with him or her
2d Person	**iste**	*that*	near the person addressed, or in some other way connected with a *you* or an antagonist
3d Person	**ille**	*that*	near a third party, or in some way connected with such a person or persons; at a distance, or remote in time

22. **Hic** and **ille** often refer to persons or things just mentioned, serving as *the latter* and *the former* do with us (or conversely). Here **hic** takes up that nearest to the thought of the writer or speaker, not necessarily what was last mentioned.

23. **Ille** often denotes familiarity or celebrity (*the well-known*, etc.). Another common use of **ille** is where it is immediately followed by

quidem (*indeed, to be sure*), and soon after by **sed**, **tamen**, or other adversative. This **ille** is not to be translated.

For the agreement of demonstrative pronouns and their attraction cp. §§ 10–12.

Reflexives

A. 300 f.; 298, *f*; D. 519 ff., 549; B. 244, 249; G. 309, 311

24. The reflexive pronouns **suī** and **suus** are

a. Direct, if they refer to the subject of the clause in which they stand.

b. Indirect, if they refer rather to the subject of the clause upon which their own clause depends.

25. It may be necessary to refer to the subjects of both clauses, in which case **ipse** is used as the indirect reflexive, and **suī** or **suus** as the direct.

26. The reflexive **suus**, *his own*, *her own*, etc., may refer to another person than the subject, provided no ambiguity could arise. This is especially frequent in certain combinations, as **suus quisque**.

īnsidiārī domī [illegible] cōnsulī, *to lie in wait for the consul in his own house* (17 7)

27. Where **ipse** and **suī** are used together, they are usually not in agreement, **ipse** being given prominence (usually nominative or accusative), while **suī** takes the less conspicuous construction.

quī [illegible] ipse nōn continet, *who does not restrain himself* (83 25)

3. Questions and Answers

A. 330 ff.; D. 620 ff.; B. 162; G. 451 ff.

28. A question is either real, actually expecting some answer, or rhetorical, in which case it is, as a rule, only a more animated way of making a statement.

29. The normal question is direct, i.e. independent. If a question is introduced by a verb of asking or saying, or other suitable word, it is said to be indirect, or dependent (cp. § 161).

30. A direct question is often preceded by **quid?** merely calling attention to what follows. This **quid** = *tell me*, *I say*, *say*, or *and then*, *again*, as a mere connective.

31. Word questions are introduced by an interrogative pronoun, or adjective, or adverb, as **quis**, **quī**, *who? what?* **uter**, *which* (of two)? **ecquis**, *is there anyone who?* **quot**, *how many?* **quantus**, *how great?* **quālis**, *of what sort?*

32. Sentence questions, expecting as a rule the answer *yes* or *no*, are indicated in these ways:

a. By enclitic **-ne** added to the most important word.

b. By **nōnne**, if *yes* is the expected answer. But sometimes **-ne** or **nōn** is used with the same implication of an answer *yes*.

c. By **num**, if *no* is the expected answer. So **num quis**, *is there anyone?* (**Ecquis** has the same meaning.)

d. By **an**, where the question is very closely connected with what precedes, or has the tone of challenge or contradiction (cp. § 280).

e. By the context alone. Such a question is often marked by strong feeling.

For deliberative questions see § 55, *d*.

Double Questions

A. 334 f.; D. 627 f.; B. 162, 4; G. 458 f.

33. Alternative or disjunctive questions have two members, each exclusive of the other. The second member is introduced by **an**, or, if negative, by **annōn**. The first member may have

a. **utrum**, *whether*, to be omitted in translation, unless the question is indirect.

b. **-ne**.

c. No outward sign of a question.

34. If the alternative question becomes indirect, **annōn** is replaced by **necne**.

Answers

A. 336; D. 629 f.; B. 162, 5; G. 471

35. An affirmative answer is given by repeating, with any necessary change, the verb or other significant word of the question. The answer may be strengthened by adding **sānē** or **vērō**. Or these adverbs and others (as **ita**, **etiam**, **certē**, **maximē**, etc.) may be used alone for *yes*, *yes indeed*, *certainly*.

36. A negative answer commonly repeats the significant word with **nōn** or (stronger) **minimē**, etc. The blunt **nōn** was seldom used alone, but with **ita** or **quidem**; or else **minimē** alone, or **minimē vērō**, etc., was preferred.

4. NEGATIVES

A. 217, *e*; 325 ff.; D. 594 ff.; B. 347, 2; G. 441 ff.

37. The Latin negatives are used as follows:

a. **Nōn** negatives a whole clause or sentence (affirmative or interrogative), or a single idea or word.

b. **Nē** negatives a clause or sentence expressing a wish or the will.

c. **Haud** is used chiefly with single words, generally adjectives or adverbs, or with the verb **sciō** in **haud sciō an**, *I don't know but*, *I rather think* (cp. § 162).

d. **Nihil**, substantive, and **nūllus**, adjective, are sometimes emphatic substitutes for **nōn**.

e. **Nē . . . quidem** is *not even*, or *not . . . either*, or *also not*, with the emphatic word placed between **nē** and **quidem**.

38. Differing from English use is the Latin tendency to combine the negative with a conjunction:

neque quisquam, instead of **et nēmō**
neque ūllus, instead of **et nūllus**
neque aut . . . aut, instead of **et neque . . . neque**
nē quis, instead of **ut nēmō**

39. Two negatives commonly cancel one another: **nōn nēmō**, *someone*, *some persons* (and so **nōn nūllī**); **nōn nihil**, *something*; **nōn numquam**, *sometimes*.

40. But a negative may be distributed (not destroyed) by a following **nec . . . nec.** After a negative a statement may be reënforced (not canceled) by adding **nē . . . quidem.**

41. After **nōn modo nōn** we may find **sed nē . . . quidem.** If the verb, however, is common to both members of such a sentence, the force of **nē . . . quidem** as *also not* is so strong that **nōn modo** may stand alone, where we should expect **nōn modo nōn.**

5. CONJUNCTIONS

Copulative

A. 224, 323 f.; D. 599 ff.; B. 341; G. 474 ff.

42. Et, *and*, connects words, phrases, or clauses. Some special uses of **et**, differing from English *and*, are as follows:

a. With two adjectives agreeing with the same substantive, where we should use no conjunction in English, except for a special reason.

multīs . . . et firmīs praesidiīs, *by many strong guards* (5 15)

But if one adjective virtually combines with the noun to express a single idea, no conjunction is needed.

multōs fortīs virōs, *many stalwarts* (37 10)

Also if one of the adjectives is a numeral, or an adjective of place, or time, or material. When **multus** is not specially emphasized, no conjunction is required.

b. The second term may merely explain the first (**et** = *that is*; cp. the same use of **atque**, § 44, *a*).

c. In not a few cases so strong is the contrast between the two terms (one negative, the other positive) that **sed** or some other adversative would be expected.

43. Enclitic **-que** unites two terms more closely than **et.** Clauses are often joined by **-que**, but much more commonly single words or phrases are paired together. Sometimes **-que** is attached to the last term in a series which has no other conjunction. It has in addition the use described under **et**, § 42, *c.*

44. **Atque** (**ac**) may simply pair terms in closer union than **et**, but usually throws weight upon the second (*and also*, *and in fact*, *and in particular*, *and for that matter* = *or rather*).

a. This conjunction may introduce a second term which is not independent of the first but merely explains it.

mors ac reī pūblicae poena, *death, that is, the legal penalty (imposed by the state)* (**4** 21)

b. It may stand where the context marks so strong a contrast that we should use *but*, — even at the beginning of a sentence.

c. With two adjectives modifying one noun **atque** is used in the same way as **et**, as described in § 42, *a*.

nātiōnēs multae atque magnae, *many great nations* (**77** 10)

d. In a comparison, after a word of likeness or difference, **atque** (**ac**) acquired the meaning *as* or *than*.

aequē ac priōre nocte, *just as last night* (**49** 19)

45. **Neque** or **nec**, *and not*, *neither*, *nor*, has the same meaning as **et nōn**, but is regularly preferred to it.

46. **Nēve** or **neu**, *that not*, *and that not*, (*and*) *lest*, *and* (*do*) *not*, *nor*, shows the same preference, as against **et nē**, to which it is equivalent. But this conjunction introduces a *subordinate* clause (§ 272, *a*).

47. Copulative conjunctions in pairs have such correlative uses as the following:

et . . . et, *both . . . and*
-que . . . -que, *both . . . and*
neque (**nec**) **. . . neque** (**nec**), *neither . . . nor*
neque (**nec**) **. . . et**, or **et . . . neque** (**nec**), pairing together a negative and an affirmative statement; the translation is to be adapted to the particular case
cum . . . tum, *while . . . at the same time*, usually *not only . . . but also*, or *both . . . and in particular*; cp. § 221

For the absence of copulative conjunctions, or their use in a series (asyndeton and polysyndeton respectively), cp. Introd. § 22, *g* and *f*.

Disjunctive

A. 224, 323 f.; D. 606 ff.; B. 342; G. 492 ff.

48. **Aut**, *or*, and **aut . . . aut**, *either . . . or*, are used where the terms are very strongly contrasted or mutually exclusive (*or else*).

If a negative is expressed, or even implied, by a question or otherwise, the exclusive force of **aut** is much diminished, or disappears altogether, so that the weakest *or*, or even *and*, is to be used in translation.

potestne tibi haec lūx . . . aut huius caeli spīritus esse iūcundus?
can this daylight and this air that you breathe give you pleasure?
(97)

49. *a.* **Vel**, *or* (old imperative of **volō**), leaves one to choose, with the implication that it makes little difference. Enclitic **-ve** has the same use as **vel**, but may be even weaker.

Another use of **vel** is that in which it means *even* or *if you please.*

b. **Sīve** (**seu**), *or*, differs little from **vel**, marking an immaterial distinction, or one's uncertainty as to the choice of a word, etc. It may also make a correction, — *or rather.* Correlative **sīve . . . sīve** is *whether . . . or.*

Adversative

A. 224, *b*; 324, *d*; D. 611 ff.; B. 343; G. 483 ff.

50. *a.* **sed**, *but*, the most general word; often **sed etiam**, *but also*; sometimes strengthened by the addition of **tamen**.

b. **vērum**, *but, in truth*, stronger than **sed.**

c. **vērō** (after a word or two), *but, however, in truth.*

d. **autem** (after a word or two), a weak *but, however*; also *moreover*, or *now* (merely marking a transition).

e. **at** and **atquī, at tamen**, *yet, but yet*, frequently indicating an opponent's argument.

f. **tamen**, *yet, nevertheless*, often following some emphatic word.

g. **quamquam**, *however* (cp. § 218).

Causal

A. 224, *c*; 324, *h*; D. 617; B. 345; G. 498

51. *a.* **nam, namque, enim, etenim,** *for* (**enim** in this use being postpositive). These conjunctions explain by giving a reason for what is said or implied, or for saying it at all, or for expressing oneself in this way (e.g. mentioning A rather than B). In the latter cases an ellipsis must often be supplied in translating, since *for* will not be enough to make the connection clear.

b. **quārē, quamobrem, quāpropter,** etc., *wherefore.*

Inferential, or Illative

A. 224, *d*; 324, *i*; D. 618; B. 344; G. 499 ff.

52. These conjunctions mean *accordingly, and so, therefore,* marking the logical or natural next step, as one thing leads to another, or as a conclusion is drawn from what has gone before. They are **itaque, ergō, igitur, proinde,** etc. (**igitur** regularly postpositive in most authors).

For the conjunctions which introduce subordinate clauses cp. §§ 185–278.

6. MOODS

Indicative

A. 517, *c*; 437, *a*; D. 643; B. 271; G. 254, R. 1

53. The indicative is the mood of facts. In certain special uses, however, it occurs where we should expect the subjunctive:

a. Where *ability, duty, obligation, propriety,* etc. are expressed, as in the passive periphrastic or in such verbs as **possum, dēbeō, licet, oportet,** etc. The ability, duty, etc. being a fact, the verb is in the indicative.

intellegere possumus, *we could understand* (**30** 22)

b. In such expressions as **longum est,** *it would be tedious*; **aequum est,** *it would be fair*; **melius est,** *the better course is, it would be better,* etc.

proprium est, *would be in keeping with* (**8** 7)

Subjunctive

54. The subjunctive has these uses in the main clause or independent sentence; viz. it expresses what is (*a*) *willed*: the *volitive* subjunctive; (*b*) *desired*: the *optative* subjunctive; (*c*) *possible*: the *potential* subjunctive. For these uses in subordinate clauses cp. § 57 fin.

VOLITIVE

A. 439 f., 450, 443 f.; D. 671 ff.; B. 273 ff.; G. 263 ff.

55. Under the volitive subjunctive are included several different kinds, each of which shows the element of will:

a. Hortatory, in the first person plural of the present; with **nē** if the exhortation is negative.

optēmus, *let us pray* (*wish*) (**26** 29)

b. Jussive, expressing a positive command or, negatively, a prohibition, with **nē**. A command in the subjunctive is usually in the third person and present. Where the second person singular of the subjunctive is used, *you* is regularly indefinite. For a prohibition addressed to a particular person the perfect is preferred to the present.

exempla sūmantur, *let examples be taken* (**85** 26)

In the second person a prohibition is more commonly expressed by the imperative **nōlī** (**nōlīte**) and an infinitive, or by **cavē** (sometimes **cavē nē**) and the subjunctive.

nōlīte dubitāre, *do not hesitate* (**95** 15)
cavē festīnēs, *do not hurry* (**188** 2)

c. Concessive, a special application of the jussive, granting something, often merely for argument's sake; with **nē** if negative. While this kind of concession nominally makes a main clause, it is logically subordinated to what follows.

sit Scīpiō clārus, *let Scipio enjoy his fame*, lit. *be famous* (**63** 4)

d. Deliberative, in questions of doubt, surprise, indignation, etc., in the present or imperfect (past); with **nōn** if negative.

The question is commonly merely rhetorical, expecting no reply (cp. § 186).

tū rēbus omnibus ōrnātus . . . sīs? *you be provided with everything?* (**27** 16)

cūr ego nōn laeter? *why should I not rejoice?* (**52** 8)

OPTATIVE

A. 441 f.; D. 680 ff.; B. 279; G. 260 ff.

56. The optative subjunctive expresses a wish, which is further indicated in many cases by **utinam**. If the wish is negative, **nē** is inserted. The tense will at once indicate whether the wish is, or was, attainable (cp. § 188).

utinam . . . habērētis, *would that you had (if only you had)* (**78** 21)

POTENTIAL

A. 445 ff.; D. 684 ff.; B. 280; G. 257 ff.

57. The potential subjunctive expresses possibility, or what is at least conceivable. With the first person this subjunctive gives the effect of a softened or more courteous assertion.

hoc . . . quis ferre possit? *who would be able to endure this?* (**23** 32)

quis . . . arbitrārētur? *who would have thought?* (**80** 23)

a. So **velim, nōlim, mālim**, where the wish is still possible of attainment; **vellem, nōllem, māllem**, where it is no longer attainable. (Cp. § 279.)

b. With the indefinite second person the potential subjunctive gives such expressions as **videās**, *one can see*; **vidērēs**, *one could see, one could have seen*; **dīcerēs**, *one could say, one would have said.*

nec vī coercēre . . . possīs, *one can neither restrain by force . . .* (**63** 22)

c. From the potential subjunctive came three forms of condition, — the less vivid future, the present contrary to fact, and the past contrary to fact (cp. §§ 252; 256; 258, *b*).

Volitive, optative, and potential subjunctives are much used in subordinate clauses as well. But the subjunctive in a subordinate clause may be due to attraction.

7. TENSES

Indicative

A. 465 ff., 479; D. 647 ff., 664; B. 259 f., 265; G. 227 ff., 252

58. Historical present. In animated narration the present indicative is often used in place of a past tense.

59. General truth. The present is regularly used to express a universal truth (gnomic present).

60. Future. The future may express either simple futurity (*I shall*, *you will*, etc.) or will, promise, and the like (*I will*, *you shall*, etc.). For a future action the present is sometimes used.

61. Conative use of tenses. A verb in the present indicative may express action attempted or begun, but not carried out. For past time the imperfect (past descriptive) is used in the same way.

62. Tenses with *iam diū*, *iam dūdum*, *iam prīdem*. With these and similar expressions of time a present tense indicates that the act or state, begun some time before, has continued to the present time. In the same way the imperfect (past descriptive) shows that there had been a continuance down to the time of which one is speaking.

iam prīdem vidēbam, *I had for a long time seen* (**54** 14)

63. Epistolary tense. In letters the writer may make occasional (not consistent) use of tenses adapted to the time when the letter will be read by his correspondent. Thus **scrībēbam** = *I am writing*, **scrīpsī** = *I write*, **scrīpseram** = *I have written* (or *wrote*), **scrīptūrus eram** = *I shall write*, **eram** = *I am* (**178** 6), etc.

Subjunctive

A. 482 ff.; D. 692 ff.; B. 267 ff.; G. 509 ff.

64. Tenses of the subjunctive in subordinate clauses are normally determined by the principle of sequence of tenses, according to which a primary (principal) tense in the main clause requires a primary tense in the subordinate clause. In the same way a secondary (historical)

tense in the main clause requires the use of a secondary tense in the subordinate clause containing a subjunctive.

ubi sīs hībernātūrus . . . perscrībās ad mē velim, *please write me where you are going to winter* (171 22)

cui darem nesciēbam, *I did not know to whom to give* (169 16)

65. The historical present allows of either sequence. Both may be used in the same context (cp. 41 14 ff.).

66. If a general truth depends upon a verb in a secondary tense, the regular rule is followed.

intellēctum est quid interesset, *we have seen what is the difference* (56 13)

67. The perfect definite (present perfect) is commonly treated as secondary, and followed by a secondary tense; but the primary also is permitted.

id est initum cōnsilium ut . . . nēmō . . . relinquātur, *they have formed the design that no one shall be left* (53 7)

68. Conditions contrary to fact suffer no change of tense in deference to sequence, as such change would alter the meaning. In general the requirements of the sense often lead to neglect of sequence, as the point of view may shift with the progress of the sentence. There was no hard and fast rule of sequence.

69. Result clauses after a secondary tense very often have the perfect subjunctive, instead of the imperfect (past).

sīc gesta sunt ut nūllum . . . fūrtum . . . sit . . . inventum, *have been carried on in such a way that no theft has ever been . . . disclosed* (43 23)

70. Future time may be denoted by the present subjunctive (or a future perfect represented by a perfect subjunctive) after a primary tense in the main verb; so also by the imperfect (past) subjunctive after a secondary tense. In the latter sequence a future perfect will become pluperfect (past perfect) subjunctive. The first periphrastic also is used in such situations.

ita dīcam . . . ut . . . videātur, *I will speak so that . . . shall appear* (71 2)

Infinitive

A. 486; D. 828 ff.; B. 270; G. 280 f.

71. Infinitives indicate time only with reference to that of the verb upon which they depend. Thus the present infinitive is used for an action going on, or a fact true, etc., at the time indicated by the verb upon which it depends. This leads in expressions of duty, propriety, etc. to a marked difference from our English usage.

quae . . . tē ā tantō scelere . . . revocāre dēbuit, *which ought to have recalled you from so great a crime* (*was bound to recall you*) (**39** 26)

a. With **meminī** and other expressions of memory or tradition the dependent infinitive is often present, although past time is implied.

b. For the historical infinitive see § 92.

8. PARTICIPLES

Present and Perfect

A. 488 ff.; D. 847, 861, 865 f.; B. 337; G. 664 ff.; 238; 437, N. 2

72. Participles are like infinitives in that they indicate relative time only, the actual time being determined by that of the main verb.

73. Perfect participles in agreement with the object often give a preliminary step in the action, and in many cases should become main verbs in English.

quī lēgātum . . . excruciātum necāvit, *who tortured and slew an ambassador* (**71** 13)

74. When combined with **habeō** or **teneō** the participle indicates a state or condition, the continuance of which is shown by that verb.

certōs hominēs dēlēctōs . . . habēbat, *he kept* (*had*) *particular men selected* (**43** 10)

In this use **habeō** gradually became a mere auxiliary (in late Latin).

75. One form of participial phrase is that in which the center of gravity, so to speak, shifts from the noun to the participle.

post hanc urbem conditam, *since the founding of this city* (**42** 12)
ante cīvitātem datam, *before the gift of citizenship* (**102** 31)

76. A very common type of participial phrase is found in the ablative absolute (cp. § 153); and its particular bearing, as condition, concession, cause, circumstance, etc., must be gathered from the context. Thus such ablative phrases are equivalent to clauses of different kinds.

77. A single participle, usually agreeing with the subject or object (direct or indirect), may be in effect a condensed clause of condition, concession, circumstance, etc.

perturbātus Lentulus tamen signum . . . cognōvit, *though he was agitated, Lentulus nevertheless recognized the seal* (**40** 16)

Future

A. 498 ff.; D. 859 f., 869; B. 337, 4, 8; G. 247, 251

78. The future active participle combines with **sum** to form the first (or active) periphrastic conjugation.

num . . . sunt in castra ductūrī? *are they going to take . . . to the camp?* (**30** 1)

79. The gerundive (future passive participle) combines with **sum** to form the second (or passive) periphrastic conjugation; cp. § 114. If the verb is intransitive, an impersonal construction must be used.

mihi . . . esse moriendum, *that I must die* (or *ought to die*) (**32** 3)

a. For other ways of expressing *ought* see § 90 (**dēbeō** with inf.); § 279 (**oportet** with subjv.); § 296 (**oportet** with pres. inf.). Other ways of expressing *must*, *have to*, etc. are either of the constructions just given for **oportet**, or **necesse est** with dat. of the person and an inf.

80. The gerundive (future passive participle) is used with verbs of *caring for*, *seeing to*, *assigning*, *contracting for*, *undertaking*, *leaving*, etc., to complete their meaning, often in place of a purpose clause.

illud signum conlocandum cōnsulēs illī locāvērunt, *those consuls let the contract for setting up the statue* (**45** 17)

9. GERUND AND GERUNDIVE

A. 501 ff.; D. 870 ff.; B. 338 f.; G. 425 ff.

81. The *gerund*, like the infinitive and supine, is a *verbal noun*, while the *gerundive*, like the other participles, is a *verbal adjective*. Accordingly the gerund may have an object, while the gerundive agrees with a noun or pronoun.

82. The genitive of the gerund is used with nouns and adjectives, in particular with **causā** or **grātiā**, making a phrase of purpose.

dīcendī exercitātiō, *skill in speaking* (**40** 11)
disputandī causā, *for the purpose of discussion* (*Mur.* 62)

83. The dative of the gerund, a rare construction, is limited in the best usage to a few stereotyped expressions.

84. The accusative of the gerund is used with **ad** or **in**, making a prepositional phrase of purpose or tendency.

benignīs . . . ad commodandum, *courteous in* (*the direction of*) *lending* (**132** 20)

85. The ablative of the gerund expresses *means*, *cause*, *manner*, *circumstance*.

impellendō . . . adiuvandō, *urging . . . helping* (attendant circumstance) (**23** 7)

With the ablative of the gerund may be used the prepositions **ā, dē, ex, in**.

in dīcendō, *in speaking* (**82** 1)

86. The *gerundive* has all of the above uses, and is usually preferred to the gerund with a direct object, unless that object is a neuter pronoun, or a neuter adjective used as a substantive. The gerundive is obligatory in the dative if the gerund would require a direct object. The dative is used with a few nouns denoting a public office.

invidiae meae relevandae causā, *to lessen my unpopularity* (**26** 15)
ad cōnfīrmandam audāciam, *to reënforce your boldness* (**4** 27)
frīgore et famē . . . perferendīs, *because of his endurance of cold and hunger* (**23** 18)

87. As **ūtor, fruor, fungor, potior,** and **vescor** (cp. § 147, *a*) were originally transitive, they may be used in the gerundive construction, agreeing with the noun, which in the oldest Latin might have been the direct object of one of these verbs.

10. INFINITIVE

A. 452 ff.; D. 827, 832 ff.; B. 326 ff.; G. 419 ff., 647

88. The infinitive, like the gerund and supine, is a verbal noun. It is neuter and indeclinable, and used only as a nominative or accusative. Thus the infinitive may be subject, predicate, object, or appositive.

89. As subject it is especially common with **esse**, with impersonal verbs such as **licet, oportet, interest,** etc., and with **opus est, necesse est,** and the like.

90. Complementary infinitive. As object the infinitive completes the meaning of many transitive verbs. The unexpressed subject must of course be the same as that of the verb which governs the infinitive. Some intransitive verbs also admit the complementary infinitive.

Among the verbs most used with this infinitive are **volō, mālō, nōlō, cupiō, studeō, statuō, dēbeō, audeō, dubitō, parō, incipiō, cōnor, possum, discō, sciō, soleō, cōnsuēscō,** etc.

nōn audeō scrībere, *I do not dare to write them* (**178** 10)
dubitās . . . abīre? *do you hesitate to go away?* (**11** 16)

a. Such participial adjectives as **parātus, adsuētus,** may have the same infinitive construction as their verbs.

91. Infinitive clauses. If the infinitive has a subject expressed in the accusative, we have an infinitive clause, to be treated below, with other clauses, §§ 281 ff., 296 ff.

92. Historical infinitive. In animated narrative the present infinitive may displace the usual main verbs in narrative tenses. In this case, and this alone, the infinitive has its subject in the nominative. Such infinitives are generally in a series, with the effect of a vivid word picture, combining description with narration.

ego lēgem recitāre . . .; ille furiōsus urgēre, *I read the law . . .; the madman insisted* (*Verr.* IV. 149; cp. **136** 16, **138** 7)

11. SUPINE

A. 508 ff.; D. 881 f.; B. 340; G. 434 ff.

93. The supine is a verbal noun of the fourth declension, having only two cases, an accusative and an ablative. The latter never takes an object.

a. The accusative supine is used with verbs of motion to denote purpose.

quōs tū ad mē salūtātum māne mīserās, *whom you had sent to my house to make a morning call* (7 10)

b. The ablative supine has a very limited use with a few adjectives, such as **facilis**, **difficilis**, **mīrābilis**, **incrēdibilis**, and with **fās** (or **nefās**) **est**, **opus est**. Of these supines in **-ū** only a few are commonly met with, as **dictū**, **factū**, **vīsū**.

PART II

UNITS OF THE SENTENCE

A. Word Groups containing the Cases

94. The attention of a reader of Latin is constantly drawn to groups of words bearing the stamp of this or that case form,—nouns or pronouns attended by adjectives or participles. But between the words which constitute such a group it may be that other words, singly or in a phrase, have been placed, so that care is required to differentiate the one unit from the other and to make clear their relation to each other. Quick recognition of groups gives one a preliminary notion of the meaning, without any rearrangement of the words or premature attempt to translate. Often it happens that the subject phrase and object phrase (direct or indirect object) stand together at the beginning of the sentence, and must be properly dealt with just where they stand, before proceeding further. That is, we think of them for the moment as counterparts, indispensable to the story or statement; but we do not at once look for a verb.

1. NOMINATIVE

A. 339 f., 284; D. 316 ff.; B. 166 ff.; G. 201 ff.

95. The subject of any finite verb (or of the historical infinitive; § 92), if expressed at all, is in the nominative case.

For the infinitive as subject nominative cp. §§ 88 f.

a. The nominative is also the case of the predicate noun, pronoun, or adjective, unless the subject itself is in the accusative case (cp. § 99).

b. Nominatives are frequently appositive to other nominatives.

c. The nominative may be used in place of the vocative as the case of direct address (cp. § 159).

2. ACCUSATIVE WORD GROUPS[1]

Accusative of the Direct Object

A. 387–396; 397, *e*; D. 404–419; B. 172–179, 184; G. 328–333, 339–343

96. A transitive verb requires a direct object in the accusative case, indicating the person or thing affected directly by the action expressed by the verb, or the result produced by that action.

vidēre hanc urbem . . . concidentem, *to see this city falling in ruins* (**57** 19)
illud signum conlocandum . . . locāvērunt, *let the contract for the placing of that statue* (**45** 17)

a. The verb may be impersonal.[2]

nōnne pudēbat magistrātūs? *were not the magistrates ashamed?* (**90** 14)

97. Cognate. With the verb (usually intransitive) is connected a noun of kindred meaning in the accusative; or the accusative is that of a neuter pronoun or adjective.

omnia . . . praeclāra . . . sentīrent, *had all* (i.e. *none but*) *noble sentiments* (**37** 5)

98. Two accusatives. These groups are of two kinds:

a. Containing a direct and also a secondary object.

1. When the verb is compounded with **trāns** (or, less commonly, **circum**), the direct object is accompanied by another accusative connected with the preposition.

2. When the verb is one of *asking*, *demanding*, *teaching*, *admonishing*, there may be one object of the person and another of the thing (secondary object). The latter is retained if the verb is passive.

eōs hoc moneō, *I give them this warning* (**28** 31)
mē prīmum sententiam rogāvit, *asked my opinion first* (*Quint. Fr.* II, 1, 3)

b. Containing a direct object and an adjunct accusative. The latter is a predicate, and refers to the person or thing indicated by the direct

[1] The group is often separated by the insertion of other words, but the careful reader notes the accusative forms as belonging together.

[2] For **miseret, paenitet, pudet**, etc., cp. § 132.

object. Verbs of *making*, *calling*, *choosing*, *electing*, *regarding*, *showing*, etc. are especially common in this combination.

cīvīs integrōs . . . servāvī, *I have kept the citizens uninjured* (**47** 32)

In the passive both these accusatives become nominatives.

99. Accusative and infinitive. A dependent infinitive requires a subject accusative if any subject is expressed;[1] and if a predicate is added, this also must be in the accusative. The governing verb is one of *saying*, *thinking*, *perceiving*, and the like. For the explanation of this construction cp. § 283.

tabellās prōferrī iussimus, *I ordered the tablets to be brought out* (**39** 10)
fatētur sē esse hostem, *he admits that he is an enemy* (**27** 2)

Other Uses

A. 397, 423 ff.; D. 420–438; B. 181–185; G. 334–337, 343

100. Of extent or duration. The accusative measures the distance, a dimension, or the length of time.

pūnctum temporis, *for an instant* (**55** 6)

101. Of place to which. In general with a preposition, **ad**, **in**, or **sub**.

a. But names of towns and islands (usually small islands) omit the preposition. So also **domum**, *home(ward)*[2]; **rūs**, *into the country*, *to the farm*.

Rōmam vēnit, *he came to Rome* (**101** 7)

b. The general direction of a town, or its vicinity, is indicated by **ad** with the accusative.

ad Forum Aurēlium, *near Forum Aurelium* (**13** 5)
ad Corfīnium, *to (the neighborhood of) Corfinium* (**191** 9)

102. Of exclamation. Commonly with an adjective and often with an interjection.

ō nōs beātōs! *how happy we (shall be)!* (**23** 22)

[1] For the independent infinitive cp. § 92 (historical) and § 298 (exclamatory accusative and infinitive).

[2] If **domum** has a genitive or a possessive pronoun, it may also have a preposition.

103. Adverbial. Various idiomatic uses, largely in stereotyped expressions.

nihilne tē . . . mōvērunt? *have made no impression upon you?* (**8** 4)
id temporis, *at that time* (cp. § 125) (**7** 11)

Prepositional Phrases

A. 220 f.; D. 276, 278; B. 141, 143; G. 416, 418

104. Many accusative phrases are made up of a noun or pronoun with a preposition or adverb used as a preposition, viz.,

ánte, ápud, ád, advérsum,
circum, cis, ob, trāns, secundum,
penes, pōne, prope, per,
post, and all in **-ā** and **-ter**;[1]
abhinc, clam, postrīdiē,
ūsque, versus, prīdiē.

a. Three prepositions are used with the accusative if there is motion toward:

in, sub, and **super**

For the ablative with these three cp. § 157, *a*.

3. DATIVE WORD GROUPS[2]

Dative of the Indirect Object

A. 361–372; D. 370–384; B. 187; G. 345–348

105. Many transitive verbs take both a direct object in the accusative and an indirect object in the dative. With the passive voice the dative is retained.

quid vīs nōbīs dare? *what are you willing to give us?* (**134** 6)
ostendī tabellās Lentulō, *I showed the tablets to Lentulus* (**39** 23)

[1] I.e. **circā, citrā, contrā, ergā, extrā, īnfrā, intrā, iūxtā, suprā, ultrā**; and **circiter, inter, praeter, propter, subter.**

[2] Here also the case is often some distance away from the word upon which it depends, since other groups may intervene.

106. Many intransitive verbs require an indirect object in the dative to complete their meaning. Not a few verbs thus used are compounded with prepositions. For such verbs cp. § 110.

107. Intransitive verbs used with a dative may be grouped according to their meaning. But it must not be supposed that all verbs with these meanings admit or require the dative. In general we have here to do with verbs expressing

a. Advantage	as **prōsum, expedit**
Disadvantage, loss, injury	as **obsum, noceō** (but not **laedō**, which takes the acc.)
b. Yielding, trusting, believing, helping, obeying, sparing	as **cēdō, licet, fīdō, crēdō, opitulor** (but not **iuvō**, acc.), **medeor, pāreō, parcō**
Their opposites (including *envying, being angry, threatening*)	as **resistō, invideō, īrāscor, minor** (but not **offendō**, acc.)
c. Pleasure, favor	as **placeō, placet** (but not **dēlectō**, acc.), **libet, faveō, studeō**
Displeasure	as **displiceō, displicet**
d. Commanding, persuading	as **imperō** (but not **iubeō**, acc.), **suādeō**
Forbidding, dissuading	as **dissuādeō, imperō nē** (but neither **vetō** nor **prohibeō**, acc.)

cōnsulite vōbīs, prōspicite patriae, *look out for yourselves, provide for the country* (**52** 10)
placēre sibi, *that it is its pleasure* (**11** 20)
nē mihi noceant, *that they may not injure me* (**48** 23)

108. When the passive voice is required these verbs are used impersonally.

mihi . . . nihil ab istīs iam nocērī potest, *no injury can now be done me by them* (**nihil** not subject; cp. § 103) (**48** 24)

109. The dative is also used with expressions of similar meaning.

satis facere reī pūblicae, *to do our whole duty to the state* (**3** 15)
mihi grātiae . . . aguntur, *I am thanked* (**41** 15)
bellum populō Rōmānō facere, *to make war upon the Roman people* (**24** 12)

110. With compounds. Many verbs compounded with prepositions take the dative. If the compound is transitive, it may take both a direct and an indirect object.

a. The prepositions with which we are here concerned are

ad, ánte, círcum, cón-,
and these: **in, inter, ob,**
post, prae, with **super, sub.**

quibus . . . impendēre fātum aliquod, *that a certain destiny is awaiting (threatening) them* (**24** 6)
omnibus eius cōnsiliīs occurrī, *I withstood all his designs* (**43** 27)

b. Many other verbs so compounded are transitive and take the accusative, e.g. **adeō, adgredior, offendō, oppugnō.**

Other Uses

A. 373–385; D. 385–399; B. 188–192; G. 349–359

111. Of reference or concern. The person concerned, whether to his advantage or disadvantage, is put in the dative. The connection of such a dative with the verb is usually very loose, so that in another language the construction would be one of possession (genitive, or possessive pronoun), or something widely different from the Latin idiom.

versātur mihi ante oculōs, *comes before my eyes* (**57** 22)
quid sibi . . . volunt? *what do they want* (or *mean*)? (**29** 32)
Tongilium mihi ēdūxit, *he took Tongilius with him, I observe* (or *the bare idea!* or *bless my soul!* or *on my word!*) (**20** 26)

a. The last example shows the dative of reference used with the greatest freedom, — the so-called ethical dative, which still survived in older English and has a counterpart in provincial *on me.* The translation must be adapted to the context.

112. Of separation. The same dative of reference is used with verbs of separation, to denote the person or (sometimes) thing from whom or which something is taken.

quotiēns . . . tibi extorta est ista sīca dē manibus! *how often has your dagger been wrested from your hands!* (**9** 19)

For the ablative of separation cp. § 134.

113. Of possession. With the verb **sum** the possessor may stand in the dative.

est enim nōbīs is animus, *we have this resolution* (**49** 1)
quid sibi esset cum eīs, *what business he had with them* (**40** 3)

114. Of agent. From the person directly concerned (dative of reference) to the agent was a very short step. Thus the dative is regular with the second (or passive) periphrastic, and often found with compound tenses of the ordinary passive.

nē illud quidem vōbīs neglegendum est, *that point also you must not slight* (**74** 4)
dīmicandum nōbīs cum illō fuisset, *we should have had to fight with him* (**43** 28)
mihi . . . prōvīsum est, *steps have been taken by me* (**31** 9)

a. With this periphrastic the ablative of agent must be used if ambiguity would otherwise occur. For other reasons also the ablative may be preferred, as emphasis or rhetorical symmetry; but this is uncommon.

quibus est [redacted] **vōbīs . . . cōnsulendum,** *for whom measures must be taken by you* (**69** 18)

115. Of purpose or tendency. Usually a double dative construction, one dative indicating the person or thing concerned (reference), the other a purpose or tendency.

quōrum . . . fortūnae vōbīs cūrae esse dēbent, *whose property ought to be your concern* (**74** 10)
multa . . . quae ōrnāmentō urbī esse possent, *many things which might be an ornament to the city* (**149** 20)
novīs nūptiīs, *for a new marriage* (**8** 27)

116. With adjectives. The dative is used with adjectives denoting *likeness*, *nearness*, *fitness*, *friendliness*, etc., together with their opposites.

proxima Italiae, *nearest to Italy* (**165** 18)
erat . . . iūcundus Metellō, *he was agreeable to* (*a favorite with*) *Metellus* (**101** 18)

For **similis, dissimilis, proprius,** etc. with the genitive cp. § 128.

4. GENITIVE WORD GROUPS

Subjective and Objective

A. 343, N. 1; 347; D. 326; B. 199 f.; G. 363 f.

117. Subjective. The genitive indicates the subject of an action or feeling.

timor populī, *the alarm of the people* (**3** 5)
deōrum immortālium significātiōnibus, *upon signs sent by the immortal gods* (**32** 25)

118. Objective. The genitive denotes the object of some action or feeling, expressed or implied.

pūblicī cōnsilī particeps, *a sharer in public deliberations* (**3** 13)
mercēdem labōrum, *reward of (for) labors* (**112** 9)

Possession, Connection, Explanation, Charge

A. 343; 352; 359, *b*; D. 328–336; B. 198, 202, 208; G. 361 f., 366, 373, 378

119. Of possession. A special application of the subjective. It is not limited to a personal owner and may be used as a predicate.

in M. Laecae domum, *to Marcus Læca's house* (**6** 18)
hūmānī cōnsilī . . . esse, *to belong to human wisdom* (**44** 4)

a. If possession is indicated by **meus**, **tuus**, **noster**, **vester**, **suus**, etc., a genitive, as **ūnīus**, **ipsīus**, **omnium**, may be added in a kind of apposition.

120. Of connection. An extension of the possessive.

dīcendī exercitātiō, *practice in speaking* (**40** 11)
supplicī causā, *for the sake of punishment* (**55** 10)

121. Of explanation. A limited use of an explanatory genitive, where an apposition might be used.

hoc poētae nōmen, *this term "poet"* (**107** 13)

122. Of the charge. With verbs of *accusing, acquitting, condemning*, etc.

mē ipse inertiae . . . condemnō, *I convict myself of inefficiency* (**5** 1)

Description, Value, the Whole, Material

A. 344–346, 417; D. 338–348; B. 197, 201, 203; G. 365–372, 379 f.

123. Of description. A noun in the genitive, with an adjective or pronoun in agreement, makes a descriptive phrase, which may be used as a predicate.

eiusdem dignitātis . . . hominum, *of men of the same rank* (**93** 18)
alicuius pretī . . . esse, *to be of considerable value* (**134** 10)

a. The descriptive genitive may express *measure*, *size*, etc., either in figures or in general terms.

124. Of indefinite value. With **esse** and verbs of *valuing*, *buying*, *selling*, *esteeming*, including **faciō**; also with **rēfert** and **interest** (§ 130).

est tantī, *it is worth while* (lit. *of so much value*) (**12** 18)
parvī rēfert, *it matters little* (*is of small advantage*) (**74** 21)

For the ablative of price or value cp. § 149.

125. Of the whole (partitive). Where part and whole are contrasted.

nēmō . . . istōrum, *no one of them* (**26** 23)
quid cōnsilī, *what plan* (**3** 10)
ubinam gentium, *where in the world?* (**6** 22)

126. Of material or composition.

illam naufragōrum . . . manum, *that company of the ruined* (*composed of the wrecked*) (**30** 12)
tuōrum comitum . . . sentīna reī pūblicae, *dregs of the state, composed of your companions* (**8** 11)

Plenty, Want, Likeness, etc., Action, Feeling

A. 349; 356; 385, *c*; D. 349–351, 354; B. 204, 212; G. 374 f., 383

127. Of plenty and want. With adjectives and verbs. For the ablative cp. § 146.

plēna Graecārum artium, *full of* (*rich in*) *Greek arts* (**100** 28)
refertō praedōnum marī, *over a sea swarming with pirates* (**80** 21)
plēnissimus piscium, *very full of fish* (**148** 23)

128. With adjectives such as *similis*, *dissimilis*, *proprius*, *commūnis*, etc. For the dative with such adjectives cp. § 116.

tam tuī similis, *so like you* (**5** 12)
disciplīnae maiōrum proprium, *in keeping with the training (traditions) of our ancestors* (**8** 6)

129. With nouns or adjectives of action or feeling. This and the following varieties of genitive (except that of § 130) show different uses of the objective genitive.

multōrum cīvium necēs, *the killing of many citizens* (**10** 23)
amantissimōs reī pūblicae, *most patriotic* (**37** 3)
ferrāmentōrum studiōsum, *interested in cutlery* (**39** 18)

With Special Verbs

A. 350f., 354f., 357; D. 352, 358ff.; B. 206, 209–212; G. 376f.; 381f.; 407, N. 2, *d*

130. With *rēfert* and *interest*. A possessive genitive with these verbs tells who is concerned, unless the ablative of a possessive pronoun, as **meā**, **suā**, **vestrā**, can be used.

The degree of interest or advantage is expressed by the genitive of value (§ 124), or by an adverb, as **maximē**, or by an adverbial accusative neuter, as **multum**, **quantum**, etc.

quantum salūtis commūnis intersit, *how much it concerns the common safety* (*Mur.* 4)
meā videō quid intersit, *I see what is to my interest* (**56** 4)
magnī interest, *it is of great consequence* (*Mur.* 79)

131. With certain verbs or expressions of remembering, forgetting, reminding.

oblīviscere caedis, *forget slaughter* (**5** 23)

a. With **meminī** and **reminīscor** the accusative also is found; and with **recordor** that is the regular construction.

132. With the impersonal verbs *miseret*, *paenitet*, *piget*, *pudet*, *taedet*. An accusative object tells who has the feeling of *pity*, etc., while the genitive denotes the person or thing occasioning the feeling.

mē . . . meōrum factōrum . . . numquam paenitēbit, *I shall never regret my acts* (lit. *it will never repent me of my acts*) (**62** 27)

133. With *potior*. This verb, usually constructed with an ablative (cp. § 147, *a*), sometimes has the genitive, and always so with **rēs** in the sense of political power.

rērum potīrī volunt, *they wish to be masters of the situation* (**28** 2)

5. ABLATIVE WORD GROUPS

Separation, Place Whence, Comparison

A. 400 ff., 426 ff., 406 f.; D. 440–450; B. 214, 229, 217; G. 390 f., 398

134. Of separation. With verbs and adjectives denoting separation or deprivation, etc., an ablative is used, with or without a preposition. For the dative of separation cp. § 112.

quod . . . rēs pūblica maximīs perīculīs sit līberāta, *because the state has been freed from the greatest dangers* (**41** 15)
vacua mortis perīculō, *free from the danger of death* (**51** 17)

135. Of place whence. This ablative has a preposition (**ā** or **ab**, **dē**, **ē** or **ex**), except in the cases noted below.

ex urbe, *from the city* (**19** 4)
ex Asiā, *from Asia* (**68** 20)

a. Prepositions are not used, as a rule, with the names of towns or cities, unless the *vicinity* is meant; nor with those of small islands; nor with **domō**, *from home*, or **rūre**, *from the country* (or *farm*).

Rōmā profectus est, *he has set out from Rome* (**26** 29)
Corcȳrā, *from Corcyra* (**184** 10)
exīre domō meā, *to go out of my house* (*Caec.* 34)

136. Of comparison. When the first term in the comparison is in the nominative or accusative, the second term may stand in the ablative, if **quam**, *than*, is not inserted. Where **quam** is expressed, both terms are in the same case, or else **quam** introduces a complete clause of which the second term is the subject.

lūce sunt clāriōra, *are plainer than day* (**5** 24)
quis . . . est mē mītior? *who is more merciful than I?* (**57** 17)

a. With **amplius, plūs, minus, longius**, we often find, not the ablative, but the case which would be expected if these adverbs were not added.

hōram amplius, *an hour and more, more than an hour* (**142** 5)

Origin, Material, Agent

A. 403, 405; D. 451–455; B. 215 f.; G. 395 f., 401

137. Of origin. With such words as **nāscor, nātus, ortus**, and the like the ablative denotes origin or descent.

summō nātī locō, *of the highest birth* (*sprung from the highest station*) (**60** 15)

138. Of material. Usually with the preposition **ex**. The phrase is sometimes attached directly to a noun. For the similar genitive cp. § 126.

signum . . . Cupīdinis ē marmore, *a statue of Cupid in marble* (**131** 23)
quid puerō miserō fīet? *what will become of* (lit. *be made out of*) *the poor boy?* (**165** 5)

This may also be explained as ablative of means.

139. Of agent. The personal agent with a passive verb is expressed by a prepositional phrase with **ā** or **ab**.

ā mē ēiectum esse Catilīnam, *that Catiline has been driven out by me* (**24** 23)

Accompaniment, Circumstance, Accordance, Manner, Cause

A. 412 f., 404; D. 456–465; B. 219–222; G. 392, 402, 397

140. Of accompaniment. With **cum**, except for a few military phrases. The same construction is used with verbs of *fighting, making war, contending.*

occīsus est cum līberīs, *was killed with his children* (**4** 18)
magnō comitātū, *with a large retinue* (**37** 14)

141. Of attendant circumstances. The ablative, sometimes with **cum**, depicts the circumstances.

hīsce ōminibus, *with these auspices* (*prospects*) (**17** 17)
nōn modo impellendō, *not only urging* (equivalent to a present participle or a *while*-clause) (**23** 6)

142. Of accordance. This ablative, sometimes with **ex** or **dē**, indicates that in accordance with which something is done.

similī senātūs cōnsultō, *in accordance with a similar decree of the senate* (**4** 18)
iussū cōnsulis, *by order of the consul* (**12** 28)

143. Of manner. With the preposition **cum**, or without it if the noun has an adjective modifier. The **cum**-phrase often modifies a noun.

cum gladiīs mīseram, *I had sent (them) armed* (**37** 13)

144. Of cause or reason. Cause and reason are denoted by an ablative, requiring no preposition, but sometimes with **ab**, **dē**, or **ex**; or with **prae**, if a preventing cause is meant. A phrase in the ablative absolute often denotes cause (§ 153).

certā dē causā, *for a certain reason* (**5** 10)
frīgore et famē . . . perferendīs, *because of his endurance of cold and hunger* (**23** 18)

Description, Plenty, Want

A. 415; 409, *a*; 401 f.; D. 466; 469, *d*; 440, *b*; B. 224; 218, 8; 214, 1; G. 400, 405

145. Of description. The ablative with its adjective makes a phrase equivalent to an adjective. Such a phrase may serve as a predicate. When attributive it usually modifies some such noun as **homō**, **vir**, **mulier**, etc. For the less frequent genitive cp. § 123.

hominēs Rōmānōs hāc . . . continentiā, *Romans of such self-control* (**84** 19)
nōn maxima vērum eximiā venustāte, *not very large, but of rare charm* (**131** 28)

146. Of plenty or want. The former may be treated as a variety of the ablative of means, while the latter is indistinguishable from an ablative of separation (§ 134). For the genitive cp. § 127 (**plēnus**, etc.).

cōnfertī cibō, *stuffed with food* (**24** 3)
sanguine redundāvit, *swam with blood* (**47** 8)

Means, Penalty, Price, Way

A. 409 ff.; 353; 416 f.; 429, *a*; D. 468–474; B. 218; 208, 2, *b*; 225; 218, 9; G. 401; 378, R. 3; 404; 389

147. Of means. With this ablative no preposition is used. Properly it applies to things only, but to persons if they are treated as mere tools.

scelerum exercitātiōne adsuēfactus, *trained by practice in crimes* (**23** 17)

quī verbō . . . ēiciō, *who banish . . . by a word* (**25** 7)

a. Certain deponent verbs take an ablative of means in place of a direct object (which they had in early Latin). These are **ūtor**, **fruor**, **fungor**, **potior**, **vescor**, and several compounds of these verbs.

For **potior** with the genitive cp. § 133.

quōrum operā ūtor, *whose services I employ* (**37** 12)

hīs . . . meliōribus cīvibus ūterēmur, *we should find them better citizens* (**27** 26)

illīs rēbus fruī, *to enjoy* (*benefit by*) *those things* (**74** 1)

b. The ablative of means is found with the following adjectives: **contentus**, *satisfied*, *contented*; **frētus**, *relying upon*.

nostrā . . . caede contentum, *satisfied with the murder of us* (*who*, etc.) (**6** 8)

neque hūmānīs cōnsiliīs frētus, *nor relying upon human wisdom* (**32** 24)

c. An ablative of means with **opus est** (or **ūsus est**) tells what is needed.

cui . . . mediocrī virtūte opus est, *who has need of only moderate ability* (**165** 10)

148. Of the penalty.

perniciōsōs cīvīs morte multārunt, *have punished dangerous citizens with death* (**14** 25)

149. Of price or value. Where mention is made of *buying*, *selling*, *estimating*, the price or valuation, if definite, is put in the ablative

(originally of means); also such neuters as **magnō**, **parvō**, etc. are used. For the genitive of indefinite value cp. § 124.

signum . . . sēstertium quadrāgintā mīlibus vēnīre nōn vīdimus? *have we not seen a statue sold for 40,000 sesterces?* (*Verr.* IV, 14)

discessū nostrō emendum, *to be purchased at the cost of our separation* (172 9)

150. Of the way by which. The route is the means by which one makes the journey; hence there is no preposition.

Aurēliā viā profectus est, *he has left by the Aurelian Way* (**22** 18)

Measure of Difference, Respect, Absolute

A. 414, 418 ff.; D. 475–484; B. 223, 226 f.; G. 403, 397, 409 f.

151. Of the measure of difference. The amount of the difference involved in a comparison is expressed by the ablative, often in correlative terms.

multō mē vigilāre ācrius, *that I am much more vigilant* (**6** 16)
paucīs ante diēbus, *a few days ago* (**36** 4)
quō minus . . . hōc magis, *the less . . . the more* (**91** 29)

152. Of respect. The respect in which a statement holds true is denoted by an ablative.

quā semper valuit, *in which (respect) he was always strong* (**40** 11)

a. With the adjectives **dignus** and **indignus** this ablative is very common.

dignum cūstōdiā, *worthy of (deserving) arrest* (**11** 15)

153. Absolute. A noun or pronoun in the ablative, with a participle or adjective in agreement with it, may be more or less independent of the rest of the sentence (hence the term *absolute*); but this extremely common form of ablative phrase is usually equivalent in meaning to a clause of time, circumstance, cause, condition, or concession. A noun may take the place of the participle or adjective. The subject or object of the sentence is rarely repeated in the ablative phrase.

Mariō et Valeriō cōnsulibus, *in the consulship of Marius and Valerius* (4 19)
integrīs signīs, *the seals still intact, without breaking the seals* (37 20)
occlūsīs tabernīs, *when the shops have been closed* (61 4)
(tabernīs) incēnsīs, *if the shops had been burned* (61 5)

a. There is also an impersonal ablative absolute in the neuter of the participle.

auspicātō *after taking the auspices* (*Mur.* 1)

Place Where, Time When, with **rēfert** *and* **interest**

A. 423 ff.; 355, *a*; D. 485–495, 352; B. 228, 230 f., 211; G. 385 ff., 393 f., 381 f.

154. Of the place where. The place in which is indicated in three ways:

a. By the locative ablative with the preposition **in**.

in meō lectō, *in my bed* (7 6)
in Italiā, *in Italy* (5 2)

For *near, in the vicinity of*, expressed by an accusative with **ad**, cp. § 101, *b*.

b. By the locative ablative without a preposition:

1. Names of towns.

Praeneste, *at Prænestē* (*Planc.* 63)
Syrācūsīs, *at Syracuse* (138 24)

2. Names of islands, especially small islands.

Leucade, *at Leucas* (183 8)

3. In phrases such as

cūnctā Asiā atque Graeciā, *in all Asia and Greece* (72 1)
īsdem parietibus, *inside the same house walls* (11 7)

4. In certain very common words, as **locō**, **parte** (or their plurals), **terrā**, **marī**, etc.

terrā marīque, *on land and sea* (24 13)

c. By the locative case (cp. § 158). This applies to nouns possessing this case form, viz.,

1. Names of cities or towns of the first or second declension; rarely of the third.

Rōmae, *at Rome* (**88** 1)
Sinuessae, *at Sinuessa* (**192** 14)
Neāpolī, *at Naples* (*Sull.* 53)
Agrigentī, *at Agrigentum* (**140** 17)
Dyrrhachī, *at Dyrrhachium* (**161** 4)
Carthāginī, *at Carthage*[1] (*Leg. Agr.* II, 90)

2. Names of small islands, if of the first or second declension.

Corcȳrae, *at Corcyra* (**184** 1)

3. A few other words, as

domī, *at home*
mīlitiae and **bellī**, *in war, in the field*
humī, *on the ground*
animī, *in mind*
rūrī (third declension), *in the country, on the farm*

An appositive to a locative must be in the ablative with or without **in**.

Antiochīae, . . . celebrī quondam urbe, *at Antioch, formerly a populous city* (**100** 21)

155. Of time when. The time at which or within which anything occurs is placed in the ablative, usually without a preposition.

hesternō diē, *yesterday* (**22** 8)
quārtō Kalendās Iūniās, *on the twenty-ninth of May* (**162** 13)
Kalendīs Sextīlibus, *on the first of Sextilis* (**174** 3)
discessū cēterōrum, *upon the departure of the rest* (**6** 8)
proximīs comitiīs cōnsulāribus, *at the recent consular election* (**7** 26)
trīduō, *within three days* (**26** 17)
ūnō annō, *within one year* (**80** 24)

a. There is also a rare locative of time at which, as **herī**, *yesterday*; **vesperī**, *at evening*.

[1] But also locative ablative, **Carthāgine**.

156. With *rēfert* and *interest*. For this construction of uncertain origin cp. § 130. With **rēfert** Cicero uses only **meā, suā,** etc.

nōn plūs suā rēferre, *that it no more concerned him* (*Quinct.* 19)

Prepositional Phrases

A. 220 f.; D. 277 f.; B. 142 f.; G. 417 f.

157. Many ablative phrases are made up of a noun or pronoun with a preposition, viz.,

ábs,[1] **ab, ā́, cum, cōram, dḗ,**
prae, prō, sine, ex or **ē.**

a. The three prepositions used with the accusative with the idea of motion toward (§ 104, *a*) are used also with the ablative if the idea is either of rest or of motion within the limit stated, **viz.,**

in, sub, super (equals **dē**)[2]

6. THE LOCATIVE CASE

A. 427; D. 486 ff.; B. 232; G. 411

158. The locative case indicates the place at or in which. There are also a very few locatives denoting the time at which. Since this case is often indistinguishable from an ablative, its use has been already stated under that head (§§ 154; 155, *a*).

a. In the singular the locative is like the genitive in the first and second declensions; but in the third and fourth declensions a few locatives singular are like the dative.[3]

All other locatives have the same form as the ablative.

b. Adjectives and pronominal adjectives are seldom used with locatives. But a few phrases are quite common, as

domī meae, *at my home* (**24** 28)

[1] Hardly used except in **abs tē**.

[2] I.e. when **super** means *concerning, on, in reference to* (colloquial). **Subter** with an ablative is found once in Cicero, and in poetry.

[3] For *at home*, however, **domī** is common; **domuī**, unusual.

7. THE VOCATIVE CASE

A. 340; D. 321 ff.; B. 171; G. 201, R. 2

159. The vocative is the case of address. In many instances it cannot be distinguished from the nominative, which may be used in the same way (§ 95, *c*).

habēmus senātūs cōnsultum in tē, Catilīna, *we have a decree of the senate against you, Catiline* (4 9)

a. In form the vocative is like the nominative, with these exceptions:

1. In nouns and masculine adjectives and participles of the second declension the vocative ends in **-e.**

2. In nouns in **-ius** of the second declension the vocative ends in **-ī.** But adjectives of this form have vocatives in **-ie.**

3. The possessive **meus** has the vocative form **mī.**

4. In certain Greek names of various forms.

B. Dependent Clauses

A. 278 f.; D. 709; B. 165; G. 472, 504 ff.

160. Another kind of word group is that which makes up a subordinate, or dependent, clause; and nothing is more important for the reader of Latiń than to form the habit of recognizing such a group as a distinct unit, and of asking himself a number of questions about such a unit, before attempting a translation. The dependent group has, of course, a definite part to play in the development of the thought. What that part is, the reader must discover, not by a rash guess, made before even a Roman could have grasped the sense, but by carefully observing what is already given, and patiently waiting for further light as the sentence proceeds.

a. As there may be no noun or adjective or adverb which fully covers what we wish to express, we frame a clause to suit our purpose, and then make it serve in place of one or the other of those three parts of speech. Hence in Latin, as in modern languages, a dependent, or subordinate, clause is equivalent to

1. A *substantive* serving as subject or object of the main verb, or otherwise performing the duty commonly assigned to a noun or pronoun.

2. An *adjective* designating or describing a person, a thing, a state of things, etc. Such a clause will be introduced by a relative pronoun or by a relative adverb.

3. An *adverb* expressing one or the other of the following relations: purpose, result, cause, time or circumstance, condition, concession, comparison, etc. Such a clause is usually introduced by a conjunction, as **ut**, **cum**, **quam**, **sī**, **nē**.

b. As a large proportion of the conjunctions which introduce dependent clauses were slowly developed out of the interrogative-relative pronoun, we begin with the dependent question and the relative clause (substantive and adjective clauses respectively).

1. THE INDIRECT, OR DEPENDENT, QUESTION[1]

A. 330 ff., 573 ff.; D. 812 ff.; B. 300; G. 460 ff.

161. A question not directly addressed to a listener may become subject or object of a verb, or otherwise dependent, and is then called an indirect question, requiring the subjunctive and tenses suited to that of the main verb (cp. § 64). If another clause depends upon the indirect question, it will have the same mood.

causa quae sit vidētis, *you see what the situation is* (**69** 4)

a. If a question with **-ne** or **num** becomes indirect, these signs of the question lose their usual distinctions (§ 32). In Cicero **nōnne** is used in such questions only after **quaerō**. In a double indirect question **necne** takes the place of **annōn** (§ 34).

quaesīvī . . . fuisset necne, *I asked whether he had been . . . or not* (**25** 8)

For such a question introduced by **sī**, *to see whether*, *whether*, cp. § 266.

162. Nesciō an and **haud sciō an** mean *I don't know but*, *I rather think*, or simply *perhaps*. **Nesciō quis** may lose the interrogative sense and mean nothing more than **aliquis**.

a. Indirect questions must be carefully distinguished from relative clauses.

[1] For direct questions cp. §§ 28 ff.

2. THE RELATIVE CLAUSE

Relative and Antecedent

A. 304 ff.; D. 551 ff.; B. 250 f.; G. 610 ff.

163. Out of an original direct question was slowly developed the relative clause; for the pronoun was at first always interrogative. A question might be followed by something like an answer, usually marked by a demonstrative pronoun, and the two parts were so closely linked in thought that the question element gradually became subordinate. Thus, as the question lost its independent value, the interrogative pronoun by degrees became a relative; and the fossil question, now a relative clause, often kept its place at the beginning of the sentence. But the expected demonstrative may be omitted.

164. In many cases the so-called antecedent, or word to which the relative refers, stood in the second part of the sentence, following, instead of preceding.

quōs . . . esse īnflammātōs sciēbam, eōs . . . remānsisse, *that those whom I knew to be aroused . . . had remained* (**36** 13)

Ut, cum, and other conjunctions may be immediately followed by a relative whose antecedent is reserved for another clause.

165. Commonly an antecedent, with or without a demonstrative pronoun, does in fact precede the relative clause.

fōns . . . cui nōmen Arethūsa est, *a fountain which bears the name Arethusa* (**148** 21)

166. Often the antecedent appears in both clauses (relative clause and main sentence).

certō diē, quī diēs futūrus esset, etc., *on a certain day, which was to be the*, etc. (**5** 27)

167. Another order is demonstrative, relative clause, antecedent.

ea quam dīxī Īnsula, *the Island which I mentioned, the aforesaid Island* (**148** 15)

Cases of this kind help us to understand that a relative clause is usually equivalent to an expanded adjective.

168. A survival of the ancient question is seen in the so-called incorporation of the antecedent in the relative clause.

ut, quam urbem . . . flōrentissimam . . . esse voluērunt, hanc . . . dēfendant, *that they defend this city, whose prosperity they have ordained* (lit. *that, what city they have willed should be most prosperous, they defend this* [*city*]) (**33** 3)

quae gēns ūna restat, *the only remaining nation* (lit. *what people alone remains*) (**46** 17)

a. In the last example, and many like it, the whole relative clause resembles an appositive, referring back to another word which is recalled in a new antecedent set in the relative clause.

169. A relative clause virtually equivalent to an enlarged appositive often precedes that to which it refers.

quod maximē tempus hoc postulat, *what the situation requires most of all* (followed by a description of the type of man needed) (*Mur.* 83)

Connecting, Furnishing Subject or Object

A. 308; 307, *b.*; D. 564, 559; B. 251, 4, 6; G. 610, 616

170. As a link of connection with a previous sentence or clause the relative pronoun very frequently serves in place of a conjunction (*and, and yet, but, for, so,* etc.) with a personal or demonstrative pronoun. Thus the relative becomes equivalent to **et is, is enim,** etc.

quī spem Catilīnae . . . aluērunt, *and they have fed the hopes of Catiline* (**15** 22)

māllem sēcum . . . ēdūxisset: quī sī hīc permanent, *I wish he had taken them away with him; but if they remain here* (**21** 13)

171. A relative clause from which we get a subject not otherwise expressed may be viewed in the light of an expanded substantive. Thus in the English "who steals my purse, steals trash" we are taught to supply *he* with the main verb; but the untutored turns the relative clause unconsciously into "the thief of my purse."

quī . . . sē in urbe commōverit, *whoever stirs* (future) *in the city* = *any* (*future*) *rioter in the city* (**32** 5)

quī accessistis Hennam, *any visitors to Henna among you* (**144** 30)

172. Similarly a relative clause may serve as an enlarged object.

quae ego dēferrem, *my report* (**20** 13)
quae sānārī poterunt, *what can be healed* (*the curable*) (**24** 18)

Here [redacted] may be supplied, but rather as a matter of formal analysis than as needed for prompt understanding of what is meant.

Description, Result, with dignus, *Purpose*

A. 534 ff.; 531, 2; D. 726 ff., 735, 715 ff.; B. 282 ff.; G. 630 f.

173. A relative clause with the indicative mood, usually explanatory, may describe a person or thing.

is . . . imperātor quī sē ipse nōn continet, *a general who does not have himself in hand* (**83** 25)

174. Much more usually the descriptive relative clause, characterizing a person or thing, has the subjunctive (cp. § 178). Frequently there is a negative expressed or implied. Sometimes the idea of purpose or result is present.

nēmō est . . . quī tē nōn metuat, *there is no one who does not fear you* (**8** 18)
habēs ubi ostentēs tuam . . . patientiam, *you have a chance to display your endurance* (lit. *where you may*) (**14** 4)
quid est quod . . . dubitētis? *what* (*reason*) *is there why you should be in doubt?* (**103** 11)

175. Many relative clauses with the subjunctive clearly express a result. Such a relative result clause is often indistinguishable from the descriptive type.

quī nōn . . . patiātur, *as not to permit* (**108** 2)
quae nōn ferrō . . . dēbilitārī . . . possit, *that it cannot be weakened by the sword* (**117** 21)

176. Relative clauses with the subjunctive follow certain adjectives, as **dignus, indignus, idōneus.**

nōn dignum quod in suō argentō Verrēs habēret, *not worthy to be kept by Verres in his* (*collection of*) *silver* (**134** 11)
dignōs . . . quōrum salūtem tālī virō commendētis, *deserving to have you commit their safety to such a man* (**72** 18)

177. Very frequent are relative clauses of purpose with the subjunctive (cp. § 174).

quī ex aedibus Cethēgī . . . efferret, *to bring* (lit. *who should bring*) *from the house of Cethegus* (**38** 6)

nōn quae mē tegeret, *not to protect me* (*Mur.* 52)

For clauses with the relative adverbs **ubi**, **unde**, **quō**, cp. §§ 204–206.

Cause, Concession, Restriction, Proviso

A. 535, *d*, *e*; D. 729 f.; B. 283, 3, 5; G. 627, 633 f.

178. The relative descriptive clause with the subjunctive may be used to state a reason or explanation.

peccāsse mihi videor quī ā tē discesserim, *I seem to have made a mistake in leaving you* (**182** 9)

quī tuae virtūtis Homērum praecōnem invēneris, *since you found in Homer a herald of your valor* (**110** 6)

In this use **quī** is equivalent to **cum is**, **cum ego**, **cum tū**, etc.; and the causal relation is often made clearer by combining **ut**, or **quippe**, or **praesertim** with **quī**.

179. With the subjunctive a relative clause, noncommittal at first sight, may prove to be concessive or adversative (*although*, *whereas*) (cp. § 55, *c*).

quī paulō ante aliquid . . . respondisset, *although he had made some answer a little while before* (**39** 16)

180. A relative clause may make a restriction or add a proviso.

a. With the subjunctive:

quī modo tolerābilī condiciōne sit servitūtis, *at least if* (*provided*) *his lot as a slave is endurable* (**60** 20)

quod commodō valētūdinis tuae fīat, *so far as may be done without detriment to your health* (**181** 17)

b. With the indicative:

quod ad mē attinet, *so far as I am concerned* (*Rosc. Am.* 120)

Indirect, Attraction, General Relatives; Other Uses

A. 591 ff., 519; D. 905, 801, 907; B. 323 f., 312, G. 628 f., 625

181. Indirect. Wherever a relative clause contains the thought, reason, etc. of another, or of the speaker at another time, the verb must be in the subjunctive. Such a clause is often dependent upon an infinitive, or upon the subjunctive verb of another dependent clause.

praemium prōposuit, quī invēnisset novam voluptātem, *offered a reward to the discoverer of a new pleasure* (*Tusc. Disp.* V, 20)

182. Attraction. Any relative clause which would normally have the indicative may have the subjunctive by attraction to another subjunctive clause, or as an integral part of a thought involving an infinitive or a gerund.

initium quae vellem . . . dīcendī, *the beginning of saying what I please* (**115** 4)

183. General relatives. Another class of relative clauses is introduced by an indefinite relative pronoun, —**quisquis**, *whoever*; **quidquid**, *whatever*; **quīcumque** (or **quī**), *whoever*; etc., —or by the corresponding adverbs (conjunctions), as **ubicumque**, *wherever*; **utcumque**, *whenever*. Such clauses regularly show the indicative. They are very often equivalent to general conditions (**sī quis**, **ut quis**, etc.), and as such may take any of the conditional forms (cp. §§ 250 ff., 171).

184. Other relative words are the adjectives **quantus**, **quālis**, **quot**, having as their demonstrative counterparts **tantus**, **tālis**, **tot**.

a. So varied are the uses to which a relative clause may be put that it is necessary to avoid haste in identifying the function of this unit, and in attempting to translate before one has appraised the entire context, with particular attention to what follows. This caution applies even to relative clauses with the indicative. For example:

in quō est aliquid extrēmum (equivalent to **sī in eō**, etc.), *if it has any end* (**124** 16)

b. Where a relative clause was introduced by **ubi**, *where, when*; **unde**, *whence*; **quō**, *whither*; **ut**, *how*, etc., these relative adverbs soon became conjunctions (see §§ 185 ff., 204 ff.). This was also the history of **cum**, **quam**, **quod**, **quīn**, etc.

3. UT-CLAUSES

Independent: Question, Exclamation, Wish

A. 462, *a*; 442; D. 843, *a*; 680 ff.; B. 279; G. 558, 261

185. Ut was originally an interrogative adverb derived from **quis? quī?** and accordingly meant *how?* (also *where?* like **ubi**, which had the same origin). Thus in conversation **ut valēs?** meant *how are you?* In our texts, however, questions introduced by **ut** are regularly indirect, and often follow verbs of seeing and showing (cp. §§ 161 f.).

186. One type of direct question with **ut** and the subjunctive is that which with scornful emphasis repudiates something as absurd or impossible.

tē ut ūlla rēs frangat? *anything crush you?* (**12** 12)
tū ut illā carēre . . . possīs? *you be able to dispense with that?* (**13** 13)

Similar questions occur without **ut** (cp. § 55, *d*).

187. Questions easily pass into exclamations.

ut contempsit ac prō nihilō putāvit! *how he despised and poohpoohed!* (*Mil.* 64)

188. Wishes, more or less exclamatory, were in early Latin introduced by **ut** or **utī**, but later regularly by the strengthened **utinam**.

utinam tibi istam mentem dī immortālēs duint! *may the immortal gods give you that intention!* (**12** 14)
utinam ille . . . cōpiās ēdūxisset! *would that he had led out his forces!* (**20** 26)

These examples show how the tense distinguishes a wish still possible of fulfillment from one which can no longer be realized.

The uses just described are found in independent sentences, the **ut**-clause being complete in itself. Most **ut**-clauses are dependent, being subordinated to another verb.

Dependent: Purpose, Fear, Result

A. 530 ff., 537 f., 563 ff.; D. 720 ff., 732, 737 ff.; B. 282, 284, 295 ff.; G. 544 ff.

a. Purpose Clauses

189. When placed in the same sentence with another clause (the main statement) a clause introduced by **ut**, *how*, came by degrees to express no longer a wish, coördinate to the main clause, but the purpose of the principal action, to which it became subordinate.

tollere incipiunt, ut referrent, *they begin to lift it, in order to carry it back* (**138** 3)

expōnam, . . . ut . . . scīre possītis, *I will explain, that you may know* (**35** 20)

190. Such an **ut**-clause of purpose is equivalent to an adverb, — an adverbial modifier of the verb upon which it depends, usually the main verb. More loosely attached, it may give the purpose of the speaker or writer.

ut terrae mōtūs relinquam, *to say nothing about the earthquakes* (**44** 9)

ut aliud nihil dīcam, *to say no more (nothing else)* (*Mur.* 32)

191. To prepare the way for a purpose clause, a demonstrative term was often inserted in advance, as **ita**, **eō**, **ideō**, **idcircō**, **eā mente**, **hōc cōnsiliō**, etc.

192. Such a clause may become a *substantive*, to be used as subject, predicate, object (especially after verbs of *advising*, *requesting*, *decreeing*, *commanding*, *willing*, *taking care* (including **faciō**), etc.), or in apposition (cp. **quod**-clauses, § 236).

tē ōrō ut . . . ad mē scrībās, *I beg you to write to me* (**162** 18)

mandāta . . . ut servōrum praesidiō ūterētur, *instructions to make use of slave troops* (**38** 16)

193. If a purpose clause is negative, **ut** is sometimes followed by **nē**, or by **nōn** if the negative affects a single expression.

ut istī abs tē nē auferantur, *that those (cups) may not be taken from you* (**134** 6)

ut plūra nōn dīcam, *to refrain from saying more* (**85** 23)

a. But in general **nē** alone (without **ut**) introduces a negative purpose clause. In other words, **nē** itself became a conjunction (cp. § 272).

For other ways of expressing purpose cp. §§ 177, 80, 82, 84, 93.

b. Clauses expressing Fear (Negative)

194. The wish that a thing might happen (an **ut**-clause, § 188) was joined with a verb of fearing, added to express one's apprehension, as the desire might not be attained. This amounted to saying one feared that the thing desired might *not* be realized. Thus the **ut**-clause became substantive.

vereor ut hoc . . . intellegī possit, *I fear this cannot be understood* (originally, *I am afraid* (*have my doubts*), — *may this be intelligible!*) (**119** 11)

verērī . . . ut habeam, *to fear that I may not have* (**59** 7)

For the positive fearing clause (with **nē**, since the outcome is undesirable) cp. § 275.

c. Result Clauses

195. A clause with **ut** and the subjunctive often denotes a result. Most frequently it is an adverbial modifier of the governing verb, which commonly precedes.

ut ā senātū . . . perspicī possent, *so that they could be seen clearly by the senate* (**45** 16)

196. If negative, a result clause will contain **nōn** (not **nē**, as in purpose clauses), **nēmō, nūllus, nihil,** etc., or a negative verb, as **nesciō.**

ut nōn plūrīs sēcum . . . trahant, (*in such a way*) *as not to drag more with them* (**74** 29)

Sometimes such a clause is best rendered by *without* and a verbal noun, as *without dragging more with them*, in the above example.

197. If the negative is to be followed by an affirmative, **nōn ut** is preferred to **ut nōn.**

nōn ut ab hoste aliquō . . . sed ut ā barbarīs praedōnibus vexāta esse videātur, *so that it has the appearance of having been ravaged not by some foe, but by barbarian pirates* (**150** 12)

198. Often the result clause has a correlative demonstrative term, as **ita, sīc, is, tantus, tālis.**

tanta fuit operis tarditās ut, etc., *such was the slowness of the work that*, etc. (**45** 18)

ita triumphārunt ut ille . . . rēgnāret, *they triumphed without his ceasing to reign* (**70 7**)

In the latter case the effect is that of a restriction.

199. A result clause with **ut, ut nōn**, etc. may lose its adverbial force and become a substantive, as subject, object (of such a verb as **faciō** or **efficiō**), predicate, or appositive (cp. § 192).

fēcerat autem hoc senātus, ut . . . cūnctus cōnsurgeret, *this was what the senate had done, — it rose in a body* (**201** 8)

nōlī committere ut . . . expleās, etc., *do not think of performing*, etc. (**204** 5)

fore ut . . . nōn possem, *that I should be unable* (**20** 20)

reliquum est ut . . . pauca dīcāmus, *it remains for me to say a few words* (**86** 28)

tantum abest ut . . . videar, ut . . . intellegam, *I am so far from seeming . . . that I understand*, etc. (substantive clause followed by adverbial clause) (**96** 29)

illud . . ., ut . . . signum statuerētur, *the circumstance that the statue was being set up* (**45** 28)

Dependent: Time, Concession, Proviso, Comparison

A. 543; 527 f.; 323, *a*; D. 745 f., 748, 809; B. 287, 278; G. 561 ff.; 608; 552, R. 3

d. Temporal Clauses with *ut*

200. A temporal clause may be introduced by **ut**, *when* or *since (ever since)*. The verb is regularly in the perfect indicative or, if repeated action is involved, in the pluperfect (past perfect).

ut vēnī ad urbem, *since I came to the city* (**186** 13)

ut Brundisiō profectus est, *from the date of his departure from Brundisium* (**82** 14)

Messānam ut quisque nostrum vēnerat, *whenever one of us came to Messana* (**132** 4)

a. To **ut** may be added **prīmum**, to denote *as soon as* (cp. § 204, *b*).

ut prīmum ex puerīs excessit Archiās, *as soon as Archias advanced beyond boyhood* (**100** 19)

e. Concessive *ut*-Clauses

201. A subjunctive clause with **ut** may denote a concession. Originally it expressed a wish (§ 188), but acquired a concessive sense when fully subordinated to the main clause.

ut reliqua ex sententiā succēdant, *even supposing the other matters turn out as we wish* (*ad Brut.* I, 9, 3)

The subjunctive without **ut** is sometimes used in the same way (cp. § 55, *c*).

f. Proviso Clause with *ut*

202. An **ut**-clause may contain a proviso, especially if **modo** or **ita** precedes (cp. § 276). This also was originally a wish.

modo ut haec nōbīs loca tenēre liceat, *provided (if) only I am permitted to keep this district* (**185** 10)

g. Comparative *ut*-Clauses

203. An **ut**-clause with the indicative may make a real comparison, involving a matter of fact.

ut opīnor, *as I think, in my opinion* (**10** 16)
ut potuī, *as best I could* (**10** 27)

a. The main clause may have a corresponding demonstrative term, as **ita** or **sīc**; or **sīcut** may take the place of **ut**.

vīvēs ita ut nunc vīvis, *you will live as you are now living* (**5** 14)

b. Such a comparison may serve as a restriction (**ut** = *in so far as*); or it may border on the causal clause.

ut hominem praestāre oportet, *so far as a mere man should guarantee* (**96** 24)
ut semper fuit apertissimus, *having always been perfectly frank* (*Mur.* 51)

c. The combination of an **ita**-clause with an **ut**-clause may be compared to an equation, the two statements balancing each other as equally true. Thus in asseveration, comparable to an oath.

ita mihi salvā rē pūblicā vōbīscum perfruī liceat, ut ego . . . nōn atrōcitāte animī moveor, lit. *so may I be permitted to enjoy*, etc., *as*, etc.; but in English we substitute *as* for *so*, and omit any equivalent for **ut**, — *as I hope I may enjoy with you the safety of the state, . . . I am not impelled by cruelty in my heart* (**57** 15)

4. CLAUSES WITH **UBI**, **UNDE**, **QUŌ**, **QUOAD**, **QUŌ MINUS**

Place, Time, Purpose, Result

a. *Ubi*-Clauses and *unde*-Clauses

A. 531, 2; 537, 2; 542 f.; D. 716, 735, 745 ff.; B. 282, 2; 287; G. 630 f., 561 ff

204. A clause introduced by **ubi** denotes

a. The place where; and if descriptive, or if it involves the idea of a purpose or result, it must have the subjunctive. Here **ubi** is a relative adverb.

habēs ubi ostentēs tuam . . . patientiam famis, *you have a chance to display your endurance of hunger* (**14** 4)

nihil est . . . ubi . . . resistāmus, *there is no place where we may get our footing again* (*Mur.* 84)

b. The time when (**ubi** a conjunction); usually with the perfect indicative.

quī mē ubi vīdērunt, *and when they saw me* (**134** 2)

For *as soon as* **ubi prīmum** is common (cp. **ut prīmum**, § 200, *a*; **cum prīmum**, § 223 fin.; and **simul atque**, § 277).

205. A clause introduced by the relative adverb **unde** denotes the place from which, the source, or the person from whom. If descriptive, or if it involves a purpose or result, the mood is subjunctive.

nihil est . . . unde nōs reficiāmus, *we have no means of recovering ourselves* (*Mur.* 84)

unde discerem, *from whom I might learn* (*Cato Maior*, 12)

b. Clauses with *quō*, *quoad*, *quō minus*

A. 531, *a*; 540, N. 3; 553 ff.; 558, *b*; D. 718; 770; 762; 764 f.; 720, III; B. 282, 1, *a*; 286, 1, *b*; 293; 295, 3; G. 545, 2; 541, N. 2; 571 f.; 549

206. A clause introduced by the relative adverb **quō** may denote the place whither, etc., with the subjunctive if descriptive or expressing purpose or result.

quō quemque proficīscī placēret, *to what place you preferred to have each one go* (7 1)

ūllam . . . ōram tam dēsertam . . . quō nōn . . . fāma pervāserit, *any shore so desolate that the report has not reached it* (85 18)

207. Another type of purpose clause, with **quō** as a conjunction, almost always contains a comparative adjective or adverb.

quō plūs apud illum meae litterae . . . valērent, *that my letters might have more effect upon him* (187 16)

Note that one does not say **ut plūs**, **ut plūrēs**, and the like.

208. A clause with **nōn quō** (or with **neque** for **nōn**) with the subjunctive states a reason only for the purpose of rejecting it, usually in contrast with the real reason; cp. § 237 (**nōn quod**).

nōn quō quicquam metueret, *not that he had any fear* (137 17)

209. **Quō** combines with **ad** to form **quoad**, *until*, *as long as*, introducing clauses of time. If the *until*-clause involves expectation or anticipation, **quoad** is followed by a verb in the subjunctive.

210. Clauses with **quō minus** express purpose, — *that . . . not*, *in order that . . . not*, often after such verbs as **impediō**, **dēterreō**, **prohibeō**,[1] and other expressions of *hindering*. If the main verb has a negative (even implied, as in a question), **quīn** is commonly preferred to **quō minus**; but exceptions are numerous (cp. § 211).

quō minus . . . praetōrem occīderet, *to stand in the way of his killing the prætor* (42 22)

[1] But the usual construction with **prohibeō** is the accusative and infinitive.

5. QUĪN-CLAUSES

A. 558 f.; D. 720, III f.; 725; 728; 735, N.; B. 283 f.; 295, 3; 298; G. 554 ff., 632

211. Quīn, originally an interrogative (**quī-ne?** *why not?*), may introduce a result clause in a negative sentence, or in a question implying a negative.

numquam tam male est Siculīs quīn aliquid facētē . . . dīcant, *the Sicilians are never so badly off that they do not have something witty to say* (**142** 13)

212. Quīn introduces also substantive clauses in negative sentences, or in questions implying a negative; commonly with verbs of *hindering*, *delaying*, *doubting*, etc., as **dēterreō**, **retineō**, **dubitō**, and similar expressions, as **nōn est dubium** (cp. §§ 210, 246).

et quisquam dubitābit quīn huic hoc tantum bellum permittendum sit? *and will anyone doubt that this great war should be intrusted to this man?* (**85** 3)

213. Quīn-clauses may also describe a person or thing (**quīn = quī nōn**). Here again the sentence is negative, or virtually so.

Messānam . . . nēmō vēnit quīn viserit, *no one came to Messana without going to see*, etc. (**133** 7)

Nōn quīn is found in causal clauses, *not that . . . not*, *not but that*, etc. (cp. §§ 208, 237).

6. QUAM-CLAUSES

A. 323, *g*; 551; 543; 571, *a*; 555, N. 2; D. 745, 747 f., 762, 733; B. 291 f.; 283, 2, *a*; G. 574 ff., 561 ff., 298, 568 f.

214. A comparison may take the form of a clause introduced by **quam** (*how*, *how much*), especially if a comparative (as **potius**, **prius**, etc.) or the demonstrative **tam** has preceded. The clause requires a subjunctive if the will is involved.

lātius patet . . . quam quisquam putat, *is more far-reaching than anyone thinks* (*Mur.* 78)

215. If the comparison is a matter of time, **ante**, **prius**, or **post** (**posteā**) is used with **quam**. With **postquam** (**posteāquam**) the perfect indicative is regular. With **antequam** and also **priusquam** the indicative mood is used, unless an idea of preparation or forestalling (i. e. purpose) is present, in which case the subjunctive is required.

ante quam . . . dīcere īnstituō, *before I begin to speak* (*Mur.* 2)
posteāquam attulērunt, *after they had brought it* (**137** 27)
antequam dē meō adventū audīre potuissent, *before they could have got wind of my coming* (*Planc.* 98)

Instead of **post** one sometimes finds **postrīdiē**, *on the day after*, followed by **quam**.

216. Result or descriptive clauses may follow **quam** or **quam ut**, with a comparative preceding.

aliquantō amplius quam ferre possent, *considerably more than they could bear* (*Verr.* IV, 76)

217. **Quam** combines with **diū** in time clauses. Cp. **dum**, § 240.

quam diū quisquam erit, *so long as there is* (*shall be*) *anyone* (**5** 13)

7. QUAMQUAM-CLAUSES AND QUAMVĪS-CLAUSES

A. 527; D. 806 f., 809; B. 309; G. 603, 605 f.

218. **Quamquam**, *however*, was at first an adverb from the indefinite relative pronoun **quisquis** (cp. § 183). As conjunction it has two distinct uses:

a. It introduces indicative clauses making a statement of fact, set over against the main clause and in a concessive or adversative relation to it, — *although*, *whereas*, *in spite of the fact that*.

quamquam vidētis, tamen, *although you see, yet*, etc. (**82** 1)

b. It introduces the whole sentence and means *however*, *and yet*.

quamquam quid loquor? *and yet what am I saying?* (**12** 12)

219. **Quamvīs**, *as much as you please* (**vīs** from **volō**), introduces a concession of indifference, — *no matter how*, *however much*, *although*. The subjunctive mood is required to distinguish this kind of conces-

sion, which may be for argument's sake only, from the real admission of a fact with **quamquam** and the indicative. **Quamvīs** is also used as an adverb, *however*, *howsoever*, modifying an adjective or adverb.

quamvīs sit senex, *though he be an old man* (*Cato Maior*, 25)

8. CUM-CLAUSES

Temporal, *Explanatory*, *Circumstantial*

A. 545 ff.; 549, *a*; D. 749 ff.; B. 288 ff.; G. 579 ff., 588

220. Cum (**quom**), *when*, a case-form of **quis**, **quī**, and therefore properly a relative word, is often linked in some way with an antecedent term, expressed or implied. Such an antecedent may be a noun of time, as **annus**, **diēs**, or the adverb **tum**. The clause defines more or less sharply the time of an occurrence, and the mood is indicative.

tum cum ex urbe Catilīnam ēiciēbam, *at the time I was driving* (or *trying to drive*) *Catiline out of the city* (**36** 8)

221. Identity of time, as between a **cum**-clause with the indicative and a main clause with **tum**, leads to the use of **cum . . . tum** as an equivalent for **et . . . et**, except that the second is the stronger term (*not only . . . but also*; or **tum** may be rendered *and in particular* (*especially*), while **cum** is left untranslated).

222. Sometimes identity of time carries with it identity of purport or meaning, so that the clause explains one thing by identifying it in effect with another. **Cum**-clauses of this kind are explanatory, and *when* becomes *in that*. The mood is indicative and there is no correlative **tum**. This indicative **cum**-clause is used also with verbs of *rejoicing*, *thanking*, etc. (**cum** = *that*).

cum quiēscunt, probant, *in keeping still they approve, their inaction is* (or *means*) *approval* (**12** 2)

quem . . . cum ex urbe pellēbam, *and in driving him from the city* (**43** 2)

223. Most temporal **cum**-clauses with the indicative have no correlative, and they *define* the time of an action with a precision comparable to that of a date or hour, being equivalent to **eō tempore quō**, etc.

cum . . . simulācra deōrum dēpulsa sunt, *at the time when statues of the gods were thrown down* (**44** 15)

Contrast circumstantial **cum**-clauses with the subjunctive (§ 226). With the indicative **cum prīmum** means *as soon as* (cp. § 204, *b*).

224. Such a defining time clause may be general, covering repeated instances (*whenever*). The mood is indicative, with tenses usually marking an interval between the action of the **cum**-clause and that of the main verb. Contrast the English habit of using the same tense in both clauses.

cum vēnit calamitās, tum dētrīmentum accipitur, *when misfortune comes* (lit. *has come*), *then one suffers loss* (**73** 15)

neque . . . cum aliquid mandārat, cōnfectum putābat, *and having given an order, he did not consider the thing done* (**43** 11)

In Cicero's time the **cum**-clause, meaning *whenever*, etc., had the subjunctive only in rare instances.

225. A temporal clause with **cum** and the indicative may follow a main clause which describes the circumstances. Here the action of more importance assumes the outward form of a time clause with **cum** and the indicative. This inverted construction is called **cum inversum**.

vixdum epistulam tuam lēgeram, cum . . . Curtius vēnit, *I had hardly read your letter, when Curtius came* (*Att.* IX, 2 *a*, 3)

226. Cum, being relative in origin, was no less competent to introduce a descriptive clause than **quī** (cp. § 174), and such a circumstantial clause pictures the situation in which something happens or is true, without attempting to fix date or hour. The mood is accordingly subjunctive, generally imperfect or pluperfect (past or past perfect).

cum tū in Graeciā essēs, *while you were in Greece* (**180** 11)

cum ego Hennam vēnissem, *after I arrived at Henna* (**145** 18)

227. The whole **cum**-clause may be equivalent to a present participle.

quās sibi cum ipsa praeferret, *and holding these before her* (**143** 15)

228. Circumstantial **cum**-clauses with the subjunctive picture a situation by *describing* the circumstances. They do not directly answer the question *when?* That is the function of the temporal **cum**-clause with the indicative, which stamps the date or hour of the occurrence (§ 223).

Causal, Concessive, Adversative

A. 549; D. 754 f.; B. 286, 2; 309, 3; G. 586 f.

229. Often a **cum**-clause with the subjunctive gives something more than a mere attendant circumstance, viz. the cause, or a cause, of the main action. Here **cum** is *since* or causal *when*. Correlative **tum** may follow.

cum . . . auctōritātis in mē tantum sit, *since I have just so much prestige* (**67** 17)

cum hospes esset Heiōrum, *being a guest-friend of the Heii* (**132** 17)

230. Cum-clauses with the subjunctive are often concessive or adversative. Here **cum** is *although*, *whereas*, *while*, *in spite of the fact that*.

cum prīmō impudenter respondēre coepisset, *whereas he had at first begun with insolent answers* (**40** 21)

cum in eādem causā in quā ego fuisset, *although he had been in the same situation as myself* (**115** 13)

a. To make the bearing of such a clause at once clear, **tamen**, *still*, *nevertheless*, is often added in the main clause. **Tum** is also used with the main clause. With concessive **cum**-clauses compare those with **quamquam**, **quamvīs**, **etsī** (§§ 218 f., 268).

b. Concession may be expressed by an ablative absolute (§ 153), or even by a single word (noun, adjective, or participle) so placed that the context gives it the coloring of a concession.

9. **QUONIAM**-CLAUSES

A. 540, *a*; D. 769; B. 286; G. 539 ff.

231. Quoniam is a compound of **quom** (**cum**) and **iam**, but this *when now*, *now that*, passed over from the temporal to the causal sense, and thus means *because*, *since*. It introduces a causal clause with the indicative, stating some fact which furnishes a reason.

quoniam . . . ipsa susceptiō causae reprehēnsa est, *inasmuch as the mere acceptance of the case has been criticized* (*Mur.* 2)

a. If the reason is that of another person, or of the speaker or writer at another time, the mood is subjunctive (cp. §§ 181, 289).

10. **QUIA**-CLAUSES AND **QUANDŌ**-CLAUSES

A. 540; 572, *b*; 592, 3; D. 768 ff.; B. 286; G. 539 ff.

232. Other causal clauses are introduced by **quia** and **quandō**, *because*, *since*, *when* (causal), and have the indicative, unless the reason is as in § 231, *a*. **Quandō** was originally *when?* and never lost that interrogative use.

quia nihil timēbant, *since they had no fear* (*Mur.* 51)

tū quandō Rōmam salvus . . . vēnistī, *since you have come safe to Rome* (**180** 8)

11. **QUOD**-CLAUSES

A. 540; 572; 592, 3; D. 768, 770, 821 ff.; B. 286, 299; G. 524 f., 539 ff.

233. **Quod** (probably the accusative neuter of the relative pronoun, *as for which* or *what*) means *the fact that* (§ 235), *in that* (§ 234), *because*, *since*. It introduces indicative clauses, except when indirect, as explained under **quoniam** (§ 231, *a*).

quod nōndum perfectum templum offenderant, *since they* (*had*) *found the temple still unfinished* (**137** 3)

quod . . . prōvidentiā meā rēs pūblica . . . sit līberāta, *because by my foresight the state had been freed* (quoting a decree of the senate) (**41** 15)

234. The **quod**-clause may be explanatory, rather than causal (**quod** = *that*, *in that*).

quod mihi grātiās ēgistis, *in that you have thanked me*, *in thanking me* (**53** 12)

235. The whole **quod**-clause may be treated as a substantive, serving as subject or object, as an appositive, or in a relation like that of an accusative of specification (**quod** = *the fact that*, *as for the fact that*, *so far as*).

quid quod tū tē in cūstōdiam dedistī? *what of the fact that you had yourself put under arrest?* (**11** 2)

quod salūs sociōrum . . . in perīculum . . . vocātur, quō . . . animō ferre dēbētis? *with what feelings ought you to take the fact that the safety of the allies is endangered?* (**71** 22)

236. As subject or object, or as appositive, this kind of **quod**-clause in some cases hardly differs from an **ut**-clause so used (cp. §§ 192, 199). For **quid est quod?** cp. § 174 fin.

237. Nōn quod may introduce a rejected reason (more frequently with **nōn quō**, § 208). Here **nōn quod** is *not that, not because*, and has the subjunctive.

238. All the clauses described above in §§ 185–237 go back for their origin to the interrogative-relative pronoun. Their introductory conjunctions became such only by degrees, and were previously forms of, or derivatives from, the pronoun **quis**, **quī**.

The following clauses, described in §§ 239–270, are introduced by conjunctions which were originally demonstrative words, not connected with the interrogative-relative pronoun.

12. DUM-CLAUSES AND DŌNEC-CLAUSES

A. 553 ff., 528; D. 762 ff., 811; B. 293, 310; G. 568 ff., 573

239. Dum, *while*, was a case-form of a noun meaning *a while*, connected with **diēs**, *day*, and **diū**, *a long while* (adverb). A *while*-clause with **dum** has the indicative mood, and almost always the historical present in a narrative. But such a clause may be virtually causal.

dum in istum inquīrō, *while I was getting evidence against the defendant* (**131** 15)

hī dum aedificant, *in their building operations* (**28** 24)

240. Dum, *as long as* (temporal), introduces an indicative clause in any suitable tense.

tam diū dum forum . . . habuit ōrnātum, *so long as he kept the forum decorated* (**132** 13)

a. **Dōnec** is used in the same way; also **quoad** (§ 209), **quam diū** (§ 217).

241. Dum, *until*, introduces a temporal clause with the indicative, unless there is an idea of anticipation or purpose, when the subjunctive is used (cp. **antequam** and **priusquam**, § 215).

nōn exspectāvī dum mihi ā tē litterae redderentur, *I did not wait for the delivery of a letter from you* (**190** 8)

242. Dum, *provided, if only*, introduces a proviso. Originally the clause was a conditional wish; hence the subjunctive is required. **Dum** is frequently strengthened by **modo**, which is also used alone (cp. § 276). If negative, the clause has **nē**.

dum modo . . . perīculum dēpellātur, *if only the danger be averted* (26 11)

243. Dōnec, *until, so long as* (temporal), is used like **dum**, *until*, (§ 241); but it is rare in the best Latin, and in Cicero is confined to the meaning *until*.

13. SĪ-CLAUSES, CONDITIONAL

A. 511 ff., 521; D. 772 ff., 802; B. 301 ff., 305; G. 589 ff., 598

244. The conjunction **sī**, *if*, was originally a demonstrative adverb, meaning *so, in that case* (*way*), *in those circumstances*.[1]

245. The most important use of **sī**-clauses is to express a condition, with which is closely linked a conclusion, usually the main clause of a sentence. For both clauses mood and tense are most frequently the same, but very often the sense does not permit so complete a correspondence.

246. The conclusion may be in the form of a wish, a command, an exclamation, a question, direct or indirect. In the last case, that of an indirect question, the entire conditional complex (i. e. condition plus conclusion) is dependent upon the word of asking. The conclusion may be an **ut**-clause of result subordinate to another verb, or a **quīn**-clause depending upon **nōn dubitō** and the like (§ 212). If such a dependent conclusion is contrary to fact in past time,[2] it is commonly expressed, if possible, by the first periphrastic conjugation, — the future active participle, usually with the perfect subjunctive.

an potest quisquam dubitāre quīn, sī Ligārius in Italiā esse potuisset, in eādem sententiā fuerit futūrus? *can anyone doubt that, if Ligarius could have been in Italy, he would have been of the same mind?* (*Lig.* 34)

[1] **Sīc**, *so*, is a strengthened form of the same word (**sī-ce**, shortened to **sīc**).
[2] Requiring a pluperfect (past perfect) in the independent conclusion.

247. The conclusion may be reduced to a mere interrogative:

quid, sī istud nē glōriae quidem satis est? *what if that is not sufficient even for your fame?* (**123** 26)

248. Conversely, the conclusion may have one of the regular forms, while the condition is merely implied. Thus a participle, an imperative, a phrase (especially an ablative absolute), a clause of a different kind, may do duty instead of the **sī**-clause. Or the verb of the condition may be used without **sī** or other conjunction.

249. Conditional clauses may be conveniently treated according to the time, as *present*, *past*, or *future*.

Present and *past* conditional clauses, in turn, are divided according as (*a*) they imply nothing as to the actual truth of the statement, in which case they may be described as *neutral* or *noncommittal* conditions; or (*b*) they clearly show that the supposition is *contrary to fact*.

a. Present Conditions

A. 515, 517 f.; D. 784 ff.; B. 302, 304; G. 595, 597

250. *Neutral*, or *noncommittal*, with indicative mood and present tense.

sī mē cōnsulis, *if you ask* (*are asking*) *my advice* (**8** 15)
sī quid est in mē ingenī, *if I have any ability* (**99** 1)

251. Exceptions in mood:

a. For an indefinite subject, second person (*you* = *anyone*), the indicative gives way to a present subjunctive.

sī imperāre velīs, *if you choose* (*one chooses*) *to give the order* (**55** 18)

b. The subjunctive is required if the condition is quoted, or if it is merely implied that someone else said or thought this (or the writer or speaker himself at some other time); also if it is part of an indirect question.

252. *Contrary to fact*, or *unreal*, or *unfulfilled*; subjunctive mood, imperfect tense (past). So also in the typical conclusion. To this form of condition, sequence of tenses does not apply (cp. §§ 68, 290).

servī . . . meī sī mē . . . metuerent, *if even my slaves feared me* (**10** 6)
sī tibi sōlī vīverēs, *if you lived for yourself alone* (**123** 20)

253. Such a condition may be followed by a conclusion in the indicative, especially if propriety, duty, obligation, necessity, or ability is expressed, or if either periphrastic conjugation is used; also in certain expressions, as **longum erat**, *it would be tedious* (§ 53, *b*).

b. Past Conditions

A. 515, 517; D. 791 ff., 797 ff.; B. 302, 304; G. 595, 597

254. *Neutral*, or *noncommittal*; indicative mood, one of the past tenses.

sī hoc . . . contigit nēminī, *if this has happened to no one* (**9** 28)

255. Exceptions, where the subjunctive mood is used in this kind of condition, are due to the principles explained in § 251.

256. *Contrary to fact*, or *unreal*, or *unfulfilled*; subjunctive pluperfect (past perfect). So also in the typical conclusion. To this form of condition tense sequence does not apply (cp. §§ 68, 252).

sī hoc idem . . . dīxissem, *if I had said this same thing* (**11** 28)

a. If continued past action is to be expressed, the imperfect (past) subjunctive may be used for the pluperfect (past perfect).

sī nihil . . . litterīs adiuvārentur, *if they had not been* (*continually*) *helped by books* (**106** 5)

257. Such conditional clauses may be followed by a conclusion in the indicative if propriety, duty, obligation, necessity, or ability is expressed; or in case either periphrastic conjugation is used; also in certain expressions, such as **melius fuit** or **fuerat**, *it would have been better* (cp. §§ 53, *b*; 253).

c. Future Conditions

A. 516; D. 787 ff., 795; B. 302 f.; G. 595 f.

258. Future conditions have two forms, differing from each other in the sharpness of focus or definition.

a. More vivid; future or future perfect indicative, with future in the normal conclusion. A future perfect in the **sī**-clause commonly

marks the time of the condition as completed before that of the conclusion. In translating a future indicative *in the conclusion* one must carefully note the context, in order to choose the proper auxiliary, — *shall* or *will* according to the sense. Latin verb-forms do not distinguish these shades of meaning (cp. § 60).

sī volēs, *if you wish*, lit. *if you shall*[1] *wish* (**124** 13)

sī L. Catilīna . . . pertimuerit, *if Lucius Catiline becomes frightened*, lit. *shall*[1] *have become frightened* (**25** 27)

b. Less vivid; with present or perfect subjunctive, while the normal conclusion has the present subjunctive. Between the perfect subjunctive and the present in the **sī**-clause there may be little difference of meaning.

sī mēcum patria . . . loquātur, *if the country should say to me* (**14** 14)

sī meam spem vīs improbōrum fefellerit, *if the violence of wicked men should disappoint my hope* (**64** 11)

d. Other Matters concerning Conditions

A. 525; 592; 589, *b*, 1; D. 775 ff., 905, 704; B. 306; 323; 268, 4; G. 595, 4; 591 f.; 508, 3; 597, R. 4

259. If there is more than one conditional clause in a sentence, **sī** or **sīve** (**seu**) may stand with the first, and **sīve** (**seu**) with a second or others.

260. Where a condition is negative, **nōn**, **nēmō**, **nūllus**, **nihil**, etc. are inserted with **sī**; or **nisi**, *if not*, *unless*, takes the place of **sī** or is combined with it (**nisi sī**).

nisi . . . mihi . . . suāsissem, *if I had not convinced myself* (**105** 3)

261. If a condition is followed up by a contrasted *but if*, etc., **sīn** is used for the second clause, or follows in the next sentence.

sī est vērus . . ., sīn falsus (est), *if it is true . . ., but if false* (**10** 31)

An abbreviated form is **sīn minus**, *but if not*, with no verb expressed.

262. If it is stated or implied that the condition reflects the thought or words of another, or of the speaker or writer at another time, the

[1] This strictly correct use of *shall* is formal.

sī-clause must have the subjunctive (cp. § 289). This may be true, for example, in an indirect question containing a **sī**-clause.

sī quid dē hīs rēbus dīcere vellet, *if* [*as I told him*] *he wished to say anything about these matters* (**39** 28)

263. In such conditional clauses, quoted formally or by implication, the tenses are regularly determined by the principles of sequence (§§ 64 ff.). But a contrary-to-fact condition admits of no change of tense (§§ 252, 256).

14. OTHER USES OF **SĪ**-CLAUSES [1]

A. 576, *a*; D. 814, *c*; B. 300, 3; G. 590, N. 2; 460, 1, *b*; 595, R. 5 f.

264. Causal. A **sī**-clause may state an admitted fact, explaining the main action by giving a reason for it. For this **sī quidem**, *since indeed*, is commonly preferred to **sī**.

sī vectīgālia nervōs esse reī pūblicae semper dūximus, *if* (= *since*) *we have always considered revenues the sinews of the state* (**74** 11)

sī quidem glōria est, *since indeed glory is*, etc. (**124** 8)

265. Virtually temporal. A **sī**-clause may throw no doubt upon the performance of a future action.

sī dēscrīpserint librāriī, i.e. *as soon as the scribes have completed the copy* (*ad Att.* XII, 14, 3)

266. Indirect question. As our English *if* may introduce an indirect question, so sometimes **sī** (*whether, if, to see whether*) in Latin, especially if the idea of seeing, or waiting to find out, is expressed or implied.

exspectandum esse, sī quid certius adferrētur, *must wait to see whether any more definite information was received* (*Ep.* XV, 1, 2)

267. Proviso. This form of proviso with **sī modo**, *if only*, has the indicative mood. Contrast **dum**-clauses (*provided, if only*) (§ 242).

sī modo haec stābunt, *if only these things* (i.e. *the state*) *stand*(*s*) (*ad Att.* XII, 19, 1)

[1] For most of these no references to our smaller grammars can be furnished.

15. CLAUSES WITH **ETSĪ**, **ETIAM SĪ**, **TAMETSĪ**

A. 527, *c*, *d*; D. 808, 806; B. 309, 2; G. 604

268. **Etsī** and **etiam sī** may take the place of **sī** in any of the forms of conditional clause.

Concessive or adversative clauses may be introduced by **etsī**, **etiam sī**, **tametsī**, all in the sense of *although* (cp. **quamquam**, § 218, *a*).

tametsī urbem . . . cēperat . . . tamen, *although* (*it*) *had taken a city . . . yet* (77 13)

269. If **etsī** and **tametsī** stand at the head of the main sentence or of a parenthesis, they mean *and yet* (again like **quamquam**, § 218, *b*).

tametsī quī magis sunt tuī? *and yet who are more truly your friends?* (122 8)

16. CONDITIONAL COMPARISONS WITH **QUASI**, **TAMQUAM SĪ**, ETC.

A. 524; D. 803; B. 307; G. 602

270. Conditional clauses of comparison are introduced by words meaning *as if*. Such clauses contain mere suppositions or impressions, but, in spite of their unreality, they take the form of a less vivid future conditional clause, and are not treated as contrary to fact. The tenses of the subjunctive are therefore present or perfect, unless sequence requires a secondary tense. The particles thus used are **quasi** (= **quam sī**), **tamquam sī** (or **tamquam** alone), **ut sī**, **velut sī**, and rarely **ac sī**.

quasi . . . Pompeium nōn . . . magnum esse videāmus, *as though we did not see that Pompey is great*, etc. (95 13)

271. A few conjunctions which introduce subordinate clauses are not derived either from the interrogative-relative pronoun (as **ut**, **cum**, etc., §§ 185–237), nor yet from words demonstrative in character (as **dum**, **sī**, etc., §§ 239–270; cp. § 238).

The most important of the conjunctions in this third and last group is **nē**, originally a mere negative (cp. §§ 193, 242), and as such frequently found in main clauses (exhortation, prohibition, wish, etc.; §§ 55 f.).

17. NĒ-CLAUSES

A. 531 f.; 558, *b*; 564; D. 713 f., 720; B. 282, 295 f.; G. 543 ff., 550

272. *Purpose clauses* requiring a negative. Such a clause may merely give the purpose of speaker or writer in expressing himself as he does. For affirmative purpose clauses cp. §§ 189 ff.

nē commovēre tē contrā rem pūblicam possīs, *that you may be unable to bestir yourself against the state* (**5** 16)

nē longum sit, *not to be tedious* (cp. § 53, *b*) (**39** 10)

a. A second or third negative purpose clause is introduced by **nēve**, **neu** (rarely **neque** or **nec**); and in these cases **nēve** (**neu**) may take the place of the first **nē** (cp. **sīve**, § 259).

273. *Substantive clauses* with **nē**, involving in some form a *purpose*, will, or desire. Such clauses are the objects of many verbs of *asking, admonishing, persuading, commanding, forbidding, hindering, refusing*, or otherwise expressing *will*. If these verbs are used in the passive, the **nē**-clause becomes subject. It may be used also as an appositive.

vidēret nē quid rēs pūblica dētrīmentī caperet, *should see that the state suffered no harm* (**4** 15)

eā condiciōne nē quid posteā scrīberet, *upon condition that he should never write anything again* (**111** 10)

274. *Substantive clauses* with **nē**, expressing *fear* or apprehension (*that, lest*). Such clauses were at first independent, expressing the wish that something might not happen. But the added verb of fearing in time annexed the **nē**-clause, now subordinate. Cp. the similar **ut**-clause, *that not*, § 194.

vereor nē idem ēveniat, *I fear that the same thing may happen* (**176** 9)

275. Where the fear is that something may *not* happen, the usual **ut** is sometimes replaced by **nē nōn**, — regularly so when the verb of fearing itself is negatived, expressly or by implication. Thus **nōn vereor**, **or num vereor?** or **vereor, crēdō** (with irony), will be followed by **nē nōn** instead of **ut**.

crēdō, erit verendum (ironical, = **nōn erit verendum**) **mihi nē nōn**, etc., *I shall have to fear, I suppose* (ironical), *that . . . not*, i. e. (in reality) *I shall be perfectly certain that*, etc. (no negative) (**5** 7)

a. **Nōn** may follow after **nē** when a single word is negatived, but *I fear that . . . not* regularly calls for an **ut**-clause (cp. § 194).

18. **MODO**-CLAUSES, CONTAINING A PROVISO

A. 528; D. 811; B. 310; G. 573

276. A proviso, commonly introduced by **dum** or **dum modo**, may have **modo** (*if only*) alone with the subjunctive (cp. § 242). The original sense of a wish is often felt; and if the clause is negative, **nē** is added.

modo inter mē atque tē mūrus intersit, *if only the city wall be between you and me* (**7** 17)

19. CLAUSES WITH **SIMUL AC**

A. 543; D. 745; B. 287; G. 561

277. Temporal clauses may be introduced by **simul atque** (**ac**), *as soon as*, with the indicative, usually in the perfect (cp. **ut prīmum**, etc., §§ 200, *a*; 204, *b*; 223 fin.).

simul atque adsēdistī, *as soon as you sat down* (**10** 4)

20. CLAUSES WITH **LICET**, CONCESSIVE

A. 527, *b*; D. 810; B. 309, 4; G. 607

278. The impersonal **licet**, *it is permitted*, sometimes had as its subject a substantive clause (cp. § 279), making a concession, and the combination was gradually subordinated to a main verb. Thus **licet**, *it may be*, became *although*, and, without ceasing to be a verb, served in place of a conjunction. The subject clause has present or perfect subjunctive.

licet . . . omnēs omnia dīcant, . . . vīcimus, *no matter what they all say, we have won* (*Verr.* III, 145)

21. SUBSTANTIVE CLAUSES WITHOUT LINKS OF CONNECTION

A. 565; D. 722; 720, *d*; B. 295, 6, 8; 296, 1, *a*; G. 535, R. 2; 546, R. 2

279. All the dependent clauses so far treated (§§ 161–278) were stamped as such by the presence of either a conjunction (or a virtual conjunction; cp. § 278) or a relative or interrogative word. Another type is that in which the mood is subjunctive, but in which there is no other outward sign of subordination. The substantive clause may be an appositive, or the subject of **oportet**, **licet**, **necesse est**, etc., or object in such expressions as the following:

cēnseō Lūceriam veniās, *I advise you to come to Luceria* (**189** 4)

velim cūrēs ut sciam, *please see to it that I know* (**172** 16)

hōs . . . māllem sēcum . . . ēdūxisset, *I wish he had taken these men away with him* (**21** 10)

In cases of this kind one must not imagine that **ut** has been omitted.

22. SUBORDINATION INDICATED BY THE THOUGHT ALONE (PARATAXIS)

280. Two clauses apparently coördinate, each of which might be a complete sentence in itself, are occasionally so joined that the first is in logic (though not in formal syntax) subordinated to the second, — a fact which must be made clear in translation. If both members are questions, the first is often merely a rhetorical dress for a statement of fact, and should not be interrogative in English. If both state facts, their independence and equality are only in appearance, the second clause containing the main point.

an . . . Scīpiō . . . Gracchum . . . prīvātus interfēcit: Catilīnam . . . nōs cōnsulēs perferēmus? (two questions, the first concerning a fact not questioned), i.e. *if* (or *while*, or *whereas*) *Scipio, a private citizen, slew Gracchus, shall we consuls endure Catiline?* (**3** 19)

saxa . . . vōcī respondent . . .: nōs . . . nōn poētārum vōce moveāmur? *if* (or *while*, or *since*) *rocks echo the voice, shall not we be stirred by the voice of poets?* (**107** 14)

in caelum . . . Catō tollitur: magnus honōs populī Rōmānī rēbus adiungitur, i.e. *in praising Cato to the skies he* (Ennius) *pays a great tribute also to the achievements of the Roman people* (**109** 13)

23. INFINITIVE CLAUSES; INDIRECT QUOTATION AS OBJECT

a. Main Clauses, Declarative; Accusative and Infinitive

A. 577 ff., 584, 589; D. 883 ff., 898 ff.; B. 313 ff., 317, 319 ff.; G. 508, 527, 648 ff., 653, 656 ff.

281. A very important unit found in many Latin sentences is a substantive clause consisting of an infinitive with its accusative subject and usually other modifiers. In its very simplest form it thus has an indeclinable verbal noun (infinitive) and another noun or pronoun in the accusative case. One of its uses is in indirect quotation.

282. If an indirect quotation states a fact (real or supposed), the main verb (indicative in the original statement) becomes infinitive, and the subject is made accusative (cp. § 99). Such an infinitive with subject accusative thus forms a substantive clause, as object of a verb of *saying* (or as subject of that verb in the passive; cp. § 296).

ad M'. Lepidum tē habitāre velle dīxistī, *you said you wished to stay at the house of Manius Lepidus* (**11** 4)

obtemperātūrum tē esse dīcis, *you say that you will obey* (**11** 20)

cupere sē dīcit īnspicere neque sē aliīs videndī potestātem esse factūrum, *he said he should like to examine it and would not give others the opportunity to see it* (**137** 22)

283. At first the word in the accusative was probably thought of as an object of the verb of *saying*, since along with the deed one mentioned in the same breath the doer, placing an accusative noun or pronoun in close connection with the infinitive, and thus giving the verb of *saying* two objects of different kinds. In time the word representing the doer came to be regarded as subject of the infinitive, not object of the verb of *saying*.

284. Indirect discourse (*ōrātiō oblīqua*) is most frequently the object of a verb of *saying*, expressed or implied. But the same construction is also the rule with verbs of *thinking*, *knowing*, *perceiving*, *ascertaining*, and the like.

contentum tē esse dīcēbās, *you said that you were satisfied* (**6** 9)

dīcō tē . . . vēnisse, *I say* (*assert*) *that you came* (**6** 17)

videō . . . esse hīc . . . quōsdam, *I see that there are here some men* (6 21)

intellegō . . . nēminem tam stultum fore, *I understand that no one will be so foolish* (15 27)

quem esse hostem comperistī, *whom you have found out to be an enemy* (and the same construction with **vidēs** and **sentīs**) (14 17)

patēre tua cōnsilia nōn sentīs ? *you do not see that your plans are known ?* (3 7)

meministīne mē . . . dīcere . . . fore in armīs . . . C. Mānlium ? *you remember my saying that Gaius Manlius would be under arms ?* (5 26)

285. Verbs of *hoping*, *promising*, *threatening*, and the like have this construction, regularly with the future infinitive, but the present sometimes occurs.

num . . . cōnsulēs sē . . . spērant futūrōs ? *do they hope they shall be consuls ?* (28 13)

ut dēspērent id quod cōnantur sē cōnsequī posse, *that they give up the hope of being able to accomplish what they are attempting* (28 6)

quī . . . sē . . . mē . . . interfectūrōs esse pollicērentur, *who promised that they would kill me* (7 5)

286. Conclusions. In indirect discourse the conclusion of a conditional sentence requires the infinitive with subject accusative, no matter which type of condition is used (§§ 249 ff.), unless that conclusion expresses wish, exhortation, command, prohibition, or question (§ 287). For all neutral and future conditions the tense of the infinitive is simply determined by the meaning, and is present, past, or future, with reference to the time of the verb of *saying*, *thinking*, etc. **Fore** or **futūrum esse** (**fuisse**) may have an **ut**-clause as its subject (§ 199).

numquam sērō tē vēnisse putābō, sī salvus vēnerīs, *I shall never think you have arrived too late, if you arrive in good health* (188 4)

cūr minōre dolōre peritūrōs sē . . . quam sī, . . . arbitrentur, *why they think that they shall be less reluctant to die . . . than if*, etc. (29 14)

sē spērāre dīxērunt, sī . . ., fore ut ea cōnsilia . . . inlūstrārentur, *they said they anticipated that if . . ., then those designs would be brought to light* (45 13)

287. If the conclusion expresses wish, exhortation, command, prohibition, or question, the subjunctive must be used in indirect discourse (§ 293); also if the conclusion is itself subordinated to a verb different from that of *saying*, etc., for example, in a clause with **ut**, **nē**, or **quīn** (cp. § 246 fin.). If the conclusion is a question of doubt, surprise, or indignation, it will retain its subjunctive in indirect discourse (cp. § 55, *d*).

288. For contrary-to-fact conclusions no distinction is made between present and past (with a single exception, perhaps, in Cæsar). Both have these forms:

a. Active: perfect infinitive of first periphrastic, e. g. **factūrum fuisse**, **ventūrōs fuisse**.

sī eō locō esset, negāvit sē factūrum fuisse, *said he would not have done it if he were in his* (Cæsar's) *place* (**201** 15)

alterius . . . partis . . . nimis īrācundam futūram fuisse victōriam, *that the victory of the other party* (condensed condition) *would have been unduly violent* (**120** 32)

b. Passive, or if the verb has no future participle: **futūrum fuisse** with an **ut**-clause as its subject, — *the result would have been* (*was going to be*) *that*, etc. (cp. § 199). This is rarely met with.

futūrum fuisse ut . . . omnī doctrīnā hominum vīta ērudīrētur, *that human life would have been schooled in every art* (*Tusc. Disp.* III, 69)

If the contrary-to-fact conclusion would have the indicative in direct discourse (*ōrātiō rēcta*; cp. § 253), it has the perfect or present infinitive in the indirect (*ōrātiō oblīqua*). This includes expressions of *ability* (as **posse**, **potuisse**), *obligation*, *necessity*, etc. (as in the second periphrastic). For an example cp. § 296 fin.

b. Dependent Clauses; Subjunctive

A. 580 ff., 585, 589; D. 888 ff.; B. 314, 318 ff.; G. 650, 653 ff.

289. We have seen that even in a sentence in direct discourse any relative clause expressing the thought or words of another (or of the writer or speaker at another time) must have the subjunctive (§ 181); also that causal clauses with **quod**, **quia**, etc. follow the same principle

(§§ 231 ff.). In the same way, and for the same reason, every subordinate clause in indirect discourse normally requires the subjunctive mood.

vident . . . ūnum virum esse in quō summa sint omnia, *they see that there is only one man in whom all the advantages are found in the highest degree* (**72** 6)

quod multae nātiōnēs testēs essent, *because many nations were witnesses* (**138** 17)

290. The tenses of such subjunctive clauses are regularly adapted to that of the verb of saying, etc., — i.e. primary after **dīcit**, etc., and secondary after **dīxit**, etc. (cp. § 64). But no change is ever permitted in the tense of a conditional clause contrary to fact (cp. §§ 252, 256). It must be remembered also that the future perfect indicative of direct discourse becomes pluperfect (past perfect) subjunctive in the indirect if the governing verb is secondary, but perfect subjunctive if that verb is primary. Even if the verb of saying, etc., was primary, a following perfect infinitive usually carries any dependent verbs with it into the secondary sequence.

291. If a subordinate clause in indirect discourse contains merely some explanatory remark, or other addition of the writer or speaker, and is no real part of the quotation, the indicative mood is used, stamping this clause as not an integral part. An indicative clause may be used also as a mere periphrasis for a noun.

Bīthȳniae, quae nunc vestra prōvincia est, vīcōs exūstōs esse complūrīs, *that in* (lit. *of*) *Bithynia, which is now your province, many villages have been burned* (**68** 24)

eōs quī vectīgālia nōbīs pēnsitant, *those who pay us tribute* (= *our tributaries*) (**73** 24)

292. In a **dum**-clause (*while*) the present indicative is sometimes retained in indirect discourse; so also the indicative with **cum** temporal. The desire to state positively an undoubted fact may lead to the retention of that mood.

c. Main Clauses, not Declarative; Subjunctive

A. 586 ff.; D. 887, II f.; B. 315 f.; G. 651 ff.

293. If any form of command, request, prohibition, or wish is to constitute the main clause of an indirect discourse, the subjunctive mood is required, with such change of tense as will harmonize with that of the verb of saying. With a prohibition **nē** is used.

spectārent quid ipse dēbēret, *they should observe how deeply he was himself in debt* (direct, **spectāte quid ipse dēbeam**) (*Mur.* 50)

294. If a question which in the original speech expected an answer is quoted indirectly, it simply takes the form of any other indirect question (cp. § 161), and therefore has the subjunctive. Thus real questions in the second person are changed into the third, and the subjunctive verb must harmonize in tense with the verb of saying.

quid sibi vellet, *what did he want?* (direct, **quid tibi vīs?**) (Cæsar, *B. G.* I, 44, 8)

295. Questions in a speech, however, usually do not expect an answer, but, like exclamations, are merely lively forms of statement. These animated rhetorical questions (first and third persons) and exclamations are indirectly quoted in the form of main statements in the accusative and infinitive, while retaining any signs of a question or exclamation.

24. INFINITIVE CLAUSES; OTHER USES OF INDIRECT DISCOURSE

A. 452; 563, *a* ff.; 572, *b*; 462; D. 833, 839, 843; B. 329 ff., 334; G. 532, 534 f.

296. The accusative and infinitive clause may become the subject of a verb of *saying*, etc. in the passive (usually a compound tense, as **nūntiātum est**; cp. § 299); or of **est** with a predicate noun or adjective; or of an impersonal verb, as **interest**, **oportet**; or of **vidētur**. It may also be a predicate or appositive.

magnī interest . . . esse . . . duo cōnsulēs, *it is of great importance that there be two consuls* (*Mur.* 79)

populī Rōmānī laus est urbem . . . ēreptam esse, *to the Roman people belongs the credit of rescuing the city* (**109** 1)

cum vidētur praecavērī potuisse, sī prōvīsum esset, *when it seems that it could have been averted, if care had been taken* (direct, **cum potuit**) (*Tusc. Disp.* III, 52)

297. As object also the infinitive clause with subject accusative is not confined to indirect quotation (§§ 281 ff.), but may follow verbs of *wishing* (as **volō**, **cupiō** [1]), *permitting* (as **sinō**), *commanding* or *forbidding* (**iubeō**, **vetō** [2]), *teaching* (**doceō**), and also verbs or other expressions of *emotion* (**gaudeō**, **doleō**, **mīror**, etc.).

cupiō . . . mē esse clēmentem, *I earnestly wish to be merciful* (**4** 28)

quem sociī . . . vēnisse gaudērent, *at whose coming . . . the allies rejoice* (**95** 16)

298. Exclamatory. Standing in no relation to any other verb, even implied, an accusative and infinitive clause may be purely exclamatory.

tē . . . in tantās aerumnās propter mē incidisse! *that you should have encountered such woes on my account!* (**163** 7)

25. NOMINATIVE AND INFINITIVE

A. 582; D. 840; B. 332; G. 528

299. Another form of indirect statement in very common use is that in which the verb of *saying*, *thinking*, *perceiving*, etc. is in the passive voice with a personal subject and an infinitive. Here also any subordinate clause attached to the infinitive normally has the subjunctive. This is the usual construction with **dīcor**, **dīcitur**, **fertur**, **trāditur**, **videor**, **vidētur**, etc. In compound tenses, however, and in the periphrastic forms, the impersonal construction (accusative and infinitive) is preferred (except in case of **videor**).

dīcitur īnflammāsse taedās . . . ; quās sibi cum ipsa praeferret, orbem omnem peragrāsse terrārum, *she* (Ceres) *is said to have lighted torches, . . . and to have wandered all over the world, carrying them before her* (**143** 14)

[1] Both are more commonly followed by the complementary infinitive (cp. § 90).

[2] Also **imperō**, if the infinitive is passive or deponent.

26. THE ROMAN CALENDAR

300. Every month had three fixed points, from which dates were reckoned backward:

a. **Kalendae, -ārum** (**Kal.** or **K.**), f., the *Calends*, first day of the month; originally the new moon.

b. **Nōnae, -ārum** (**Nōn.**), f., the *Nones*, seventh of March, May, July, and October,[1] but the fifth of all other months; originally the first quarter of the moon, and named from the fact that it was the ninth day before the Ides (with inclusive reckoning).

c. **Īdūs, -uum** (**Īd.**), f., the *Ides*, fifteenth of the same four long months, but the thirteenth of the remaining months.

301. To these three nouns were added adjectives denoting the months, thus:

Kalendīs Iānuāriīs, *on the Calends of January*
ad Kalendās Februāriās, *to the Calends of February*
Nōnīs Mārtiīs, *on the Nones of March*
prīdiē Nōnās Aprīlīs, *on the eve of the Nones of April*
postrīdiē Nōnās Maiās, *on the day after the Nones of May* (an exception to the usual backward reckoning)
Īdibus Iūniīs, *on the Ides of June*
ex Īdibus Quīntīlibus (later **Iūliīs**[2]), *from the Ides of Quintilis* (*July*)
ūsque ad Īdūs Sextīlīs (later **Augustās**[3]), *up to the Ides of Sextilis* (*August*)
tertiō diē ante Kalendās Septembrīs, *on the third day before the Calends of September*
ante diem[4] **IIII** (**quārtum**) **Nōnās Octōbrīs**, *on the fourth day before the Nones of October*
V Īdūs Novembrīs (i. e. **quīntō diē ante Īdūs**), *on the fifth day before the Ides of November*
ex VI (**sextō**) **Kalendās Decembrīs**, *from the sixth day before the Calends of December*

[1] These were the only months with 31 days before Julius Cæsar's reform of the calendar (cp. § 302).

[2] To this *fifth* month (of an older year beginning March 1) Julius Cæsar gave his own name in 44 B.C.

[3] To this *sixth* month Augustus' title was given in 8 B.C.

[4] Or **a.d.**

302. The numbering of the last six months recalls the fact that the oldest Roman year, having but ten months, began on the first of March. Before Julius Cæsar's reform went into effect, on January 1, 45 B.C., the months had 29 days, except the four which had 31 (March, May, July, October), and February, which had 28 (or 23; see § 303). After that date the number of days in each month became what it still remains.

303. As the year had but 355 days, it was the custom to insert an additional month after the feast of Terminus (February 23) every other year. But so irregularly had this system been applied by the pontiffs that the months had ceased to keep their old places in the seasons.

304. Cæsar's reform brought all this confusion to an end by lengthening most of the months and by introducing the familiar leap year once in four years. This was done by ordering that the sixth day before the Calends of March (our February 24, the day after the *Terminalia*) should be reckoned twice. Thus our February 25 became another sixth (called **a.d. [ante diem] bissextum Kal. Mārt.**). This gave the month 29 days in every fourth year, but for religious reasons the day was not added at the end.

305. Most of the forms which a Roman date may assume have been given in § 301. Where the date involved a numeral, there were two common forms; for example:

a. **a.d.** (or **ante diem**) **tertium Kalendās Maiās**, *on the third day before the Calends of May*, or April 29 (but for Cicero the twenty-eighth, except in the last three years of his life; § 302). This strange construction was used instead of **diē tertiō ante Kalendās.** The following day, or the last of the month, would be **prīdiē Kalendās Maiās**; but since the Romans included the day from which they reckoned, the last day but one was to them the third day before the first.

b. **tertiō** (i. e. **diē ante**) **Īdūs Mārtiās**, *on the third day before the Ides of March*, or March 13. This was a less formal mode of dating, much used in Cicero's letters.

IIII, III, prīdiē Īdūs, *on the twelfth, thirteenth, and fourteenth of March* (*ad Att.* IX, 9, 1)

306. Dates *to which* or *from which* show either of the above combinations treated as a neuter noun with a preposition.

ex ante diem III Nōn. Iūn. ūsque ad prīd. Kal. Sept., *from June 3 to August 29* (58 B.C.) (*ad Att.* III, 17, 1)

307. Rules for translating Roman dates. *a.* Reckoned from the *Calends*:

1. Take the number of days in the *previous* month. If before 45 B.C., make allowance for a possible difference in the length of the month (§ 302).

2. Add *two*. Of these added units one is because you are to reckon from the first of the *next* month, and one because of the practice of including the day from which you count.

3. Subtract the number in the text.

ante diem VI (sextum) Kal. Novembrīs (5 28)
31 + 2 = 33 − 6 = 27 *October 27*

b. Reckoned from the *Nones* or *Ides*:

1. Take the day of the Nones or Ides for the given month, — the fifth or seventh for the former, the thirteenth or fifteenth for the latter, according to the month (cp. § 300).

2. Add *one* for the inclusive reckoning.

3. Subtract the number in the text.

a. d. VIII (octāvum) Īdūs Aprīlīs (166 4)
13 + 1 = 14 − 8 = 6 *April 6*

Among posterity he has achieved this, that the name Cicero no longer stands for a man, but for eloquence. Therefore let us look to him, let us set him before us as a model. Whoever finds great satisfaction in Cicero should know that he has made progress.—QUINTILIAN, X, 1, 112

He stands in prose, like Virgil in poetry, as the bridge between the ancient and modern world. Before his time, Latin prose was, from a wide point of view, but one among many local ancient dialects. As it left his hands, it had become a universal language, one which had definitely superseded all others, Greek included, as the type of civilised expression. . . . Ciceronian prose is practically the prose of the human race; not only of the Roman empire of the first and second centuries, but of Lactantius and Augustine, of the mediæval Church, of the earlier and later Renaissance, and even now, when the Renaissance is a piece of past history, of the modern world to which the Renaissance was the prelude.

MACKAIL, *Latin Literature*, pp. 62 f.

ABBREVIATIONS

abbr. = abbreviated (-tion)
abl. = ablative
abs. = absolute
acc. = accusative
act. = active
adj. = adjective
adv. = adverb (-ial)
appos. = apposition (-tive)
attrib. = attributive
c. = common
compar. = comparative
cond. = condition
conj. = conjunction
constr. = construction
correl. = correlative
cp. = compare
cpd. = compound
dat. = dative
demonstr. = demonstrative
dep. = deponent
descr. = descriptive
dim. = diminutive
dir. = direct
disc. = discourse
distrib. = distributive
e.g. = *exempli gratia*, for example
encl. = enclitic
Eng. = English
equiv. = equivalent
esp. = especially
F = French
f. = feminine *or* and following
fem. = feminine
ff. = and following (*plural*)
fig. = figure (-ative, -atively)
fin. = *ad finem*, at (*or* near) the end
freq. = frequent (-ly, -ative)
fut. = future
gen. = genitive
Gram. = Grammatical Outline
hist. = historical
ib. = *ibidem*, in the same place
imperf. = imperfect
impers. = impersonal
impv. = imperative
incept. = inceptive
ind. = indicative
indecl. = indeclinable
indef. = indefinite
indir. = indirect
inf. = infinitive
init. = *ad initium*, at the beginning
interrog. = interrogative
intrans. = intransitive (-ly)
Introd. = Introduction
irr. = irregular
It = Italian
l., ll. = line, lines
Lat. = Latin
lit. = literal (-ly)
m. = masculine
med. = *media*, *medio*, in the middle
met. = metonymy
Mss. = manuscripts
n. = neuter *or* note
neg. = negative (-ly)
nom. = nominative
num. = numeral
obj. = object (-ive)
opp. = opposed, opposite
or. obl. = *oratio obliqua*
orig. = originally
p., pp. = page, pages
parenth. = parenthesis (-thetical)
pass. = passive
perf. = perfect
pers. = personal
personif. = personified (-ication)
pluperf. = pluperfect
plur. = plural
pos. = positive
possess. = possessive
pred. = predicate
prep. = preposition (-al)
pres. = present
pron. = pronoun
ptcp. = participle (-cipial)
quest. = question
reflex. = reflexive
reg. = regular (-ly)
rel. = relative
sc. = *scilicet*, that is, supply
sing. = singular
Sp = Spanish
subj. = subject (-ive)
subjv. = subjunctive
subord. = subordinate
subst. = substantive
superl. = superlative
trans. = transitive, translate (-tion)
v. = *vide*, see
voc. = vocative

NOTES

To the Student. The Editors would like to suggest to you a method of preparation which their own experience and that of many other teachers have proved to be valuable because it steadily increases one's power to deal with Latin. First, as you would look over a map before traveling, read the introductory matter belonging to the speech you are to study, including the outline printed before the notes on that speech. Then attack the Latin as if you were reading at sight, noting forms sharply, gathering up the thought as you go, trying to recall the meaning of half-forgotten words, and to discover the sense of new words by their resemblance to other words, either English or Latin, and by shrewd guessing founded on the idea of the passage so far as you have made it out. When you have exhausted your own resources, turn to the notes, and utilize all the help they give. Then, and not till then, use the vocabulary, to make dark places plain.

FIRST ORATION AGAINST CATILINE

Place: The Senate, sitting in the Temple of Jupiter Stator, under the northern slope of the Palatine.

Time: November 8, 63 B.C. (the 7th. according to some authorities).

Circumstances: Read Introd. §§ 68–71. In this situation Cicero omits the usual exordium, or introduction, and plunges at once into indignant questions.

Outline of the Argument[1]

(1) How far, Catiline, will your audacity go? Your plans are known. (2) Weakness of the senate and officials, when you should be put to death. (3) We do not lack precedents or authority to act.

(4) Formerly martial law brought severe treatment of revolutionaries; not so now. (5) Open rebellion is led by one of our own number. Yet there are reasons for delaying action. (6) You will be closely watched.

Your secrets are in our possession. (7–8) You have been foiled more than once before by my knowledge of your intentions.

A meeting of the conspirators by night. (9) Monstrous treason! Decisions at that meeting; my assassination planned. (10) Being informed, I took precautions.

Go to your camp! You must. (11) More than once we have escaped danger, thwarting your previous attempts. (12) Now I must rid the city of your presence, (13) by urging you to leave.

[1] The figures refer to the section numbers in the margin of the text.

Why linger here, where your vices are notorious; (**14**) also your crimes, not to mention your bankruptcy? (**15**) Your former attempt upon the life of the consuls, (**15–16**) not to speak of your murderous attacks upon me.

The senators' opinion of you was shown by absence of greetings and by empty seats. (**17**) Will you not leave a city which fears and hates you? (**18**) Rome herself pleads with you to go. (**19**) You were ready to submit to custody, but no one would take you. (**20**) Why not go?

"Put the question," you say. No; but see what they think of you when I say, "Go into exile!" Not one word of protest is heard. (**21**) The silence of these senators speaks volumes. The knights too, and others, will be glad to see you go.

(**22**) Yet we cannot expect such a man to be so considerate of the public good. (**23**) Your departure into exile would arouse hatred against me, as the cause of it. Better for me that you should join your "army."

(**24**) In fact, I know that you are planning to go thither, having sent in advance an escort and that standard, your inseparable companion. (**25–26**) Criminal designs have long ago prepared you to join that crew of renegades gladly, and to display an endurance learned in the school of vice. (**27**) But your worst will be petty warfare.

Suppose Rome herself should plead with me that Catiline be put to death, (**28**) arguing that custom and law do not forbid, rebuking any fear of unpopularity, (**29**) and also warning me of a worse odium. I reply that I have spared his life for a good reason. It would have been a distinction to incur odium for punishing a traitor.

(**30**) In that case misguided senators and others would call me a tyrant. If he goes to Manlius, however, none can be deceived as to the rebel. The departure of the rest will be better for the state than his death. (**31**) For these chronic maladies, becoming acute in my consulship, the mere death of Catiline would bring but temporary relief. (**32**) Let all traitors leave; no more plots within the walls! With due vigilance and with united action the situation will clear.

(**33**) You may take the field, Catiline. Jupiter will defend us and punish the rebels.

3 1 **quo . . . nostra:** let us use this first sentence to illustrate a principle that we can apply in almost every line. If "well begun is half done" is true anywhere, it is true of reading Latin. Therefore give particular care to the first few words of each sentence or clause. Thus, in this sentence, **quo** means literally *whither* (not 'by means of what,' which would make nonsense), **usque** means *up to* or *as far as*; and since 'as far as whither' is hardly English, we translate *how far*. Then **tandem**, which often means 'at length,' is here the sign of an impatient question. See Vocab. for the right meaning. Carelessness might lead one to take **abutere** for an infinitive, until it was remembered that the verb is deponent, and that in the future **-re** rather than **-ris** is usual for the ending of the second person singular. Lastly, after referring to Gram. § 147, *a*, for the case of **patientia**, and translating the sentence, one might wonder in what way the government had shown patience with Catiline. We find that although seventeen days before this the senate had passed a decree which gave the consuls extraordinary powers (Introd. § 70), yet Cicero had hesitated to enforce this decree. This hesitation is easily understood when one remembers that the

popular party was more or less in sympathy with Catiline, as were Crassus and Cæsar also, and that it is hard to carry out a government measure which does not have national support.

3 2 **etiam:** (lit. 'still') with **eludet** = *continue to flout* (or *make sport of*) *us.* — **furor:** what Cicero calls **furor**, *madness*, Catiline's friends might have called **studium**, *enthusiasm*. So in line 4, what Cicero calls **audacia**, *reckless daring* or *foolhardiness*, might have been called by others **virtus**, *courage*. Cicero is careful not to lose the advantage that comes from choosing words that will give a bad impression of the man he is attacking. — **iste tuus:** *that* (*outrageous*) . . . *of yours*. **Iste** adds a sting to **tuus**, which would be rather tame without it.

3 3 **effrenata:** this, with **sese iactabit**, seems to picture Catiline's **audacia** as flinging itself about like an untamed horse, with no bridle to control it. The outburst of indignation takes the form of three fiery questions, each with a different expression for *how long?* (Introd. § 22, *h* fin.).

3 4 **nihil:** just as in the Bible sentence "it profiteth me nothing," 'nothing' means 'not at all,' so in Latin **nihil** may have that meaning (Gram. § 103). To repeat a first word, as is done with **nihil** here, emphasizes like beating a drum. This is called anaphora (Introd. § 22, *h*). The structure and meaning of the sentence are clear when we read it aloud in the separated phrases in which it would be spoken:

Nihil te nocturnum praesidium Palati
nihil urbis vigiliae
nihil timor populi . . .
nihil horum ora . . . moverunt?

Now both eye and ear can tell that **te** was waiting to be the object of **moverunt**, whose subjs. pile up, one at the end of each **nihil**-phrase. — **Palati:** the Palatine Hill, rising directly above the Temple of Jupiter Stator, was the oldest part of the city, containing some of its most venerated shrines. In the next year Cicero bought a house on the Palatine (Introd. § 86 fin.).

3 6 **locus:** means the temple just mentioned, as we learn below (**7** 20; cp. **17** 22, **24** 29). It was easily defended from the slope of the Palatine. Usually the senate met in the Curia Hostilia (Introd. § 33).

3 7 **horum:** *these* (*senators*). — **patere:** the exposure of his plans is contrasted with the tight grip with which the senate's minds have fastened on the facts of the conspiracy (**constrictam . . . scientia teneri**, l. 8).

3 8 **non:** the interrog. **-ne** is often omitted when the tone of the voice or the clear sense of the passage makes it unnecessary. — **horum omnium:** Cicero no doubt exaggerates. He was himself kept informed by a spy (cp. **7** 8).

3 11 **arbitraris:** the dir. quest. carries with it five indir. quests. By **superiore nocte** he means *night before last* (the sixth), that of the meeting at Læca's house (**6** 18; Introd. § 70). For **consili** cp. Gram. § 125. — **o tempora, o mores:**

Cicero says *oh, the times! oh, the morals!* where a modern speaker would say 'oh, the degeneracy of the age!' or 'what is the world coming to?' The expression points directly to the thought contained in **senatus . . . vivit** (ll. 12, 13). For the case of **tempora** and **mores** see Gram. § 102.

13 **immo vero:** used to amend a statement either by contradicting or, as here, by amplifying it. Trans. *lives? why he,* etc.

14 **unum:** with **quemque** has much the effect of *each and every one of us.* For **publici consili,** *official debate,* cp. Gram. § 118.

16 **videmur:** *appear* (*in our own eyes*). — **istius:** generally speaking, Cicero's use of **hic, iste,** and **ille** is as follows:

hic = (*a*) *this man near me*; (*b*) *this man whose cause I am pleading, my client*; (*c*) *my, our.*

iste = (*a*) *that of yours*; (*b*) the one whom the speaker is attacking (frequently implying scorn or loathing); the defendant.

ille = *that* (remote in place or time from both speaker and hearer).

Here **istius** is used as in (*b*), and may be trans. *of that scoundrel.* This is called the 'forensic use of **iste.**'

Note that from **O tempora** through **vitamus** Cicero is addressing, not Catiline, but the senate. In using **hic** rather than **iste** in line 12, he gives the effect of saying, 'Catiline lives, and he is here in our midst.' — **vitamus:** evidently there was irony in **fortes viri** (Introd. § 22, *n,* 8).

17 **oportebat:** *ought to have been led* (two past tenses; cp. Gram. §§ 71, 296), or trans. *it would have been proper that you,* etc.; for the tense of **oportebat** shows that the punishment was not carried out (Gram. §§ 53, 62).

18 **conferri:** on what must this inf. depend? Cultivate the ability to supply words from the context. It is really as easy here as in such a sentence as 'some wished to be paid in cash, others . . . to be given credit.'

19 **machinaris:** *have long been plotting*; more lit. *are plotting this long time.* The pres. with **iam diu,** etc. is regular (Gram. § 62). Cicero understood the proclamation of martial law on October 22 as giving the consuls almost the powers of a dictator, suspending the ordinary processes of law, and permitting no appeal to the people (Introd. §§ 35, 80). — **an . . . interfecit:** English regularly adds either 'while' or 'and' to this form of question. Thus:

(*a*) *Or* (*while*) *Publius Scipio put to death,* etc., *shall we . . . continue to tolerate* etc.? (*b*) *Or did Publius Scipio,* etc., (*and*) *shall we,* etc.? Questions beginning with **an** do not really ask for information, but have the effect of forcible statements. This one, for instance, is a more impressive way of saying, 'When Scipio put Gracchus to death, of course we shall not tolerate Catiline.' (Gram. § 280.)

Tiberius Gracchus had aroused opposition as tribune of the plebs in 133 B.C., chiefly by his land laws for the benefit of the lower classes and by his powerful land commission. To prolong his tribuneship he defied the constitution, where-

upon Scipio Nasica Serapio, his cousin, called upon all good citizens to follow him, and led an attack upon Gracchus and his men. Gracchus was felled with the leg of a broken bench, and his body thrown into the Tiber. For the *pontifices* cp. Introd. § 31.

Note the crosswise order (chiasmus): **Scipio, Gracchum, Catilinam, nos** (Introd. § 22, *c*).

4 3 **illa:** when **illud** or **illa** is followed, as here, by a defining clause with **quod,** *the fact that,* or with **ut,** the trans. is *this, these,* or *the following,* rather than *that* or *those.* **Illa nimis antiqua** means *the following* (*facts as*) *too ancient* (to furnish a reliable precedent). But although Cicero disclaimed the intention of basing any argument on such ancient practices, he knew quite well that they might help to sway the feelings of his audience (Introd. § 22, *n,* 6).

The **nam** is elliptical, — (*I single out the case of Gracchus,*) *for,* etc. (Gram. § 51). Mælius, a wealthy knight who distributed grain gratis to the plebeians in time of famine, 439 B.C., was accused of bribing them to make him king. In alarm Cincinnatus was called from the plow to be dictator; and when Mælius resisted arrest by Ahala, the master of the horse, the latter slew him. For **novis rebus** cp. Gram. § 107, *c.*

4 6 **fuit, fuit . . . quondam:** a solemn and melancholy repetition, — *there was, there was once.* — **ista . . . virtus:** *such* (*a high type of*) *manhood.* The **ut**-clause (result) expands **ista** (*such*). Cicero is addressing the class which in former times had shown that quality of manly resolution; hence **ista,** with its suggestion of the second person (not **illa,** third person) (Gram. § 21).

4 9 **habemus . . . grave:** Cicero regards the *senatus consultum ultimum,* passed seventeen days before, as justifying extreme measures as truly as did a dictatorship in Cincinnatus' day (Introd. § 70).

4 11 **non . . . consilium:** (*what*) *the country lacks* (*is*) *not a course of action.*

4 12 **auctoritas huius ordinis:** *the support of this body* (the senate). It is as though Cicero said, 'The country's course is clear, and the senate has approved that course, but we, the executives, have failed to put the plan into effect.'

4 13 **desumus:** *are* (*found*) *lacking*; sc. **rei publicae.** Cicero's colleague, Antonius, was a mere cipher until troops actually took the field against Catiline (Introd. § 85).

4 15 **caperet:** *receive*; this clause with **ne quid** was a formula in the *senatus consultum ultimum* (Introd. § 35; Gram. § 273). Opimius was consul in 121 B.C.

4 17 **clarissimo . . . maioribus:** that is, his social position did not save him. (Gram. § 145.) The **avus** here meant was Scipio the Elder. Gaius Gracchus was the younger brother of Tiberius, and an abler orator. He had the same program of agrarian laws, but made a much more direct attack upon the senate. Both he and Fulvius Flaccus were slain in disturbances which followed Gracchus' retirement from the tribuneship.

4 18 **consularis:** as consul, 125 B.C., Fulvius had proposed to confer citizenship upon all Italians. Three thousand supporters of Gracchus and Fulvius were put to death. Note how frequently in this passage (from line 6) the main verb is the first word. A word out of its natural place is conspicuous, and therefore emphatic.

4 19 **consulto:** this *consultum* also was that known as *ultimum* (cp. note on **4** 15). — **est permissa res publica:** *the public safety was intrusted.*

4 22 **remorata est:** the punishment did not keep them long in suspense. For explanatory **ac** cp. Gram. § 44, *a*. L. Apuleius Saturninus, a more violent tribune than the Gracchi, was supported by Marius, as well as by the prætor, C. Servilius Glaucia. A candidate for the consulship, C. Memmius, was slain at the election by emissaries of Glaucia, his rival, and of Saturninus. Martial law was then declared, and the prætor and tribune, with their followers, were stoned to death by the mob. This was the **rei publicae poena**, *punishment inflicted by the state.* (Cp. Gram. § 117.) For prætors and tribunes cp. Introd. §§ 25–26. **Vicesimum** is a round number for **duodevicesimum** (inclusive reckoning; Introd. § 70).

4 23 **auctoritatis:** contained in the *senatus consultum ultimum.* — **horum:** gens., particularly obj. and subj. gens., are often best trans. by some other word than *of*. So here, *given by these men* is clearer than *of these men*; cp. the trans. of **rei publicae** in note on **4** 22.

4 25 **in tabulis:** i.e. as a dead letter, not in force.

4 26 **convēnit,** etc.: *ought to have been put to death at once.* For the constr. cp. **4** 17, **duci oportebat**; but note the less usual tense of **interfectum esse** (cp. **5** 10; Gram. § 71). Cicero has done the same sort of thing that one does when one carelessly says, 'I *should have* liked *to have been* there.'

4 28 **audaciam:** Gram. § 86. — **clementem:** the unnecessary subj. acc. (**me**) with the inf. after such verbs as **volo, malo,** or **cupio** is esp. common when the inf. is **esse** or **videri** (Gram. § 297).

4 29 **dissolutum:** = **neglegentem**, *remiss.* — **rei publicae:** we say unhesitatingly 'dangers *to* the commonwealth,' although the Latin indicates any kind of connection between nouns of different meaning by the gen. Cp. note on **horum,** **4** 23.

5 1 **condemno:** Gram. § 122. The two nouns may be rendered by noun and adj., — *criminal carelessness.* On **patres** and **conscripti** cp. Introd. §§ 32, 34. Intensive **ipse** is added in the nom., as usual (Gram. § 27).

5 3 **conlocata:** the position at Fæsulæ (Fiesole, near Florence) was a commanding one, on a spur of the Apennines (Introd. § 70). Note the emphasis on **castra** and on the three prep. phrases placed between **sunt** and **conlocata.** **In dies** alone would mean *from day to day*; with **singulos** (lit. 'one by one') it gives the impressive effect of saying *day by day — day by day.*

5 4 **ducemque hostium:** the **dux** is, of course, Catiline.

5 5 **atque adeo:** intensifies, — *and actually.*

5 7 **erit verendum mihi:** the parenth. **credo** is ironical: *I suppose I shall have to fear.* (Obviously he supposes the precise opposite.)

5 8 **ne . . . dicat:** in English, words to be supplied are more apt to be omitted from the latter part of a sentence ('some wore hats; others, caps'), but in Latin it is often the other way. In this sentence each member borrows something from the other (supplied words are in parenths.):

ne non hoc potius omnes boni serius a me (factum esse dicant) quam (ne) quisquam (hoc) crudelius (a me) factum esse dicat.

When **vereor** is ironical for **non vereor**, or has a neg., expressed or implied, a fearing clause is introduced by **ne non**, instead of **ut**, if one fears that something may *not* happen (Gram. § 275). As often, the Lat. pass. is best rendered by the Eng. act.: *that all good citizens will fail to say that I have done this too late*, etc.

5 10 **oportuit:** cp. note on 4 26; a use of tenses esp. freq. in the pass. This sentence illustrates several principles which will be found useful in reading:

1. When an unfinished clause is interrupted by another clause or group of clauses, the first clause cannot go on until the interrupting clause or group of clauses is complete.

2. Spoken Latin, like spoken English, comes in units small enough for one to be grasped before the next is uttered. Therefore it constantly happens that when one reads and translates the units as they come, little if any change is needed to make the English satisfactory. Thus,

Verum ego hoc
(quod iam pridem factum esse oportuit)
certa de causa
nondum adducor ut faciam,

but this thing, which ought to have been done long ago, for a definite reason I am not yet prevailed upon to do. Beyond shifting the **ego**, little change has been made in the order, and the sentence as it stands preserves the emphasis better than if one had followed a more conventional arrangement.

5 13 **poterit:** Gram. § 220. **Iam nemo** = *no longer anyone.* — **fateatur:** Gram. § 175. Catiline still had numerous sympathizers who would not yet believe the reports about him. The climax **tam improbus . . . tam tui similis** is as strong as he could possibly make it. For **tui** cp. Gram. § 128.

5 14 **audeat:** descr. clause, scornfully characterizing the very few possible defenders of Catiline. **Quisquam** is usually found in sentences with a neg., expressed or implied. In an affirmative clause it is a kind of vanishing point, implying that you would not expect anybody at all. Thus, **quam diu aliquis erit** would mean 'as long as there shall be *someone*' (as there may possibly be); **quam**

diu quisquam erit means 'as long as there shall be *anyone*' (though he be the only one, and even that a remote possibility).

5 15 **et firmis:** in translating omit **et**, reg. in Lat. between adjs. modifying the same noun (Gram. § 42, *a*).

5 16 **commovere te:** since **commoveo** is trans., it requires an obj. in Lat. Omit in translating.

5 17 **sentientem:** what kind of clause would have the same effect as this ptcp.? Cp. Gram. § 77. Cicero seems to exaggerate his secret service, for we know only of Curius and Fulvia (Sallust, *Cat.* 26).

5 19 **exspectes:** descr. clause, — *that you are waiting for.* **Etenim** = *and in fact, and for that matter.*

5 21 **privata . . . potest:** the abstract **coniurationis** has here become concrete and collective (= **coniuratorum**). The **privata domus** was that of Marcus Læca, as we read in § 15 ff.

5 23 **mentem:** as in Eng., **mens** can mean both the intellect itself and that which one has in mind — a purpose or intention.

5 24 **incendiorum:** Gram. § 131.

5 25 **licet recognoscas:** = **licet tibi recognoscere** (Gram. § 279).

5 27 **dicere in senatu:** *my saying in the senate*, the usual force of the pres. inf. after **memini**, whereas **dixisse** would mean *that I said* (cp. Introd. § 70). **-ne** is probably not meant for **nonne**, though some take it in that sense. Cicero is 'rubbing it into' Catiline; and when he asks him blandly whether he remembers something which no one thinks he has forgotten, the sarcasm, doubtless, makes Catiline squirm. — **fore . . . futurus esset:** in the dir. disc. it would be **erit . . . erit.** Account for the difference in mood in the indir. form.

5 29 **tuae:** separated from **audaciae** (mainly for the rhythm). In converting dates use the rules given in Gram. § 307. Results in this case: October 21 and October 27. Names of months are adjs. in Lat. For Manlius cp. Introd. §§ 70, 72.

5 30 **res tanta:** *an enterprise so ambitious.*

6 1 **dies:** emphatic order. Do not trans. too literally; rather, *was I in the dark, not only as to*, etc.?

6 2 **idem:** note how Latin says 'the same **I**, the same we,' etc. where we must translate *I also*, etc. — **contulisse in:** *fixed for.* **In** is used with the whole expression for the date, considered as one piece (Gram. § 306).

6 3 **principes civitatis:** *leading citizens* (lit.?).

6 4 **sui . . . causa:** the gerundive is sing. because **sui** is sing. in form, though used for both numbers. The three successive gens. in **-orum** are noteworthy. Cicero puts the best face upon this flight, as if fear had been a minor consideration in their minds.

6 7 **circumclusum:** the ptcp. gives the reason why Catiline could not move against the commonwealth: *it was because you were . . . that you could not.*

6 8 **discessu ceterorum:** *on the departure of the rest*; equiv. to an abl. abs., **egressis ceteris.**

6 9 **dicebas:** Gram. § 220. It further defines **illo ipso die.** The antecedent of **qui** is **nos** implied in **nostra.** — **quid:** merely introduces the following quest., — *tell me*, or *again, furthermore* (Gram. § 30).

6 11 **sensistin:** = **sensistine.** Cp. note on **-ne, 5** 27.

6 13 **munitam:** Præneste (Palestrina) was a place of great natural strength, on a steep height twenty miles east of Rome. It had a very celebrated temple of Fortune and an oracle. Note the absence of conjs. (asyndeton).

6 15 **superiorem:** cp. **3** 9, **superiore nocte**, and note on **3** 11.

6 16 **iam intelleges:** *and you will understand at once.* **Recognosce** is logically subord. (Gram. § 280).

6 18 **inter falcarios:** indicating a certain street or small quarter of the city, — *Scythemakers' Street.* **Priore** repeats **superiorem**, a synonym. The date is given in another oration as the sixth of November (*pro Sulla*, 52). — **agam:** = **loquar.**

6 19 **domum:** Læca was not of that trade, but a senator of the gens Porcia, another branch of Cato's family. For **in domum** cp. Gram. § 101, n. 2.

6 20 **sceleris:** note the abstract meaning, — *wickedness, criminality.* Freely **amentiae scelerisque** = *of your wicked folly* (cp. **5** 1).

6 21 **negas:** regularly this would be **negabis** or **negaveris** (Gram. § 258, *a*), but **si negas** has both a sharper sound and a more startling effect than **si negabis. Quid taces** means *why do you say nothing?* Then, as if Catiline had opened his mouth to speak, but before he could utter a word, Cicero pounced on him with *I'll refute you, if you are saying no* (*to this*).

6 22 **una:** adv. — **ubinam gentium sumus:** Gram. § 125. *Where in the world?* is emphatic language of everyday life.

6 25 **consilio:** a **concilium** is just a meeting; **consilium** means both the act of deliberation and a deliberative body. Since the Roman thought of the Roman state as the special care and enterprise of the gods, statecraft was a sacred business; and therefore the senate, which had most to do with the conduct of that business, is appropriately called *sanctissimum consilium.*

6 26 **interitu:** for **omnium** cp. Gram. § 119, *a*.

6 27 **cogitent:** descr. **qui**-clause furnishing a subj. for **sunt** (l. 24; Gram. § 174). For **atque adeo** cp. **5** 5.

6 28 **sententiam rogo:** Introd. § 34; Gram. § 98, *a*, 2. — **quos:** in Lat. the rel. clause often comes before its antecedent: 'whom by the sword to be butchered were fitting, them not yet by a word I wound.' We can keep this emphasis by saying *and though they deserved*, etc.

6 29 **igitur:** *then, as I was saying* (returning in thought to lines 17 ff., after the digression).

7 1 **placeret:** Gram. § 161. He had assigned *each* (**quemque**) to his par-

ticular field of operations, as Manlius to the region about Fæsulæ, etc. Note that freq. **alicui placet** is equiv. to **aliquis cupit**, and may be so rendered. — **quos relinqueres:** *those to leave* (Gram. § 177).

7 3 **confirma(vi)sti:** *you assured them.*

7 4 **morae:** *cause for delay* (Gram. § 125). — **viverem:** subord. clause in indir. disc., *the fact that*, etc.

7 6 **liberarent:** descr. clause, with purpose implied (Gram. § 174). Trans. by an inf.

7 7 **pollicerentur:** Introd. §§ 70 f., on the attempt of Cornelius and his companion to assassinate Cicero as he sat up to greet his earliest callers.

7 8 **vixdum etiam:** *almost before* (lit.?). — **comperi:** through Fulvia, mistress of Curius, one of the conspirators.

7 9 **firmavi:** sometimes the grammatical structure obscures the picture to our eyes. This sentence *seems* to mean *I barricaded and strengthened my house by means of stronger guards*. A Roman was used to this kind of language, and would see the picture and forget the frame: *I set a stronger guard about my house and put up stouter barricades.*

7 10 **miseras:** with the supine of purpose, **salutatum** (Gram. § 93). The very early morning call was a familiar feature of Roman social life.

7 12 **praedixeram:** in **multis ac summis** omit the conj. in trans. (cp. note on 5 15). **Id temporis = eo tempore** (Gram. § 103). **Quos venturos . . . praedixeram** = *who* (not 'whom') *I had earlier told . . . would come.*

7 15 **Manliana:** we can't say 'Manlian camp' any more than 'Jonesian barn.' To get in the three ideas contained in **tua**, **illa**, and **Manliana**, we may trans. *your camp up there that Manlius is organizing*, where 'up there' gives the idea of remoteness contained in **illa**.

7 16 **desiderant:** for the pres. with **diu**, etc., where Eng. has perf., cp. Gram. § 62.

7 18 **intersit:** for the proviso cp. Gram. § 276. Note that **murus** is the proper word, not **paries** (5 21). It is a massive wall, as that of a city.

7 19 **non feram**, etc.: these three verbs are not synonyms; they express three different aspects of the same thing: *I will not bear* (*that burden*); *I will not suffer* (*that annoyance*); *I won't let* (*you do it*).

7 20 **huic:** the orator was pointing to the statue which occupied the place of honor in the temple (cp. 17 20). In **atque**, *and especially*, one passes from the general to the particular.

7 21 **gratia:** there are three aspects of gratitude: (1) to have the grateful thought; (2) to speak the grateful word; (3) to do the grateful deed. Corresponding to these we have three formulas: (1) **gratiam habere alicui**, *to feel grateful* (*have gratitude*) *to someone*; (2) **gratias agere alicui**, *to thank* (*utter thanks to*) *someone*; (3) **gratiam referre alicui**, *to show gratitude to someone.* These formulas should be learned.

7 23 **in uno homine:** *on account of one man* (Catiline), — not merely 'in the case of one man.'

7 24 **summa salus:** *the very existence.*

7 26 **defendi:** for Cicero's election to the consulship cp. Introd. § 65. He was *consul designatus* for about six months.

7 28 **interficere voluisti:** Introd. § 69. **Campo** is short for **campo Martio**, i.e. the meadows of the Tiber, where the elections were held, northwest of the Capitoline. Catiline was defeated by Murena and Silanus. For elections cp. Introd. § 37.

7 29 **nullo . . . concitato:** *without sounding any general* (really *official*) *alarm.*

7 30 **quotienscumque me petisti:** not merely 'as often as you have attacked me,' but 'as often as you have attacked ME; better still, *as often as I, and I alone, was the object of your attacks.* The emphasis conveys half the meaning. The same principle can be applied to **mihi designato** (**7** 25) and **me consulem** (**7** 27). — **per me . . . obstiti:** i.e. without calling on the army, — the same point as in **nullo**, etc. A résumé, properly introduced by **denique**, *in short.*

8 1 **cum . . . esse coniunctam:** *involved*, or, more freely, *would involve.*

8 2 **iam . . . petis: iam** is with **aperte**, i.e. *with no further concealment.*

8 5 **vocas:** this climax exaggerates the damage Catiline wished to do (cp. **4** 1 f., **6** 26 f.; Introd. § 22, *d*). Note **vitam** = *lives*, as often.

8 7 **audeo:** as the thing is *not* to be done, we see that **est primum** meant *would be the first thing* (*to do*) (cp. Gram. § 53, *b*). So **proprium est** = *would be in keeping with.* **Huius imperi**, *my authority*, includes the extraordinary powers supposedly conferred by martial law (Introd. § 35). In **disciplinae maiorum** he hints that the *teaching of the forefathers* would support the view that the *senatus consultum ultimum* authorized and demanded prompt action. For the gens. cp. Gram. § 128.

8 8 **ad . . . utilius:** in these phrases **ad** may be trans. *as regards.* Cicero's wish to proceed against Catiline was tempered by fear of the popular party and by regard for Cæsar and Crassus. Note the order of this sentence (chiasmus; Introd. § 22, *c*).

8 10 **manus:** the order emphasizes both **residebit** and its subj.

8 11 **exieris:** Gram. § 261. The rel. **quod**-clause (lit. *what*, etc.) refers to **exieris.** Trans. *as* or *and this is what.* — **hortor:** pres., as usual with **iam dudum, iam diu**, etc. (cp. **3** 18, **7** 15). For **quod** and **te** cp. Gram. § 98, *a*, 2. — **exhaurietur . . . publicae:** *there will be drawn off from the city, (in the person) of your followers, a great and noxious accumulation of political filth.* **Sentina** means lit. *bilge water, sewage.* **Rei publicae** (translated *political*) is here the community, which has in it this plague spot. For the gen. **comitum** = 'composed of,' etc. see Gram. § 126.

8 12 **quid est:** simply calls attention to the following quest. (cp. note on **8** 9 fin.).

8 14 **faciebas:** conative imperf., *wanted to do, were trying to do* (Introd. § 70). — **hostem:** note the emphasis on this odious term.

8 15 **num in exsilium:** sc. **eum ire iubeat.** — **me:** note that while **me consulis** means *you are consulting me, asking my advice,* **mihi consulis** means *you are taking thought for me, looking out for my welfare.*

8 18 **possit:** Gram. § 174.

8 20 **oderit:** the same constr.; so also **metuat.** — **inusta . . . est:** the fig. is from the branding of runaway slaves, criminals, and captives.

8 22 **in fama:** in **privatarum rerum** he refers to personal relations in a wider circle than the **domus.** Observe the fig.: disgrace like a clot of filth clinging to his fair fame, — like 'a blot on the scutcheon.' — **quae . . . afuit:** freely, *when have your eyes been free from,* etc.

8 23 **cui:** the dat. gets its trans. from its connection with the **prae** in **praetulisti:** *before what (wretched) stripling . . . have you not borne.*

8 24 **inretisses:** descr. clause (Gram. § 174).

8 25 **facem praetulisti:** torch-bearers were necessary in the streets at night.

8 26 **quid vero?** cp. **quid est?** with the following quest., l. 12.

8 27 **novis nuptiis:** for the dat. cp. Gram. § 115. Only here is Catiline charged with making away with his first wife, in order to marry a second, Aurelia Orestilla.

8 28 **cumulavisti:** the other crime, at which Cicero hints (perhaps even he did not believe it), is reported by Sallust as commonly accepted, — that to please Orestilla he had murdered his son by his first marriage (*Cat.* 15, 2).

9 1 **esse videatur:** these words (a musical cadence) often recur at the end of a member or sentence in Cicero (Introd. § 19, 2, *c*). Roman law depended upon the initiative of a private accuser, and it might happen that none came forward. There was no prosecuting attorney. — **non vindicata esse:** *to have gone unpunished.*

9 3 **Idibus . . . senties:** the beginning and middle of the month were dates for payment. **Omnis,** emphatic, is in agreement with **quas.** When an adj. agrees with a rel. pron., it is generally best to transfer it to the antecedent. This gives us **omnis ruinas quas,** *the utter ruin which,* etc. For the fig. in **praetermitto** cp. Introd. § 22, *n,* 6.

9 5 **turpitudinem:** cp. **8** 20. **Difficultatem,** *financial straits,* repeats the thought of **ruinas fortunarum.** The phrase **summa res publica** means *the highest welfare* (or *very existence*) *of the state,* esp. in speaking of some crisis.

9 8 **iucundus:** agreeing in sense with **lux** also (Gram. § 8 fin.). Here **aut** is not *or else, or,* but is so weakened that it should be *and* in Eng. (Gram. § 48). — **qui nesciat:** descr. clause.

9 9 **Kalendas Ianuarias:** Gram. § 104. December 29 (unreformed calendar, Gram. § 302) was the last day of the consuls' term, 66 B.C.

9 10 **cum telo:** *armed* (Gram. § 143). For the scene, the Comitium, cp. Introd. § 48; the plot was to be carried out the next day. — **manum . . .**

paravisse: (*and that you*) *raised a gang.* For this attempt to kill the new consuls, Cotta and Torquatus, on the day of their inauguration, cp. Introd. § 64.

9 13 **obstitisse:** governing the dats. **sceleri ac furori**; freely, *but that your crime or rather* (**ac**) . . . *were blocked, not by*, etc. **Mentem aliquam** = *some return of reason.* Fortuna was much worshiped at Rome under many different titles. Most important was *Fortuna publica populi Romani*, whose temple was on the Quirinal. Note that **no** conj. connects **stetisse** with **paravisse** and **obstitisse** (Introd. § 22, *g*); also that the **cum**-clause (l. 8) is causal = *knowing as you do* (Gram. § 229). — **illa omitto: illa** often looks forward (cp. **4** 3).

9 14 **neque . . . postea:** lit. *for not either unknown or infrequent* (*crimes*) *have been committed later;* freely, *for your later crimes have been neither unknown nor few.* **Neque enim** = **non enim** in trans. **Non multa** = **pauca**, the fig. called litotes (Introd. § 22, *n*, 2).

9 15 **designatum . . . consulem:** (*when I was*) *consul elect* . . . (*when I was*) *consul.* So **puerum illum vidi** means *I saw him* (*when he was*) *a boy*, or *in his boyhood.*

9 16 **conatus es:** apparently Cicero exaggerates his personal danger.

9 18 **corpore effugi:** as a fencing term **corpore** was short for a quick movement of the body, — *by dodging.* **Ut aiunt** excuses the use of a technical term. **Petitiones** = *thrusts* is likewise a technical term. **Quadam** is virtually an indef. article. For **designatum** cp. **7** 25.

9 19 **velle desistis: conari** and **velle**, used intrans., have the effect of *attempts* and *intentions.*

9 20 **de manibus:** for the constr. of **tibi** cp. Gram. § 112.

9 21 **quae . . . quibus:** it is a principle of trans. that when a rel. clause contains a word like **ut**, **si**, **cum**, or an interrog., the rel. must be treated as if it were **et**, **sed**, **nam**, or **iam** + the same case of **is**. Thus, **quae cum ita sint** = **et cum ea ita sint**, and our **quae quibus** sentence smoothes out into **sed quibus sacris ea abs te initiata ac devota sit, nescio**, *but with what rites it*, etc.

9 23 **defigere:** as though Catiline had vowed to dedicate the dagger to a god if he should prove successful in assassinating Cicero. **Quod** = *that*, causal.

9 26 **nulla debetur: nullus** for **non** was usually informal and colloquial, here emphatic (*not a bit of which*) and more sonorous. For the constr. cp. **quas omnis** (l. 2). With **quo debeo** we understand **permoveri.**

9 29 **contigit nemini:** fortunate happenings are the general rule with this verb; but not so here.

10 1 **oppressus: cum** = *when*, in its causal sense (cp. ▮ 8, **cum scias**). Note the impassioned quest. without **num** (Gram. § 32, *e*).

10 3 **constituti fuerunt:** instead of **constituti sunt, for the sake of a** more pleasing rhythm. For dat. **tibi** cp. Gram. § 114.

10 6 **ferendum putas:** the subj. of **ferendum (esse)** is the double **quod**-clause, *the fact that*, etc. Note that **istam** = **tuam** (Gram. § 21). Begin the whole trans.

with a paraphrase of **quo tandem animo tibi ferendum putas quod**: *tell me* (**tandem**), *how do you think you should feel in view of the fact that,* etc. — **isto pacto . . . ut:** = **isto pacto . . . quo**, *in the way in which,* or simply *as.*

10 8 **putarem:** conclusion of the unreal cond. (Gram. § 252). — **tibi:** Gram. § 114. — **urbem:** sc. **relinquendam esse.** — **non:** for **nonne** (Gram. § 32, *b*).

10 9 **civibus:** Gram. § 111 (*unjustly the object of so much suspicion — yes, and* (**atque**) *loathing in the eyes of my fellow citizens*). It is also possible to call **civibus** a dat. of agent with **suspectum.** Of course, the dat. of agent is merely a convenient name for those dats. of reference where an abl. of agent might have been used without destroying the sense.

10 10 **me:** cp. note on **4** 28.

10 13 **debitum:** pred., as is also **iustum**, — *as just and* (*a debt*) *long since due to you.* **Conscientia scelerum** = *with your guilty conscience.* — **dubitas:** cp. note on **non** (**3** 8). — **quorum**, etc.: cp. note on **quos** (**6** 28). Lit. 'do you hesitate, whose minds and feelings you are wounding, their sight and presence to shun?' One can trans. by a rearrangement according to grammar, — *do you hesitate to shun the sight and presence of those*, etc., or by changing the rel. clause to a conditional, — *do you hesitate*, etc. *if you are wounding*, etc. **Cum . . . agnoscas** is now seen to have been concessive (Gram. § 230).

10 17 **patria:** with **nunc** (*as it is*) we return from supposition to reality.

10 18 **parricidio . . . cogitare: parricidium patriae** was a phrase for high treason. For **iam diu** with pres. cp. **8** 10.

10 19 **huius:** this pron. is freq. used to refer to the person or thing prominent in a preceding sentence. It links the two sentences by showing that their topics are the same. — **verebere**, etc., *will you neither respect* (not 'fear') *her majesty*, etc.

10 20 **pertimesces:** climax. Again no sign of quest. (**nonne** or **huiusne**). — **quae:** *and she.* When a sentence begins with a rel. the same principle applies as in **9** 21.

10 21 **loquitur:** bringing in an imaginary person as a speaker was a familiar fig. of rhetoric, and this was an oft-cited example (Introd. § 22, *n*, 1). — **agit: agere cum aliquo** can refer to almost any kind of conversation with a purpose. It can mean *confer with, converse with, transact business with,* or, as here, *plead with someone.* **Loqui cum aliquo** means *talk to someone.* **Dicere alicui** = *to speak to* or *tell someone.* **Dicere** = *to make a speech*; **orationem habere** = *to deliver an oration,* — a more formal expression.

10 22 **annis:** Gram. § 155. An acc. would have meant that the crime had not continued *through* several years; the abl. means that *at no point within* the space of several years did it occur (unless through him). For this reason the abl. of time within which and not the acc. of duration is commonly found with negs.

10 23 **tibi uni:** *for you alone* (Gram. § 111). With **neces** understand **liberae fuerunt.** In **civium neces** there is allusion to Catiline's part in Sulla's proscriptions, 82 B. C.; in **vexatio**, etc., to his government of Africa, 67 B. C.

10 25 **quaestiones:** the regular courts for particular offenses were called *quaesliones perpetuae* (Introd. § 40).

10 26 **valuisti:** note the rhetorical effects (**nullum . . . te, nullum . . . te; tibi . . . tibi . . . tu**); cp. Introd. § 22, *h*, also *a* and *c*. **Valere ad** = *to succeed in.*

10 27 **ut potui:** *as* (*best*) *I could.* — **me totam esse in metu:** *for me to be utterly in dread* (adj. for adv.). As no verb of saying or thinking has preceded, this must be subj. or obj. of a verb yet to come.

10 29 **timeri:** on this depends **quicquid increpuerit** (hence the subjv.; Gram. § 289). **Quicquid** (*whatever*) = **si quid**; *if there is any noise* = *at the least noise.*

10 30 **abhorreat:** descr. clause, — *is out of harmony with* (*free from*), *has no connection with.* — **non est ferendum:** at last the clue to the preceding inf. clauses. They are subjs. of **est ferendum**.

10 31 **eripe:** as a verb of separation this takes a dat. of the person concerned (Gram. § 112). The use of the dat. to indicate separation from persons, and the abl. for separation from things, has a parallel in Eng. We say, "The carpenter pulled the nail *out of* the board," but "The dentist pulled a tooth *for* the man." The man is interested, but the board is not. **Hunc** = *my.* — **verus:** *well founded.* — **ne opprimar, ut . . . desinam:** both clauses depend upon **eripe.**

11 1 **impetrare debeat: impetrare** (*get what one seeks*) is often used without an obj. when the meaning is clear from the context.

11 2 **quid quod:** *what of the fact that* (cp. Gram. § 235). For the circumstances cp. Introd. § 70. Catiline was awaiting trial, and *libera custodia* in a private house was customary in such cases. The master of the house would be responsible for his paroled prisoner. Catiline's trial never came off.

11 4 **M'. Lepidum:** Manius Lepidus was consul when, in 66 B. C. (**9** 9), Catiline was returning from Africa, hoping to sue for the consulship of the next year. The use of **ad** for **apud** is rare, except in colloquial Latin; cp. **25** 9. — **A quo non receptus: et cum ab eo receptus non esses.** Cp. note on **quae** (10 20); also Gram. § 77.

11 6 **id responsum tulisses: id**, looking forward, is little more than a definite article (*the answer that*, etc.).

11 7 **parietibus . . . moenibus:** the first means *house walls*; the second, *city walls* (cp. note on **7** 18).

11 8 **esse tecum:** the place where is given by **isdem parietibus** without a prep. (Gram. § 154, *b*, 3).

11 9 **Metellum:** Q. Metellus Celer had been sent to the Adriatic coast and eastern slope of the Apennines, and was raising three legions to resist Manlius and the Catilinarians (cp. **21** 4 f.).

11 11 **M. Metellum:** this M. Metellus is quite unknown. Detention in his house was far from strict, as Catiline could attend secret meetings. **Virum optimum** is ironical. **Quem tu videlicet . . . fore putasti** = *who you, of course, thought would be.* **Videlicet** is ironical.

11 14 **videtur . . . debere:** Latin likes the personal construction with **videri**. This is lit. *does one seem to deserve*, but we trans. *does it seem that one ought*. By saying 'one' or 'a man,' rather than 'he,' we make it clear that **qui iudicarit** is a descr. clause. The *carcer*, a very small prison (Introd. §§ 49, 84), was used only for executions or for detention of criminals awaiting trial. Its mention is ominous. Catiline, of course, by his offer to place himself in the custody of a responsible citizen meant to give the impression that he was innocent, and eager to face investigation. Cicero is attempting to give his action a quite different interpretation. As an argument it is worthless, but, as the speaker hurried on, it may have helped to make the picture of Catiline's guilt seem darker.

11 17 **in aliquas terras:** cp. **10** 16, **aliquo concederes. Aliquas terras** means almost 'some lands, no matter what,' since **aliquis** implies that the *some* does not refer to anything that he has definitely in mind.

11 19 **ad senatum:** Catiline is represented as demanding that the question of his exile be formally brought before the senate (Introd. § 33).

11 20 **ire in exsilium: ire** with its modifiers is subj. of **placere** (= *that it is its pleasure*). Cp. note on **7** 1. Contrast:

1. **Senatus decrevit Catilinam hostem *esse*** = *the senate voted* THAT *Catiline* WAS *an enemy* with

2. **Senatus decrevit *ut* Catilina in exsilium *iret*** = *the senate voted* THAT *Catiline* SHOULD GO *into banishment*. Cp. **4** 14. The difference in constr. depends on the difference in thought. In 1 **decrevit** almost = **dixit**; hence the indirect statement. In 2 it is more like **imperavit**.

The same double usage is found after **persuadeo**, **praecipio**, etc.

11 21 **dicis:** Catiline could count upon the senate to take no action, as it had no authority to pass a sentence of exile. — **non referam:** Cicero, however, assumes that the senate was so empowered by the *senatus consultum ultimum*; but he declines to bring up the question (cp. Introd. § 35). — **id quod:** *something which*. — **a meis moribus**, etc.: *is not my way*, meaning his aversion to harsh measures.

11 22 **faciam ut intellegas:** *I will make you understand*; result clause (Gram. § 199).

11 24 **vocem:** *word* (referring to **exsilium**). — **proficiscere:** after pronouncing his solemn **in exsilium proficiscere** in the voice of authority, Cicero pauses for some possible response from protesting senators.

11 25 **quid est:** merely announcing a question to follow (cp. **8** 12).

11 26 **silentium:** *utter stillness* (not merely the absence of speech). As this is the obj. of both synonymous verbs, **ecquid** must be adv. acc., — *in any way, at all, possibly*. — **auctoritatem loquentium:** i.e. *a formal deliverance* or *authoritative utterance from those*. Distinguish between **tacere**, *to utter no word*, **silere**, *to make no sound* (at all), and **quiescere**, *to take no action*. The same distinction applies to their derivatives (**silentium**, etc.).

11 27 **perspicis:** he is arguing, of course, that their silence gives assent. — **tacitorum:** *although silent*, or *from their silence.*

12 1 **manus intulisset:** his point is that to order good men into exile would have been the act of a tyrant, whom anyone might rightly slay, even though the tyrant were a consul and on sacred ground. His examples are: (1) P. Sestius, a quæstor, who soon after rendered good service against the conspirators at Capua, and then in the campaign which ended with Catiline's death near Pistoria. One of Cicero's best-known speeches was delivered in his defense in 56 B. C. (*pro Sestio*). (2) M. Marcellus, consul in 51 B. C., and an opponent of Cæsar. When he was pardoned by the latter (46 B. C.), Cicero delivered his *pro Marcello* (**11**5 ff.). **Vim et manus** = *violent hands* (hendiadys; Introd. § 22, *n*, 12). — **de te:** emphatic contrast.

12 2 **cum quiescunt, probant:** explanatory **cum**, *in that*, marks one action as equiv. to another; *in taking no notice they approve* (Gram. § 222).

12 3 **clamant**, etc.: *their very silence shouts* (*approval*). Each of these short members introduced by **cum** contains apparently contradictory terms (oxymoron; Introd. § 22, *n*, 3). **Patiuntur** = *make no protest*; cp. **11** 26.

12 4 **cara:** i. e. Catiline pretends to value a formal decree of the senate (*auctoritas*; cp. **11** 26). **Videlicet** is ironical, as in **11** 11. For **vita** cp. **8** 4.

12 5 **equites Romani:** Introd. § 71. At least a part of them were armed. — **illi:** outside, in contrast with **hi.** — **honestissimi:** *honorable*, not 'honest.' The superl., as often, is best neglected in trans. Roman etiquette prescribed that persons, other than those accused, should not be mentioned in a speech without the addition of some sort of compliment.

12 6 **cives:** the **cives** here meant were those of the middle class.

12 8 **exaudire potuisti:** through the large open door of the temple (Introd. § 33) much could be seen by the senators within, and cries distinctly heard would from time to time remind them of the restless crowd without. — **quorum . . . eosdem:** *and* (*although*) *for a long time now I have had difficulty in restraining*, etc. Cp. notes on **[illegible]** 28 and **10** 13.

12 9 **adducam:** *will induce.* — **haec:** freely, *this city* (accompanied by a sweep of the hand to indicate the sacred edifices about the Forum, and the other buildings of the city). — **te . . . relinquentem:** *as you are leaving forever. To leave* in the sense of *to set out* is **proficisci.** In 'He is no longer here: he has left school,' *left* would be **reliquit.** *Leave* simply in the sense of *go away from* would be **discedo**, **abeo**, **exeo**, etc.

12 10 **studes:** note the tense, as in **contineo**, l. 9; cp. **10** 18.

12 11 **prosequantur:** *escort.* Note the contrast between their present eagerness to lynch Catiline and their willingness to 'see him off' if he will only leave the city.

12 12 **loquor:** with the main clause **quamquam** = *and yet* (Gram. § 218, *b*). — **frangat:** an exclamatory quest. of surprise or indignation, rejecting an idea

as preposterous or impossible, has the subjv., with (or without) **ut** (Gram. § 186), — *anything crush (subdue) you?* More forceful than **nulla res te frangere potest.** — **tu corrigas**, etc.: *you ever reform?*

12 13 **ullam fugam meditere**, etc.: *cherish any (plan of) flight, any thought of exile?*

12 15 **duint:** *vouchsafe*; old form, used in laws, curses, prayers; originally an optative mood, like **sint**, **velint**, etc. The reg. subjv. form is **dent**; cp. Gram. § 56. — **tametsi:** used just as **quamquam** was in line 12 (cp. Gram. § 269).

12 16 **animum induxeris:** as in **animum adverto**, *turn attention to* = *notice*, we have here a combination which has come to be treated as a single word, *resolve*, and hence has its own obj. (**ire**).

12 17 **nobis:** = **mihi.** This use is freq., and may be compared to the "editorial *we*" in Eng. For **si minus** cp. **7** 16.

12 18 **impendeat:** we now have the constr. of **nobis** (dat.). **Recenti memoria** gives a reason. — **est tanti:** *it is worth while* (Gram. § 124).

12 20 **seiungatur:** *be not connected with* or *do not involve* (lit.?); proviso clause (cpd.) (Gram. § 242). **Privata**, *confined to you*, is pred., and **ista** might have been used without **tua**; but cp. **3** 2, **furor iste tuus.** Catiline's downfall must work no harm for the state.

12 21 **legum poenas:** English says *penalties of the law* (sing.).

12 22 **est postulandum:** the subj. is furnished by three subst. clauses. Note the sense of **temporibus**, *critical situation*; also the sarcasm in **non est postulandum**, — it is too much to ask that Catiline do the decent thing.

12 24 **furore:** since the only sane course would be to retire. — **revocarit:** with **is** = **talis** an **ut**-clause expresses result.

12 26 **in exsilium:** by going *directly* (**recta**) into exile, Catiline, who claimed that Cicero's motives were those of a personal enemy, could readily stir up feeling against the consul. Notice how **ut praedicas**, *as you assert*, directly following **inimico**, deprives Catiline of the chance of saying that Cicero admits that he is Catiline's personal enemy.

12 27 **molem istius invidiae:** *the crushing weight of criticism incurred by my treatment of you* (lit.?). Cicero was a sensitive man, who loved approval; it took courage for him to face **invidia** (*odium, unpopularity*).

12 30 **manu:** Cicero has no wish that Catiline should leave his *dangerous* (**importuna**) band of followers behind, — precisely what did happen within twenty-four hours.

13 1 **impio latrocinio:** **impius** is applied to Catiline's brigandage, as treasonable to the **patria**, the **communis parens** (**10** 17).

13 2 **ut . . . videaris:** in this purpose clause **non** is required (not **ne**), as the neg. applies to a single word (Gram. § 193). To get the right emphasis we may paraphrase: *so that it may be evident — not that I drove you out, and you went to strangers — but that you went to your own friends, and on their invitation* (lit.?).

13 4 **quamquam:** with the main verb, as in **12** 12. — **invitem:** deliberative quest. (Gram. § 55, *d*).

13 5 **praemissos: a quo** introduces a descr. clause giving a reason, — *when (since) I know that you have already sent* (act. to be preferred in trans.).

13 6 **armati:** emphatic position. Catiline's purpose is expressed in the **qui**-clause. He was to be met near Forum Aurelium, a small place on the Via Aurelia, near the coast, about sixty miles from Rome. For **ad** cp. Gram. § 101, *b*.

13 7 **diem:** another clause like **a quo sciam**, etc., but with dat. of agent for variety (Gram. § 114). Here again the act. will be better in Eng. In the sense of an appointed day, **dies** is f. He means October 27 (cp. **5** 28; Introd. § 70).

13 11 **cui:** (*and*) *for which.* Latin omits the conj. which English regularly inserts between rel. clauses.

13 13 **esse praemissam:** a sure proof of his intention to follow very shortly. The standards were highly venerated, and kept in a kind of shrine in the camp. According to Sallust this legionary standard was said to have been carried by Marius' troops in his campaign against the Cimbri, thirty-eight years before (*Cat.* 59, 3). Catiline made a shrine for it in his own house, — a *sanctuary of crime* (cp. **25** 19). In trans. the act. is again to be preferred. — **illa:** Gram. § 134.

13 14 **possis:** the scornful quest. is like those in **12** 12 ff., — *you able to do without it longer?*

13 15 **ad caedem:** *to (commit) murder.* — **solebas:** i. e. in his private chapel.

13 16 **cuius:** cp. note on **cui**, **13** 11. — **altaribus:** only one altar is meant. The word had as yet no sing. He is, no doubt, exaggerating Catiline's deeds of blood, as well as his devotions. Cp. the **sica** of **9** 20 ff.

13 18 **transtulisti:** the hands with which Catiline had laid hold of the altar in making his frantic vows he *removed to (accomplish) the death of citizens.*

13 20 **rapiebat:** *had been hurling you,* i. e. into civil war; more heated than *has been*, etc., which would be **rapit** (cp. **12** 9, **contineo**; Gram. § 62). — **neque enim:** trans. the **neque** like **non.**

13 21 **haec res:** Catiline's departure, which would be the first decisive step towards war.

13 22 **ad . . . servavit:** the thought is that, inclined from birth to such wild deeds, he had voluntarily strengthened his bad qualities by practice, and had had the luck to escape the consequences of his folly.

13 24 **concupisti:** the thing he has obviously never desired is set aside with a **non modo**, — *to say nothing of (I'll not say) peace.* **Ne . . . quidem** reënforces **numquam** (Gram. § 40). — **nactus**, etc. Attention to the grouping of the words will make this plain; read it as though it were **nactus es manum improborum, conflatam ex perditis atque (ex) derelictis non modo ab omni fortuna, verum etiam (ab omni) spe.** Caution! Don't stop here. When you can see the thought

clearly, go back and read the Latin as Cicero spoke it, and try to take in the words in the order which he used. By doing this often, you will gradually lose the sense of strangeness in the Latin order and begin to realize how impressive it could be.

13 25 **ab . . . fortuna:** observe the personif. of **fortuna** and **spes** (Gram. § 139). For **omni**, *every*, we may substitute an adv., *utterly*.

13 27 **perfruere:** evidently **hic** (lit. *here*) meant *in such company* (as I have just described). For **laetitia** cp. Gram. § 147, *a*.

13 29 **quemquam:** when persons are spoken of, this word is sometimes an adj. (= **ullus**). — **ad . . . otiosorum: huius vitae** (= *such a life as this*) refers to the preceding sentence. **Feruntur** = *are bragged about* (by Catiline's followers). **Meditati sunt** = *have prepared you*. The infs. **iacere** and **vigilare** are in appos. to **labores**, *hardships*. This paraphrase will give the sense: 'to lie in the open (lit. on the ground) not merely to be ready for some shameful affair but even to do deeds of violence; to spend sleepless nights in plotting not only to steal men's wives away but also how to gain by craft the goods of peaceable citizens.' Cicero will not admit that Catiline has any virtues, and makes the most of every bit of gossip.

14 5 **ubi ostentes:** a descr. **ubi**-clause (Gram. § 204, *a*). Cp. Eng. "he has nowhere to go."

14 6 **quibus:** = *and by these*. The antecedents are **famis**, etc., without conjs. (asyndeton). Alliteration.

14 8 **reppuli:** for the **cum**-clause cp. Gram. § 220; for the part of Cicero in compassing the defeat of Catiline in the recent election cp. Introd. § 69.

14 9 **posses:** subst. clause, in appos. with **tantum** (Gram. § 199). There is a scathing play on the contrasted **exsul** and **consul** (Introd. § 22, *l*). — **id . . . susceptum:** *your wicked enterprise* (lit.?).

14 10 **latrocinium:** as Catiline is not to be consul, he can only conduct a guerrilla warfare, like that of Spartacus, which Cicero refuses to dignify by calling it **bellum** (regular warfare).

14 12 **detester ac deprecer:** *defend myself and protest against* (lit. *ward off* (*by protest*) *and plead against*). — **percipite . . . mandate:** the preceding **ut**-clause of purpose depends loosely upon these two imperatives (Gram. § 190).

14 16 **loquatur:** the less vivid fut. cond. is like that in **11** 1, where the personif. *patria* remonstrates with Catiline (cp. note on **10** 21). There is no conclusion to this condition, which is forgotten in the imaginary recital of the *patria's* grievances against the consul. **Patria** here is the city of Rome.

14 20 **perditorum:** some, at least, of Catiline's companions urged him to invoke the aid of slaves and criminals (cp. **40** 20 f.). In **servorum** Cicero is recalling terrible memories of the slave uprising under Spartacus, less than a decade before.

14 21 **emissus . . . immissus:** Introd. § 22, *l*.

14 23 **imperabis:** here with acc. and inf., as often when that inf. is pass. or dep. (Gram. § 297 and n. 2).

14 25 **civis:** e. g. the Gracchi (**3** 20, **4** 17). But **persaepe** is rhetorical exaggeration; cp. **3** 19 ff. For **morte** cp. Gram. § 148. — **leges:** several laws had confirmed the ancient right of appeal to the people in capital cases: the first Valerian law, 509 B. C., and much more recently the *leges Porciae* and the *lex Sempronia* of the younger Gracchus.

14 26 **rogatae sunt:** *have been passed.* A magistrate formally *asked* the people whether they approved a bill.

14 27 **qui . . . defecerunt:** *traitors* (lit.?).

14 28 **tenuerunt**, etc.: the popular party never accepted this principle, for who was to decide at what moment disaffected citizens lost their rights? Later, Catiline and Manlius were declared *hostes* by the senate. — **times: posteritatis** is unusual for *in* or *for the future.* We may trans. *hereafter.* — **praeclaram:** ironical.

15 1 **per . . . cognitum:** *recognized* (*merely*) *for your own achievements.* — **nulla . . . maiorum:** i. e. he did not win office on the strength of his ancestors' achievements. It explains **per te cognitum** by contrast.

15 3 **extulit:** in **tam mature** speaks the pardonable pride of a man, who, though a *novus homo*, had filled each of the four offices (*honores*) at the earliest age permitted by law (Introd. § 23 fin.). He was forty-three in January of this year. His father, a knight, had held no office (Introd. § 52).

15 4 **si quis est:** sc. **tibi**, — *if you have any.*

15 6 **pertimescenda:** the gens. give the sources of **invidia** (i. e. *occasioned by, due to*, etc.).

15 7 **ardebunt:** note that the **cum**-clause has only the one conj. (asyndeton).

15 8 **conflagraturum:** because by that time **invidia** will be universal — no mere hostility of a party. **Non = nonne.**

15 9 **his . . . mentibus:** observe the balance of this sentence — **His-sanctissimis-rei-publicae *vocibus*, et eorum-hominum-qui-hoc-idem-sentiunt *mentibus***, where the complete modifiers of **vocibus** and **mentibus**, respectively, are joined by hyphens. **Mentibus** means *thoughts*, in contrast with **vocibus**, *words*.

15 11 **respondebo:** if the condition (**si . . . loquatur, 14** 14–16) were not so far away, we should expect **respondeam**, the formal conclusion (cp. n. on **14** 16; Gram. § 258, *b*). — **factu:** cp. Gram. § 93, *b*. **Hoc** and **illud** are often used to arrest the attention, with an appos. clause to explain them, in this case **Catilinam morte multari** (cp. **14** 25). So in English, instead of saying 'the best thing to do is to punish him with death,' we may say impressively, 'THIS is the best thing to do — to punish,' etc.

15 14 **clarissimi cives:** i. e. private citizens, as Scipio Nasica (**3** 19); while **summi viri** refers to magistrates, as Opimius, Marius, and Valerius (**4** 14, 19). —

Saturnini . . . sanguine . . . honestarunt (= honestaverunt): of course members of the liberal party would disagree flatly with this. Cp. Introd. § 4*e*.

15 15 **superiorum complurium:** *of many before their time.* Flaccus is the Fulvius Flaccus of **4** 18.

15 16 **verendum . . . erat:** *I had no need to fear*, i. e. at the past time to which **dedissem** (l. 13) referred.

15 17 **ne quid . . . invidiae mihi . . . redundaret:** the strength of this expression, as so often in Lat., lies in its verb, — *that I should suffer from any excess of unpopularity* (lit. *anything of unpopularity be in excess for me*). **Posteritatem** has the same meaning as in **14** 28. For **invidiae** cp. Gram. § 125. The abl. abs. is equiv. to a cond., **si . . . interfectus esset.**

15 18 **quod si:** usually *but if*; but here the following **tamen** makes it clear that the **si** means, rather, *even if*, or *although*.

15 19 **maxime:** *seriously.* — **hoc animo fui:** instead of ending the cond. regularly with **putarem**, *I should regard*, Cicero alters the course of the sentence slightly, and says, *I have always been so constituted that I regarded*, etc. The result clause **ut putarem** defines **hoc.** Cp. note on **15** 11.

15 20 **gloriam:** *as a thing to boast of* (pred.). The sting of the **invidia** is unnoticed when it is a proof of **virtus. Partam**, *gained, incurred*, is from **pario.**

15 21 **quamquam:** cp. notes on **12** 12, **13** 4.

15 22 **videant, dissimulent:** cp. Gram. § 174. **Qui = et hi.** When a rel. clause does not restrict the meaning of the antecedent, but simply adds a statement about it, the rel. is freq. best treated in this way. The mood of **aluerunt** shows that this **qui** does not continue the descr. clause.

15 23 **mollibus sententiis:** may refer to half-hearted measures taken by the senate in July, when it postponed the elections in order to deliberate, and then did nothing worth while (Introd. § 68 fin.).

15 27 **dicerent:** i. e. had Catiline been put to death, many (including **imperiti**, who simply did not know) would now be saying that Cicero had played the tyrant (cp. **regie**). **Quorum** (= **et eorum**) is like **qui** in line 22. Observe the difference of time in **animadvertissem** and **dicerent.** — **intellego:** for **nunc** = *as it is, in reality*, after an unreal cond. cp. note on **10** 17. — **quo intendit:** *his present destination*, a parenth. remark, explained by **in Manliana castra**, and to be trans. after it. For Manlius' camp cp. **5** 1.

15 29 **factam:** for the rel. result clause (*as not to see that*, etc.) cp. Gram. § 175.

16 1 **hoc . . . uno interfecto: = si hic unus interfectus sit**; cp. **15** 17 (Gram. § 153).

16 2 **reprimi** and **16** 3 **comprimi:** for a similar play on words cp. **14** 8 (Introd. § 22, *l*).

16 3 **quod si:** distinguish between **quod si**, *but if* (the meaning in this passage), and **quod si** in a sentence whose structure shows **quod** to be a rel. pron.,

as in **100** 15, **quod si mihi ■ vobis tribui sentiam**, where **quod** is the subj. of the inf. **tribui**. — **eiecerit:** we cannot tell whether to treat this, together with the following **eduxerit** and **adgregarit**, as ind. or subjv. until we come to **exstinguetur atque delebitur**; since these are ind. we conclude that the other verbs are in the same mood, and that this fut. cond. is of the more vivid type. (It is unusual to have one half of a fut. cond. in the ind. and the other in the subjv.; therefore, when we know the mood of **exstinguetur** and **delebitur**, we know the mood of the other verbs as well.)

16 5 **exstinguetur:** this means first *to put out* (a fire), then *to kill*. Since the **pestis rei publicae** is spoken of as **adulta**, *full-grown*, and its death is to be accompanied by the destruction of the *root* and *seed* (**stirps ac semen**) of troubles, it is clear that we must trans. by *kill* rather than *extinguish* or *put out*. It is well always to remember that Latin words are apt to have several meanings, starting from the same source, like branches from a trunk. If we bear in mind the context, we shall find that the sense of this context will automatically select the right meaning and discard the others, as in the English sentence 'Few have the *nerve* to let the dentist extract a living *nerve* without an anæsthetic.'

16 8 **versamur:** *have been involved* (or *living*). For the tense with **iam diu** cp. note on **3** 19. Cicero counted the conspiracy as having begun nearly three years before (Introd. §§ 63 f.).

16 10 **maturitas:** Cicero is still thinking of the conspiracy as an evil weed, which has shot up suddenly, he knows not how, into its full development. — **erupit:** the ind. shows that **nescio quo pacto** has lost the force of an indir. quest. and become a mere *somehow* (cp. **nescio quis** = *somebody*; cp. Gram. § 162). Note **in** = *upon*; but **in . . . tempore** would also have been correct, with a different meaning.

16 11 **hoc . . . tanto:** we do not say in Eng. 'this so great.' Leave out the 'so.' — **tolletur:** in **latrocinio** we have abstract for concrete, — *brigandage* = *band of brigands*.

16 12 **esse relevati:** the order stresses **videbimur**, the mere appearance of relief.

16 13 **residebit:** as in **8** 9.

16 14 **rei publicae:** notice the metaphors, the ailments of the body politic, beginning with **relevati** (Introd. § 22, *m*). — **ut . . . sic:** when, as here, these words call attention to a resemblance, the trans. is *as . . . so*; but when they point out a contrast, the rendering is often *though . . . yet*, because those are the words which Eng. employs for that purpose.

17 2 **videntur:** the medical metaphors of the last sentence are amplified into a complete simile, a burning fever. But **aestu febrique** is not necessarily a case of hendiadys, like **vim et manus, 12** 1. For the tense of **biberunt** cp. the similar use with **cum** (Gram. § 224).

17 4 **relevatus . . . poena:** expresses a concession, *(though) relieved*, etc., while the abl. abs. **reliquis vivis** is equiv. to a cond., **si reliqui vivi erunt** (= **vivent**), or to a clause with **dum** = *so long as*.

17 6 **quod:** refers not to a single word but to the whole idea **muro secernantur** (= **secernant se**) ■ **nobis**. Trans. the **quod** by *as*.

17 7 **saepe:** viz. **7** 18, **11** 9. For rhetorical features in this sentence cp. Introd. § 22, *c*, *g*, *j*.

17 8 **consuli:** the allusion is to the attempted assassination on the previous morning (**7** 5 ff.). For **suae** emphatic, but not reflex., cp. Gram. § 26. — **praetoris urbani:** his tribunal was apparently near the Lacus Curtius, in the middle of the Forum (Introd. §§ 25, 48 fin.).

17 9 **curiam:** Introd. § 49. — **cum gladiis:** equiv. to **armati**; cp. **9** 10. **Malleoli** were thrown; **faces**, held in the hand.

17 11 **quid . . . sentiat:** the indir. quest. furnishes a subj. for **sit inscriptum**, and the ptcp. is used as a pred. **Quid de re publica sentiat** refers to men's inward sentiments of loyalty or disloyalty to the government, — *what his political bias is*.

17 13 **fore diligentiam:** the inf. with its modifiers is in appos. with **hoc**. Latin is apt to say that a quality is *in* a person where we say that the person *has* or *displays* the quality. — **auctoritatem:** each element is to display its appropriate virtue; so **auctoritatem** might here be rendered *commanding influence*.

17 14 **omnibus bonis:** he means esp. the middle class (cp. **12** 6).

17 16 **esse videatis:** the actual time of **videatis** is that of **fore**, l. 13, — hence, *will see*.

17 17 **hisce ominibus:** linking the closing paragraph with the preceding; for *omens*, *auspices*, are only a fig. for the solemn predictions just uttered, — *with just these forebodings* or *just this prospect* (**-ce** intensive). But since, to Roman superstition, to name disaster was to invite it, Cicero may well mean that merely by uttering the words **patefacta . . . vindicata** he was bringing bad luck to Catiline. — **cum:** *attended by*. Cp. Gram. § 141.

17 19 **se tecum . . . iunxerunt:** *have been your partners* (lit.?).

17 20 **Iuppiter:** a prayer at the beginning or end of an oration was a familiar feature of ancient rhetoric. Cicero turns toward the temple statue. — **qui . . . constitutus:** make it active before trying to translate, — **quem Romulus isdem auspiciis constituit quibus hanc urbem (constituit)**. Speaking of the god, **constituit**, lit. *established*, may be trans. *began to worship*. With **urbem** the verb would have its ordinary meaning. In the ancient world the gods were not all equally revered in every place; but Roman tradition declared that the cult of Jupiter was established by Romulus, and hence was as old as the city. (Sometimes a community would begin to worship a god only when disaster made them think the god was angry at their neglect.) The legend said that Romulus consecrated the ground, for which temple and statue were provided later, — the temple in 294 B.C., 460 years after the founding of the city.

17 22 **Statorem:** Cicero takes the more comprehensive interpretation, — not *Stay, Supporter* (in battle, as the legend had it), but *Mainstay, Protector* (of city and empire).

17 24 **arcebis:** the confident assurance that the prayer will be heard reflects itself in the use of the fut. ind., instead of any form of petition. For **vita** (sing.) = *lives* cp. **12** 4.

17 26 **scelerum . . . coniunctos:** *united to each other by a treaty whose end is crime and by a fellowship of infamy* (lit.?).

SECOND ORATION AGAINST CATILINE

PLACE: The Rostra, in the Forum (Introd. § 48).
TIME: November 9, 63 B.C. (possibly the 10th).
CIRCUMSTANCES: Read Introd. §§ 71 fin.–72.

OUTLINE OF THE ARGUMENT

(1) At last, to our great relief, Catiline has gone, — a victory for us. (2) But how disappointed he must feel!

(3) Why did I not seize him? His death would not have insured your safety while public opinion was divided. (4) Now you see in him a public enemy. I wish he had taken more of his men with him. (5) His "army" is contemptible; but those left behind are a menace. (6) I know their plans, and shall no longer show mercy.

You all see the situation now. Let them follow him at once. (7) Happy state, to have rid itself of a man with such a record of crime, (8) a corrupter of youth, a leader of the depraved and bankrupt, (9) an intimate of gladiators and actors, — their hero, too, for his endurance! (10) Happy state if these desperadoes, who plot fire and murder, leave to join him! (11) A new lease of life for the state if they are destroyed. Domestic enemies (and we have no others) cannot stay unless they keep quiet.

(12) Who can think I drove Catiline from the city? In reality, when he came into the senate yesterday he met a hostile demonstration. (13) I questioned him, revealed his preparations, asked why he hesitated to join the "army" which awaits him. (14) Of course, he is going to Massilia as an exile!

And if so, I shall be thought a tyrant! (15) Never mind about that, — you will soon hear of him as commanding that "army." What if I had taken severe measures? (16) His friends would be disappointed if he went into exile, — which he has no desire to do. Would that he had!

(17) As for the enemies who remain here, my aim is to reform them. They are composed of these groups: (18) *first class*, landholders, heavily in debt, but unwilling to sell, as we may yet compel them to do; (19) *second class*, also in debt, but eager to grasp power by violence (I warn them against such desperate hopes!); (20) *third class*, old veterans of Sulla's military colonies, ruined by extravagance, inciting peasants to hope for new confiscations (my warning to both!); (21) *fourth class*, a disorderly crew of bankrupts, joining that desperate "army," since misery loves company; (22) *fifth class*, the worst criminals (to these he is welcome!); *sixth class*, his favorites, — effeminate

dandies. (**23**) General muster of the dissolute, who *must* leave, — but how without their usual companions at this season?

(**24**) Against such troops bring up your real soldiers; use your walled towns and other resources. (**25**) Not to mention your superiority in other ways, it will be a conflict of all the virtues on our side with all the vices on theirs.

(**26**) You should protect your own houses. Adequate measures of defense have been taken, to check Catiline and restrain his supporters. The senate is being summoned.

(**27**) Those conspirators whom he has left behind will be allowed to go; but if they make trouble, they will be severely punished.

(**28**) Everything will be done with as much mercy and as little severity as possible.

(**29**) We shall have the manifest aid of the gods. Pray to them to defend the city.

19 1 **tandem aliquando:** Cicero's intense relief that at last Catiline has left the city is reflected in the opening words. In this speech, addressed to a great crowd, we shall expect to find the style more fervid, the rhetoric more striking, than in the First Oration, delivered in the senate.

19 2 **anhelantem: scelus** has the abstract sense of *wickedness*, to match **audacia** (cp. **6** 20). Wickedness is the very breath of his nostrils, as it were.

19 3 **vobis, urbi:** cp. Gram. § 107, *b*.

19 5 **prosecuti sumus:** the hearers are given their choice of three terms, each a milder interpretation than the last of what Cicero had done, — an anti-climax, contrasting with the climax **furentem . . . minitantem** (Introd. § 22, *c*). Cp. the use of **prosequantur**, **12** 11. **Verbis** is added because they did not personally escort him as he left; only their words of farewell could be imagined to attend him. For **vel** expressing indifference cp. Gram. § 49, *a*. **Emisimus** gives Cicero's own view of the correct word to use (cp. **20** 8, **26** 19, and, in a letter to Atticus (II, 1, 3), *quom* (=*cum*) *Catilinam emisi*). **Ipsum = ultro** or **sua sponte**.

19 6 **erupit:** another climax, — bare verbs with no conjs. For the rhetorical features cp. Introd. § 22, *d*, *i*, *j*. — **monstro, prodigio:** we sometimes say of a man, "He's a caution." So, because of Catiline's extraordinary wickedness, Cicero calls him an omen and a portent. Trans. *that hideous freak of nature*.

19 7 **moenibus:** cp. Gram. § 111. Check this free trans. by the Lat. as it actually stands: *no plan will now be laid, within the shelter of the city walls, to destroy the walls themselves*. Catiline can no longer do an 'inside job.'

19 9 **non enim:** sentences introduced by **nam** or **enim** justify a preceding statement, sometimes by bringing out the details. Here, accordingly, in proof of the statement *we have unquestionably won the victory over this, their supreme commander* (**19** 8, 9), it is stated that his *well-known* (**illa**) dagger will *no longer* (**non iam**) *be attacking* (**versabitur inter**; lit.?) their bodies.

19 11 **pertimescemus:** another climax, — first, public places; then, private houses. For assassination, in the most public places, cp. Introd. §§ 64, 69. For the Campus Martius cp. note on **7** 28. See also Introd. p. lxi, §§ 48 f.

19 12 **motus est**, etc.: in other words, *lost his ground* (*advantage*), as a gladiator or wrestler. For **loco** cp. Gram. § 134. — **depulsus:** for the explanatory **cum**-clause (*in that*, i. e. *in being driven*, etc.) cp. note on **12** 2 (Gram. § 222).

19 13 **nullo:** reg. used instead of the very rare abl. of **nemo**. Abl. abs. with **impediente**. **Iustum** merely = *regular*, with no reference to the justice of the war. The same idea is contained in **cum hoste**: when Catiline openly shows that he is no longer **civis** but **hostis**, opposition to him develops into actual war.

19 15 **coniecimus:** the **cum**-clause is like that in line 12. The 'war' is now more exactly described as **apertum latrocinium** (cp. **14** 10). — **occultis:** inserted to balance **apertum**. — **quod:** reserve your judgment about the sense until you reach the main clause. **Cruentum** is to be translated after **mucronem**, to stress the proper word.

19 17 **nobis:** = **me**; so **extorsimus** = **extorsi**. For **ei** cp. Gram. § 112.

19 18 **incolumis, stantem:** preds.

19 19 **tandem:** cp. **3** 1.

19 20 **iacet:** from **iaceo**, not **iacio**.

20 1 **retorquet oculos:** as a dog, driven out of a room where he has tried to steal food, might roll his eyes at the coveted steak as he reluctantly withdraws.

20 2 **quam:** may be translated as if it were **et eam**; or, to avoid so many 'ands,' one may say *grieving that it*, etc.

20 3 **quae:** connecting rel. = **sed ea**, *but she for her part* (**quidem**).

20 4 **proiecerit:** the reason is imagined to be that in the mind of the personif. Rome; hence subjv. (Gram. § 233). The metaphor of a beast and his lost prey is suddenly changed to a medical figure.

20 5 **esse . . . oportebat:** *ought to be*, the imperf. (past descr.) implying that not all are the good citizens they should be. This imperf. is reg. with verbs of propriety, etc., in contrast with fact (as in conds., Gram. § 253). — **qui . . . accuset:** *a man who reproaches*, descr. clause (Gram. § 174).

20 6 **in hoc ipso in quo:** *in regard to the very matter about which.*

20 7 **quod:** *that is*, or *the fact that*. The 'that is' helps to show that **quod . . . emiserim** is in appos. with **hoc**. The subjv. is like **proiecerit** (l. 4), quoting the ideas of the **oratio** (l. 6).

20 8 **ista:** fem. by attraction to its pred. **culpa**; more reg. than **istud** (Gram. § 12).

20 10 **oportebat:** cp. line 5; but here, in view of **iam pridem**, we have *ought to have been* (cp. **3** 17). For the tense of **interfectum esse** cp. note on **4** 26. Note the explanatory force of **et** with **gravissimo . . . adfectum**, — *that is, to have suffered the extreme penalty* (Gram. § 42, *b*).

20 12 **postulabat:** in agreement with the nearest subj. By **imperi** he means his authority not only as consul, but as one now vested with additional powers

by the proclamation of martial law (cp. **8** 6). **Huius** = **mei**. **Res publica** here = *the welfare of the state*.

20 13 **crederent**: descr. clause (and in indir. disc.). **Quae ego deferrem** is equiv. to a subst., *my reports*. It is also a part of the indir. disc.

20 14 **putarent**: *reflect upon (them)*. The four classes who stood in the way of the action Cicero desired are not very distinctly described. They seem, however, to have been, first, those who could not believe his statements; second, stupid men, who could not think clearly on the subject; third, those who even spoke in Catiline's defense; and, fourth, those whose depravity made them actively support his side. Cp. **15** 21 ff. for unintentional supporters of Catiline.

20 16 **si . . . iudicarem**: *if it were my judgment*. — **illo sublato**: *by his removal*; abl. abs. — **depelli**: we should expect the fut., and may trans. as if that tense were used. The time of **depelli** is really identical with that of **illo sublato**, because they are merely two aspects of the same act. Putting Catiline out of the way would involve the repulse of every danger; the two things would happen at the same moment.

20 18 **sustulissem**: in view of this past conclusion we may prefer to go back and revise our understanding of **iudicarem**, seeing in it a continued state in the past, — *if it had been my judgment* (Gram. § 256, *a*). — **viderem**: do not trans. **cum** yet, but reserve judgment for the moment.

20 19 **re probata**: abl. abs. of cause, *since you also were not unanimously convinced of the fact even then*. **Vobis** is stressed by **ne . . . quidem**, which can mean *not . . . either, also not*, as well as *not even*.

20 20 **fore . . . possem**: **viderem** now has an unmistakable obj., the inf. **fore**, carrying the entire indir. disc. The subj. of **fore** is the subst. **ut**-clause (*the result would be that*). The tense of **fore** shows that **si . . . multassem** was the indirectly quoted form of **si multavero** (Gram. § 290).

20 21 **rem huc deduxi**: *I brought the situation to a point where* (lit. *to this point that*).

20 22 **videretis**: the appos. clause **ut . . . possetis** explains **huc** (= **ad hoc**) (Gram. § 199). Returning now to **cum**, l. 18, we see that the clause is causal, *inasmuch as I saw*, or *seeing that*, etc.; or **viderem** may become a main verb, — *I saw that . . . and*, etc. (Gram. § 229).

20 23 **quam . . . putem**: the subj. of **esse timendum** is contemptuously emphasized by repeating **hostem**, — *and as for that enemy, . . . how*, etc. The indir. quest. (**quam vehementer**, etc.) is ironical. **Ego** also is emphatic.

20 24 **intellegatis**: subst. clause without conj., subj. of **licet** (cp. note on **5** 25), — *you may understand*. — **quod . . . fero**: explains **hinc**, — *from the fact that*.

20 25 **exierit**: subjv., giving the thought in Cicero's mind. This second **quod**-clause explains **illud** (*I am vexed at this, that*, etc.). — **parum comitatus**: pass. in meaning. For the circumstances cp. Introd. § 71 fin. Sallust says that Catiline set out at night *cum paucis* (*Cat.* 32, 1).

20 26 **Tongilium**, etc.: Tongilius and the others mentioned here were evidently known only for their dissipation.

20 27 **mihi:** dat. of reference or concern, in its weakest form (often called ethical) (Gram. § 111, *a*). Here, perhaps, *I observe*, with sarcastic tone. **In praetexta** is a fig. for *in boyhood*; see Vocab. under **praetextus.**

21 2 **quanto aere alieno:** *how burdened with debts*; the abl. is descr. (Gram. § 145) and equiv. to an adj. Their debts, on a much larger scale than those contracted by Tongilius, etc. **in popina**, might drive them to desperate crimes. At emphatic **reliquit** Eng. requires a conj., *but* (adversative asyndeton with chiasmus; Introd. § 22, *c*, *g*). — **nobilis:** not ironical. More influential (hence more dangerous) persons are contrasted with a mere Tongilius, etc.

21 4 **quem . . . habuit:** Q. Metellus, one of the prætors (**11** 9), had been sent to the Adriatic coast, to conduct a levy of troops in the districts here named (the region of Ancona and Ariminum). He was to add his recruits to the **Gallicanae legiones**, the regular garrison of Gallia Cisalpina, across the Rubicon from the **ager Gallicus** (in Umbria). **Hoc dilectu** is *our levy*, while **illum exercitum** was Catiline's army in the distance.

21 5 **his copiis:** the force of **prae** (*in comparison with*) is still felt.

21 6 **ex senibus desperatis:** esp. the veterans of Sulla; cp. **28** 20 ff.

21 7 **luxuria:** abstract for concrete, — *extravagance* collectively for *the extravagant* (cp. note on **16** 11). In his use of **agresti** and **rusticis** Cicero is playing to the cheap humor of a city crowd, much as a modern political speaker might talk (in New York City) about the "up-state farmers" or the "hick vote." "Going the gait in Squeedunk" would be screamingly funny to such an audience. Many of these rural bankrupts were veterans, who had received their lands from Sulla.

21 8 **maluerunt:** they preferred to forfeit (by exaggeration, *to desert*) bail rather than prove slackers when called by Catiline's recruiting officers. — **quibus . . . concident: quibus** is merely connecting rel. (= **et illis**). **Non modo . . . verum etiam** may be trans. *not . . . but simply*. For the edict of the prætor cp. Introd. § 25. It would include the subject of debtor and creditor, — enough in itself to rout this army of bankrupts.

21 10 **hos:** bring out the strong contrast between emphatic **hos** (*but these men*) and **illum exercitum**, l. 3 (Introd. § 22, *g* fin.).

21 11 **quos stare . . . quos . . . venire:** sc. **video**. As English does not easily use this form of anaphora, trans. simply *standing . . . coming*; and note that 'I saw him coming' may be either **vidi eum venire** or **vidi eum venientem.**

21 13 **eduxisset:** this subst. clause (without conj.) serves as obj. of the potential **mallem** (Gram. § 279). So we say 'I wish he had gone,' as well as 'I wish *that*,' etc. The tenses show that the wish is hopeless, as it is now too late. The short balanced rel. clauses (anaphora) picture for us the foppish adherents of Catiline among the upper classes, knights and senators, wearing the purple

stripe (narrow and broad respectively) on their white tunics. — **suos milites:** pred. *as his soldiers.* — **permanent:** on the pres. for fut. cp. Gram. § 60; for **qui si**, *but if they*, § 170.

22 2 **deseruerunt:** the same kind of exaggeration as in **21** 8. These men had not really deserted the army; they simply had not joined it. — **pertimescendos:** the gerundive conforms to the nearer subj., **hos.** — **nobis:** agent (Gram. § 114). — **hoc:** this causal abl. is explained by the **quod**-clause.

22 4 **cui . . . depoposcerit:** three conspirators to whom were assigned fields of activity outside the city are named by Sallust (*Cat.* 27, 1; cp. **6** 30 ff.), but only Manlius, in Etruria, is of importance. — **urbanas:** *in the city.*

22 7 **superioris noctis:** Cicero is alluding to the conference of November 6, *the former night = previous night* (less indef. than *the other night*), held at the house of Læca (cp. **6** 17 ff., **25** 8 f.). Such hearers as knew about the two meetings would understand him to mean that first night (cp. **3** 9).

22 8 **hesterno die**, etc.: in the First Oration (**6** 30–**7** 7).

22 10 **errant:** the ind. shows that **ne** was not a conj. but the affirmative adv., *surely, verily*; reg. followed by a pron. (as here) and placed at the beginning of the main clause. **Illi** refers to **hi**, Catiline's supporters still in Rome. They are not in the audience, with perhaps a few exceptions.

22 12 **quod exspectavi:** *what I have been waiting for.*

22 14 **videretis:** *can see* (Gram. § 64); with this connect **aperte.** The appos. **ut**-clause explains **quod exspectavi.** — **nisi vero:** *unless indeed.* — **si quis: = aliquis**; but to a Roman **si quis** would mean that there was less probability that this 'someone' existed than if **aliquis** were used. **Cum Catilina sentire = *share Catiline's intentions*** (for **Catilinae** cp. Gram. § 128).

22 15 **locus:** with **non iam**, *no longer*, cp. **nulla iam, 19** 6; **non iam, 19** 9.

22 16 **severitatem . . . flagitat:** *stern measures are what the situation itself cries out for.*

22 18 **tabescere:** the ironical expression suggests a languishing lover. — **sui:** plur. indir. reflex. (Gram. § 24). — **profectus est:** Cicero had informed the senate of Catiline's route in **13** 5. The Via Aurelia followed the coast of Etruria to Pisæ (Pisa). Catiline would then have to go fifty miles farther, up the Arnus (Arno), to reach Fæsulæ (Fiesole). He was avoiding the more direct inland route through Etruria (Via Cassia), wishing to have it appear that he was going into voluntary exile at Massilia (Marseilles).

22 19 **ad vesperam:** *towards evening* (**ad vesperum** is usually preferred).

22 20 **sentinam . . . eiecerit:** the same fig. for the followers of Catiline as in **8** 12. For **o . . . rem publicam** cp. Gram. § 102.

22 21 **levata . . . videtur:** the cause of this was expressed in **uno . . . exhausto**, *with . . . alone removed* (abl. abs.). The fig. of pumping out the ship of state blends with that of relief in sickness (the state now personif.).

22 23 **conceperit:** descr. clause (Gram. § 174).

22 24 **veneficus: quis**, usually subst., is here an adj. **Qui** might have been understood as *what sort of*. For **tota Italia** cp. Gram. § 154, *b*, 3.

22 25 **subiector:** *forger*, who produced a sham will; a rare word, found only here. Note the repetition of **quis** in this rhetorical muster of scoundrels (anaphora).

23 1 **fateatur:** descr. clause. The scoundrels fall into rather definite groups, partly by meaning, partly by sound.

23 2 **facta est:** for **hosce annos** cp. **17** 17, **hisce ominibus.** — **per illum:** not the same thing as **ab illo** (contrasted with **sine illo**).

23 4 **in illo:** but Catiline's evil influence over young men did not prevent him from winning the friendship of some good men also.

23 7 **pollicebatur:** besides its objs., **fructum** (*enjoyment, gratification*) and **mortem**, the verb has also two abl. gerunds to indicate the circumstances (equiv. to pres. ptcps. in Eng.) (Gram. § 85). Note **alios, aliorum**, etc. (anaphora). We see now why **iam vero**, *moreover, again*, was used in line 3, as the point involved in the question **quae tanta**, etc. was to be developed at length.

23 12 **asciverit:** descr. clause. The tense shows that **fuit** = *has been* (Gram. § 67). For **nemo non modo**, etc., cp. note on **13** 24.

23 13 **in dissimili ratione:** *in totally different fields*, or *directions* (lit. *way*). **Diversa studia** = *range of interest, versatility.* — **possitis:** as the **ut**-clause could not give the purpose of **est**, it must be the speaker's aim in making this statement (Gram. § 190).

23 16 **sodalem:** more than **intimum**. The profession of the actor was filled with slaves and freedmen, and generally despised.

23 18 **adsuefactus**, etc.: *this man who was trained by*, etc. (Gram. § 147). The ptcp. leads the thought on, and its exact bearing on the main statement cannot be determined in advance. For the thought cp. **14** 1 ff.

23 19 **fortis . . . praedicabatur:** he was *heralded* as **fortis** by his followers (**istis**) *because of his endurance of cold*, etc. Though he owed his training to the school of vice and crime, still his powers of endurance made him a hero to his companions. We now see that **adsuefactus** has concessive force: *this man, though trained* (Gram. § 77). For **perferendis**, with its four nouns, cp. Gram. §§ 144, 86.

23 21 **consumeret:** the **cum**-clause is concessive (adversative), — *whereas*, etc., giving the real fact of the matter, the wasting of *reserves of activity and resources of energy* (order emphasizing the gens.), powers which might have been better employed (Gram. § 230). — **sui comites**, etc.: freely, *but if this man shall be followed by his cronies* (returning to the thought of **22** 20 ff.). Cicero hopes they will leave at once. **Sui**, for **eius**, is explained by emphasis upon **hunc**, though not the subj. (cp. **17** 8; Gram. § 26).

23 22 **o nos beatos:** *how happy we shall be!* — an exclamation in place of a normal conclusion (cp. **22** 20).

23 25 **audaciae:** *acts of boldness,* — boldness shown on different occasions (abstract becoming concrete); cp. "negligences and ignorances" in the Litany.

23 26 **rapinas:** the change in number is only apparent, as **caedes** often has a collective sense, and the plur. is seldom used. English sometimes allows anaphora with 'but'; so here we might trans. *think of nothing but murder, but arson, but robbery.*

23 27 **fortunas:** in the narrower sense of *real estate.*

23 28 **res . . . coepit:** since Catiline's defeat in the consular elections, *credit* (**fides**) had been hard for his followers to obtain, while their ready *money* (**res**) had given out long before.

23 29 **illa . . . libido:** such a phrase may have a rel. clause between pron. and noun (Gram. § 167). **In abundantia** = *in their prosperity.*

23 30 **quaererent:** Gram. § 252. For **quod si** (adversative) cp. **16** 3.

23 31 **illi quidem:** in this use **quidem** (*to be sure, it is true*) follows a pron., most freq. **ille.**

23 32 **possit:** Gram. § 55, *d.*

24 1 **insidiari:** appos. to **hoc.**

24 2 **vigilantibus:** this contrast between the vicious malcontents and good citizens (**viri,** as distinguished from mere **homines**) makes a series without conjs. (Introd. § 22, *b, g*). — **in conviviis: mihi** is the weak dat. of reference, as in **20** 27. Cicero vividly imagines the repulsive scenes of revelry as before his very eyes. Trans. **qui mihi accubantes** *for, believe me, as they recline.*

24 4 **obliti:** not from **obliviscor.**

24 5 **incendia:** i.e. in many different places. The strong fig. in **eructant** adds to the impression of wild and drunken threats uttered in their table-talk (**sermonibus**).

24 6 **fatum aliquod:** *some doom* (*or other*). **Aliquod** implies that the nature of this doom is not known, whereas **quoddam** would have meant that the speaker did know it.

24 8 **quos:** merely connects with the preceding (as **quibus,** l. 6).

24 9 **sustulerit . . . propaga(ve)rit:** a fut. perf. in the conclusion is unusual; but here it points out that the two acts are identical, as if he had said, 'If my consulship succeeds in destroying them, it will (in so doing) have prolonged,' etc. — **non . . . saecula,** etc.: *will have prolonged the life of the commonwealth not for some brief period but for many ages* (lit. *will have prolonged not some brief,* etc. *for the commonwealth*). As usual, **nescio quod** = **aliquod** (cp. note on **16** 10).

24 12 **possit:** note the descr. clauses.

24 13 **pacata:** a word often applied by Cæsar to Gaul; here used of all the world outside, **omnia externa. Unius** means Pompey, now absent in the East, with his successes over the pirates (**mari**) and over Mithridates (**terra**) to his credit, and in possession of far more power than any other man living. For **terra marique** cp. Gram. § 154, *b,* 4.

24 16 **huic . . . Quirites:** note the interlocked order in this member. Freely, *such is the war for which*, etc. (emphatic **huic**). — **ducem:** pred., *as leader*.

24 18 **quacumque ratione:** sc. **potero**.

24 19 **sanabo:** cp. line 9, **sanare**. *What can be healed* furnishes an obj. — **quae . . . manere:** the medical fig. now becomes surgical (**resecanda**, etc.).

24 21 **permanent:** pres. for fut. By the fig. called *zeugma* (a fig. not favored in Eng.) a single verb serves with both in-phrases, being lit. with the first and fig. with the second, — *and are still of the same mind*; cp. Introd. § 22, *n*, 5.

24 23 **qui dicant:** descr. clause. — **eiectum:** for this rather than **emissum** cp. note on **19** 5.

24 24 **possem:** be careful not to trans. as if it were **possim**. Observe the same care with **eicerem** below.

24 26 **permodestus:** *very submissive*; **modestus** = *law-abiding*. The ironical tone is clear, esp. with **videlicet**, which we may trans. *oh, yes!*

24 27 **paruit:** still ironical.

24 28 **paene interfectus essem:** circumstantial clause to be joined with **convocavi**, — *having barely escaped assassination* (cp. **7** 5 ff.; Introd. § 71 and n. 2).

24 29 **convocavi:** for the temple cp. Introd. ib.; **7** 20 and **17** 20 ff.

25 1 **detuli:** in the First Oration. To show that Catiline was not **eiectus**, Cicero is telling what actually did happen; hence **quin**, *what is more, in reality*, **24** 28.

25 2 **venisset:** i. e. had entered the temple to which **quo** (*whither* = **et eo**) refers. — **appellavit:** cp. **9** 27 f.; for **quis senator** cp. note on **23** 24.

25 6 **reliquerunt:** cp. **10** 1 ff. For **quin**, *more than that*, cp. **24** 28.

25 7 **eicio:** borrowing the unfriendly words of his critics (including their **ille**), and thus scoring against them. **Hic** = *upon this, whereupon*.

25 9 **necne:** Gram. § 34. **Utrum** is omitted. For the meeting at Læca's, cp. **6** 17 ff., 30 ff.; Introd. § 70. **Ad** = **apud**; cp. note on **11** 4.

25 13 **constituisset:** probably Catiline planned to leave Rome on the night of the seventh, but did not do so until twenty-four hours later.

25 14 **esset . . . descripta:** with this verb goes its dat. of agent (cp. **10** 3; Gram. § 114). He had his plan of campaign all made out.

25 15 **teneretur:** *was caught* (as we say, 'cornered').

25 16 **pararet:** the **quo**-clause is an integral part of the indir. quest. (cp. Gram. § 182). For tenses with **iam pridem** cp. Gram. § 62; for inf. with **dubito** cp. § 90.

25 17 **fascis:** normally these belonged only to consuls and certain prætors (Introd. §§ 24 f.; exceptions, § 30).

25 18 **aquilam . . . argenteam:** the Marian eagle known to all (**illam**) (cp. **13** 8 ff.).

25 19 **fecerat:** the mood shows that this clause was no part of the quest. — **praemissam:** agreeing with the nearest subj., but meant with all. Catiline's

intention to pose as one possessing the *imperium* was carried out a few days later (Introd. § 72). Repetition of **cum** is noteworthy (anaphora).

25 20 **eiciebam:** attempted action (Gram. § 61).

25 21 **videram:** i. e. *already knew*. The quest. lacks any outward sign, as often where there is strong feeling. — **credo:** ironical, as usual (cp. **5** 7).

25 23 **indixit**, etc.: *has declared . . . on his own account*, without Catiline's orders. For Manlius cp. note on **5** 3.

25 25 **confert:** Catiline wrote to a number of prominent men, informing them that he was going to Massilia as an exile, — not because he was guilty, but for fear there might be some uprising on his account (Sall. *Cat.* 34, 2). As a Greek colony on the coast of Gaul, Massilia (Marseilles) was a favorite resort for students and exiles. — **haec:** as just mentioned, and in Italy.

25 26 **condicionem:** for the exclamation cp. **23** 22 ff.; Gram. § 102.

25 28 **consiliis . . . periculis:** note absence of conjs.; **meis** with all three nouns.

26 1 **pertimuerit:** fut. cond., of which type we cannot as yet decide. (Why?)

26 4 **spoliatus**, etc.: **esse dicetur** (l. 7) belongs with **spoliatus**, **obstupefactus**, **perterritus**, and **depulsus**, as well as with **eiectus**. **Indemnatus** and **innocens** are concessive (*though uncondemned*, etc.; Gram. § 77). These ptcps. are nom. because the sentence is of the type described in Gram. § 299. In such sentences the inf. is really complementary, and the ptcp., if the inf. is compound, is really a pred. adj. agreeing with the subj. nom. of the verb of saying, etc. Thus, the sentences **Caesar fortis esse cupit** and **Caesar laudatus esse dicitur** follow the same pattern, **laudatus** agreeing with **Caesar** in the second sentence precisely as **fortis** agrees with **Caesar** in the first. (But with a cpd. tense of **dico** it would be **Caesarem laudatum esse dictum est**, because the subj. acc. is here expressed; cp. **cupio eum fortem esse**.)

26 7 **dicetur:** the fut. tense solves our uncertainty as to the mood and tense of **pertimuerit**, etc.; Gram. § 258, *a*.

26 10 **existimari velint:** *would like to have him considered*; descr. clause. — **tanti:** gen. of value or price; *worth while* (cp. **12** 18).

26 11 **subire:** subj. of **est**.

26 12 **depellatur:** proviso clause (Gram. § 242).

26 13 **a me**, etc.: for the pers. constr. substitute the impers., — *very well, let it be said*, etc.; cp. Gram. §§ 55, *b*, 299, and note on **26** 4.

26 17 **audiatis:** subst. clause, obj. of **optabo**, — the substance of the prayer (Gram. § 192). — **triduo:** *within three days*.

26 19 **eiecerim:** with the same contrast as in **19** 4. The mood shows that he is giving the interpretation of others (Gram. § 233). The appos. **quod**-clause explains **illud**, subj. of **sit**.

26 21 **dicant:** cp. **velint**, l. 10. — **dicerent:** Gram. § 252; with **idem**, plur., as subj. Note the difference in time of **dicerent** and **interfectus esset**: *if he had been put to death, what would they be saying* (now). In **profectus** and **inter-**

fectus there is a play upon words, to be brought out in reading the Lat. by stressing the prefixes (Introd. § 22, *l*). Cicero still claims that he had authority to execute Catiline (with the consent of the senate).

26 23 **verentur:** because they would really be disappointed if he did not join Manlius at Fæsulæ. **Quamquam** = *and yet*, as in **12** 12 and often.

26 25 **malit:** rel. clause of result (Gram. § 175).

26 26 **cogitasset**, etc.: i. e. had never before planned to head a revolt.

26 27 **vivere:** note **mallet** with acc. and inf., instead of inf. alone, although there is no change of subj. (cp. note on **4** 28; **10** 10; Gram. § 297). — **nunc vero:** *but as it is.* After an unreal cond. **nunc** or **nunc vero** brings us back to actual fact (cp. **15** 27).

26 30 **queramur:** including the audience; but by **vivis nobis** he means *leaving me alive* (Gram. § 153). For the mood of **optemus** and **queramur** (effectively placed at opp. ends of the member) cp. Gram. § 55, *a*.

27 2 **fatetur:** not the **fateatur** of a descr. clause, because Cicero is merely contrasting two realities, *that enemy who already admits that he is an enemy* and *these* (*enemies*) *who disguise* (*their treason*), etc. (l. 3). — **quod:** *as* (lit. *what*); cp. note on **17** 6. **Cur tam diu**, etc. was one of the common forms of transition to a new topic: enough of Catiline; now for his followers!

27 3 **murus:** not **paries**: cp. note on **7** 18. — **de his . . . nihil dicimus: sed cur** is still in mind. Eng. dislikes an asyndeton here; therefore trans. *but say nothing* or *while we say nothing.*

27 5 **quos quidem:** *and these men, at least.*

27 6 **sanare . . . rei publicae:** *to reform* (lit. *heal*) *them for their own sakes,* (*and*) *to regain their good will for the country's sake.* The whole sentence might be taken from a modern essay on the correct treatment of criminals. For **sibi ipsos** cp. Gram. § 27. — **studeo:** after the none too optimistic less vivid fut. **si . . . possit**, *if it should prove at all possible*, Cicero shifts to a conclusion which deals with reality; hence the ind. The so-called "mixed" conds. simply reflect an alteration in mental attitude or point of view as one goes on. They are not to be regarded as mysterious; the mood of the verb follows the speaker's mind as his thoughts develop.

27 11 **adferam:** *apply.* For each of the distinct groups he will find some word of counsel, repeating the medical fig. from **sanare**, l. 6. **Quam**, indef. (**medicinam** understood), is obj. of **adferre** understood with **potero.** — **eorum:** *composed of those.* Cp. Gram. § 126.

27 12 **habent:** besides its obj., the verb is further modified by the adversative prep. phrase **magno in aere alieno** (*in spite of their great debts*).

27 13 **possunt:** here **dissolvi** = **se dissolvere**, *cannot free themselves* from the encumbrance. By selling they might pay off their debts. Cicero omits to mention the sudden decline in value which would result if many should sell at once. — **horum . . . honestissima:** *to the eye these men seem highly respectable* (lit.?).

27 14 **locupletes:** note the derivation.

27 15 **voluntas vero et causa:** expanded, equiv. to *but the end at which they aim and the cause which they defend.*

27 16 **familia:** *slaves, an establishment.*

27 17 **copiosus sis:** the quest. is addressed to any individual in that class; more pointed than if **vos** had been used. For the indignant *you be amply provided . . . and yet hesitate . . . !* cp. Gram. §§ 55, *d*, 186. — **detrahere, adquirere:** asyndeton, as both must depend on **dubites.**

27 19 **omnium:** *general.* Because the gender is not shown by this form, **omnium rerum** would be much more usual, just as we find **his rebus cognitis** preferred to **his cognitis.**

27 20 **putes:** like **sis** and **dubites** above; *can you imagine,* where the *can* marks not ability (which would require **possum**) but conceivability. — **tabulas novas:** debts could be scaled down or wiped out by law, necessitating *new accounts.* Catiline again proposed this method of relieving debtors at the expense of the capitalists.

27 22 **auctionariae:** the auctioneer's poster (**tabula**) announced property to be sold at auction. This play upon different meanings of **tabula** is a threat to compel sales in the interest of the creditors (Introd. § 22, *l*).

27 23 **salvi . . . possunt:** by **salvi**, *safe*, he means *solvent.* **Possessiones** refers particularly to property in land. — **quod . . . voluissent: quod**, rel., is obj. of the verb, not the conj. (cp. **24** 24).

27 24 **id . . . est:** *what is utterly foolish,* referring to **certare**, etc.

27 25 **certare . . . praediorum:** *to struggle to meet their interest payments out of the income from their estates* (lit.?). As they would often be forced to borrow again, it would have been better to sell, even at auction. — **locupletioribus . . . uteremur:** *we should find them richer . . . citizens.* **Utor** thus used may have a pred. (**civibus** and its adjs.).

27 28 **permanebunt:** sc. **in sententia.**

27 29 **laturi:** *likely to bear.* These are the least dangerous (**minime pertimescendos**) of the six classes of Catiline's supporters. The contrast between **vota facturi** and **arma laturi** is heightened by the sound (Introd. §§ 19 and 22, *i*).

28 2 **rerum potiri:** *to gain the supremacy*; for the gen. (reg. in **rerum**) cp. Gram. § 133.

28 3 **honores:** *public offices.* Their hopes of power depend upon securing these by fair means or foul. Like the first class these men of the *second class* (**alterum genus**) are deeply in debt; but they have no lands, and cherish wild political ambitions. With **perturbata** understand **re publica.**

28 4 **quibus . . . videtur:** *but what they need to be told, it seems, is this* (lit.?).

28 5 **quod:** sc. **praecipiendum est** (governing **reliquis omnibus**). From **uniuin** to **omnibus** is a parenth., modifying **hoc**, which is defined by **ut . . . posse** = *to give up the hope that they can,* etc.

28 7 **me . . . vigilare, adesse, providere:** we may insert 'and they should be told that.' After **praecipiendum est** the **ut**-clause (really appos. to **hoc**) gave what they were to be told *to do*; now the infinitives state what they are to be told *is the case*. Cp. 'I told him *to* follow' with 'I told him *that* dinner was ready.' So, **illi persuasi ut mihi pareret** = *I persuaded him* TO *obey me*; but **illi persuasi Caesarem Gallos vicisse** = *I convinced him* THAT *Cæsar had conquered the Gauls* (cp. note on **11** 20).

28 8 **viris:** as is common, the possession of a *quality* is expressed by saying that the quality is *in* the person. **Animos** refers to the *courage* of the *loyal* (**bonis**) citizens.

28 10 **copias:** with this and **multitudinem** supply **adesse**, instead of **esse** (zeugma; Introd. § 22, *n*, 5). Cicero speaks as if the populace could be depended upon. Their sympathies were largely on the side of Catiline until the exposures of the Third Oration (Introd. § 78). The **concordia** was esp. between senators and knights.

28 12 **praesentis:** *in person.* Cicero did not expect to be taken lit.; he did mean to give the impression that the gods, whose enterprise Rome was, would defend it against these dangerous enemies. — **quod si:** *but even supposing,* as in **23** 29 — a remote possibility (Gram. § 258, *b*).

28 14 **quae:** although the antecedents, **cinere** and **sanguine**, are m., the n. **quae** is employed in the sense of *things which.* Cp. Gram. § 10.

28 15 **etiam:** *even* points to a climax of horror, **reges**, a word hateful to Romans ever since they drove out their last king, Tarquin the Proud, in 510 B.C.

28 16 **id . . . quod . . . sit necesse:** by translating **id** as *a thing*, we show that it is the *kind* of thing which must needs (**necesse**) be given up, a meaning which the descr. **quod . . . sit** implies. Power won by violence will later be lost to violence. He means that another Spartacus would soon appear, to rob them of their new power. The heated quest. has **non** for **nonne** (cp. **10** 8).

28 18 **tamen:** that is, in spite of their being (somewhat) *weakened by age* (**aetate adfectum**).

28 19 **exercitatione robustum:** military training is meant.

28 20 **succedit:** i. e. he is superseding his inferior, Manlius, who *belongs to this class*, having served under Sulla as a centurion (cp. **25** 21).

28 21 **constituit:** during his dictatorship (82–79 B. C.) Sulla had rewarded his 120,000 veterans by assigning them, esp. in Etruria, confiscated lands taken, in many cases, from those who had supported Marius. — **universas:** *in general, on the whole.* — **civium:** *composed of citizens.*

28 24 **sumptuosius . . . iactarunt:** *made themselves conspicuous by displaying too much extravagance and pride* (lit.?).

28 25 **beati:** though far from *rich* (**beati**), they imitated the wealthy in the passion for erecting buildings, esp. villas. For **dum** cp. Gram. § 239. — **familiis:** for the meaning cp. **27** 16.

28 27 **salvi:** *sound financially, solvent,* as in **27** 23.

28 28 **excitandus:** Sulla had died fifteen years earlier (78 B. C.).

28 30 **impulerunt:** some, at least, of these impoverished farmers had been obliged to surrender their lands to the veterans. They were led to believe, however, that they would profit by the next violent turn of events.

28 31 **pono:** he lumps both these groups (**quos utrosque**) together in the same class, as equally grasping. — **eos hoc moneo:** cp. Gram. § 98, *a*, 2. — **desinant,** etc.: the condensed *let them cease,* instead of the more usual subst. clause of purpose, **ut desinant,** is in appos. with **hoc.** For an **ut**-clause so used cp. **28** 4 ff.; Gram. § 279.

29 1 **civitati:** Gram. § 110.

29 3 **esse videantur:** when followed by **ne . . . quidem,** with a verb common to both clauses, **non modo = non modo non** (cp. Gram. § 41). **Passurae** agrees with the nearer subj. Trans. *not only men but even brutes seem to me unwilling to permit such things.* Brutes are mentioned only because this is a Lat. proverb. We might rather say, *no human being,* or *no man alive.*

29 4 **qui:** the antecedent is implied in **genus,** which, as a *miscellaneous* (**varius**) lot, is now to be subdivided. **Varius** means that they comprised different types of men; **mixtus,** that these types were not arranged in classes, but formed a motley group; **turbulentus,** that they were restless and disorderly. — **iam pridem premuntur:** *have long been overwhelmed (by debt).*

29 5 **emergunt:** *get their heads above water.*

29 6 **in,** etc.: with **vacillant,** *stagger,* we must trans. this *under,* etc.

29 8 **defetigati:** *exhausted, impoverished.* In **vadimoniis** we have the first step in proceedings against debtors (giving *bail* for appearance in court); in **iudiciis,** the second (*trial* and condemnation); in **proscriptione bonorum,** the third (advertising property for sale, here including the *sale* too). **Bonorum** is gen. of **bona,** *property.* — **permulti:** *in large numbers.* Trans. this pred. adj. after **se . . . conferre.**

29 10 **infitiatores lentos:** the words added in parenth. will show the point of this sentence, — *these people, I think, are not so much keen fighters* (although they are going to a military camp) *as obstinate debtors* (for at that camp they hope to escape the necessity of payment). **Infitiator** is lit. one who habitually denies or repudiates (his debts). — **qui homines:** and *let these men* (with **conruant**).

29 11 **conruant:** a command serves as the conclusion (Gram. § 246).

29 12 **sentiant:** the latter part was a Greek proverb. Again **ne . . . quidem** with a verb common to two subjs., so that its neg. applies to both (cp. note on **29** 3). Trans. *not only . . . but even . . . shall fail to observe it.*

29 14 **velint:** indir. quest. in appos. with **illud** (*this* in Eng.). — **turpiter:** i. e. as rebels and traitors.

29 15 **arbitrentur:** in place of an emphatic phrase of manner, etc. (**minore**

dolore) Eng. prefers a pred., — *it will be less painful to perish*, etc. — **cum multis:** *in the company of many* (*others*); contrasted with **soli** (chiasmus).

29 16 **denique:** *in a word, in short* (cp. **7** 30).

29 17 **revoco:** *try to recall* (Gram. § 61).

29 18 **pereant sane:** *are welcome to perish, for all I care* (lit.?).

29 19 **non possit:** on the small capacity of the one Roman prison, and its use, cp. note on **11** 14. They would not be detained there long.

29 20 **numero:** each class, as Cicero describes it, is worse than the one before it. Naturally, then, the last class is the worst, and as such is called **proprium Catilinae**, *Catiline's own* (*sort*). For the case of **Catilinae** cp. Gram. § 128. The abls. of specification, **numero**, **genere**, and **vita**, may be translated *not only in order but also in character and mode of life.*

29 23 **sinu:** uncommon use of **de**, *the friends of his choosing; in fact, of his very bosom.*

29 24 **videtis:** as **pexo capillo** is parallel to adjs., it is clearly descr. abl. (Gram. § 145). To let the beard grow, except as a sign of mourning, was at this time something extraordinary in Roman society. — **tunicis:** the same constr. as **pexo capillo**. The common tunic barely reached the knee and was almost sleeveless.

29 25 **togis:** to wear a toga so ample that in jest it could be called a sail or a curtain was another fad of the fashionable.

29 26 **expromitur:** agreeing with the nearer subj., — *whose strenuous life and sacrifice of sleep display themselves entirely* (**omnis**) *in*, etc. Note reversed order in **industria . . . labor** (chiasmus).

29 27 **versantur:** *are found*, or *are*.

29 29 **cantare:** the force of **solum** is still felt. These were accomplishments thought unfit for any Roman.

29 30 **spargere venena:** i. e. on food or drink. — **didicerunt:** from **disco**. — **qui nisi:** *and unless they* (**qui** connective). — **exeunt . . . pereunt:** rare pres. for the reg. fut. in a fut. more vivid cond. (cp. **6** 21).

29 31 **scitote:** *mark my words* (lit.?). — **hoc:** for **hos**, a rel. or demonstr. pronoun reg. being attracted into agreement with a pred. noun (**seminarium**). Cp. Gram. § 12. The same thing has happened to **futurum**.

29 32 **sibi . . . volunt:** *mean, are thinking of*; a common use of this expression (Gram. § 111).

30 2 **ducturi:** unusual order of words; cp. **28** 27 f.; Introd. §§ 18 f.

30 3 **noctibus:** already cold enough. It is not necessary to assume that it was December or January by a corrected calendar. Note that **Appenninus** is always sing. in Lat.

30 5 **putant**, etc.: sarcastic.

30 6 **didicerunt:** the **quod** of this clause is balanced by **idcirco**.

30 7 **pertimescendum:** irony (Introd. § 22, *n*, 8).

30 ▮ **cohortem praetoriam:** the bodyguard of a general was so called from his ancient title, **praetor**. Catiline too will have one, made up, Cicero assumes, of dissipated youths, whom he reviles as **scorta**, *unmanly men*. **Hanc** = *which I have described*. Emphasis on the last three words.

30 10 **exercitus: praeclaras** is ironical, and **has** like **hanc**, l. 7.

30 12 **opponite:** Catiline is compared to a wounded gladiator, now that he has left the city (cp. **15** 13, **19** 20).

30 15 **silvestribus:** the wooded hills occupied by Catiline's troops are in studied contrast with the walled towns; hence the emphasis on **urbes**. A **colonia** was a settlement sent out from Rome; a **municipium**, an Italian town drawn into closer relations to Rome. Cicero ignores the strong position of Fæsulæ on its heights. For **iam vero** cp. **23** 3.

30 16 **ornamenta:** i. e. *equipment*. — **vestra:** meant with all three nouns; so also **ceteras**.

30 18 **quibus . . . ille:** *which we have* (*and*) *he lacks* (lit. 'with which we are supplied,' etc.). With **suppeditamur**, **quibus** is an abl. of means; with **eget**, an abl. of separation.

30 20 **nationibus:** the series of abls. is in appos. to **his rebus**, l. 18.

30 22 **velimus:** Gram. § 258, *b*. In **causas**, *issues* or *causes* are personif., including parties and platforms. He will now *compare* them (**contendere**). — **possumus**, etc.: *we could* (lit. *can*) *understand how utterly helpless they are*. In form this is a "mixed condition," beginning as a less vivid fut. (**velimus**) and ending as a non-committal pres. (**possumus**). There is nothing mysterious about a mixed cond.: either the writer's point of view may shift as the sentence proceeds, or, as is the case with **possumus**, some word in the conclusion may by its meaning alter the situation; for **possum**, like *I can*, may stretch from the pres. into the fut., while the ind. is used because in **intellegere possumus** he is stating a real fact, — they do have the power to understand, whether or not they would be willing to utilize that power by comparing Catiline's destitution with Rome's complete preparedness. Cp. Gram. § 53. **Ex** ▮▮ **ipso**, *from that* (*comparison*) *alone*, refers to **contendere**.

30 23 **petulantia:** a virtue and a vice are personif. **Illinc** = *on their side*.

30 27 **denique:** *in short*, as in **29** 16. — **aequitas** = **iustitia**. — **prudentia:** to sum up the moral qualities, he is now naming the four *cardinal* virtues.

31 1 **omnibus:** of course **iniquitate** (= **iniustitia**), **luxuria**, etc. are the corresponding *cardinal* vices.

31 2 **perdita:** the contrast is between *sound views* or *policy* (**bona ratio**) on public questions, on the one hand, and *radicalism*, *revolutionary methods*, on the other. With **postremo** begins a second array of qualities or advantages, as against their opposites.

31 3 **confligit:** personif. is continued to the end. **Omnium rerum** is often equiv. to our adj. *general*, *complete*, or *absolute* (cp. note on **27** 19).

31 6 **virtutibus:** with **ab** because the personif. of the **virtutes** (cp. **13** 25) makes it possible to think of them as agents.

31 8 **defendite:** in **dixi** he is referring vaguely to what was said in **30** 9 ff. about military preparedness. Or in revising the speech he may have omitted the passage in question, but failed to omit this cross reference.

31 9 **mihi . . . est:** the constr. of **mihi** becomes clear when we mark off the clauses: **mihi**/**ut urbi** | **sine vestro metu** | **ac sine ullo tumultu** | **satis esset praesidi**/ **consultum atque provisum est.**

The **ut**-clause is inside the other; therefore **mihi** belongs with **consultum atque provisum est**, and so must be a dat. of agent (Gram. § 114).

Likewise, in the **ut**-clause, in which prep. phrases are marked off by vertical lines, **urbi** clearly belongs with **esset**, and must be a dat. of the possessor.

Finally, the subj. of **consultum . . . est** must be the **ut**-clause.

Since Eng. rather shuns the pass., trans. the main clause as if it were **ego providi**, etc., the emphatic **ego**, like the **mihi** which it replaces, being contrasted with **vos.**

For **praesidi** cp. Gram. § 125. Note emphatic **urbi**, in contrast with **vestra tecta** (Gram. § 113). For synonyms at the close cp. Introd. § 22, *a*.

31 12 **defendent:** they are being informed of Catiline's departure the night before (**nocturna excursione**) and of the danger. For **coloniae** and **municipia** cp. note on **30** 15. **Omnes** and **vestri** belong with both nouns: *all your fellow countrymen in the*, etc. (cp. note on **30** 16).

31 13 **putavit:** for the appos. rel. clause (*a band which*) cp. Gram. § 168, *a*.

31 14 **patriciorum:** Lentulus and Cethegus were, like Catiline himself, patricians. **Quamquam**, *and yet*, here introduces a parenth. remark (cp. **26** 21).

31 15 **continebuntur:** a **tamen** with the main verb often shows that a previous clause (here **quam . . . putavit**) was in effect concessive. According to Sallust the gladiators were dispersed among the *municipia* (*Cat.* 30, 7).

31 18 **prohibebit:** for Metellus and his field of operations along the Adriatic cp. note on **21** 5. — **rebus:** *arrangements*.

31 19 **maturandis, agendis:** *and promptly carrying out* (lit.?). (**Maturare** means *to do early*; **properare**, *to do swiftly*.)

31 20 **vocari videtis:** the criers (*praecones*) were evidently going about announcing a meeting of the senate and summoning the senators. For **referemus** cp. **11** 19; Introd. § 33.

31 23 **relicti sunt:** as **remanserunt** was not strong enough, a more exact statement is added with **atque adeo**, *and for that matter*, or *I should say*.

31 24 **monitos . . . volo:** *would have them warned*, a freq. use of **volo** with a pred. ptcp. or adj.

31 25 **visa est:** **adhuc** was evidently not meant with the verb, but with **lenitas**, — *my mildness until now, my previous mildness*. Cp. **22** 10. Advs. rarely modify nouns.

32 1 **erumperet:** appos. **ut**-clause explaining **hoc** (Gram. § 192). The conspiracy could no longer be thought mere talk. — **quod reliquum est:** *for the future*, lit. *as for what is left.*

32 2 **horum esse consulem:** with a comprehensive gesture, to show that he meant all reputable citizens, in contrast with **illos** (**31** 21), the disloyal.

32 3 **esse moriendum:** *must die for them* (in defending them). The order is determined by the sound (rhythm; Introd. § 19).

32 4 **viae:** crisscross order and repeated **nullus** (anaphora).

32 5 **possum:** he will not take notice of their departure, if any wish to go. — **qui:** trans. *whoever.*

32 6 **cuius . . . deprehendero:** *and I detect, I will not say* (**non modo**) *any overt act* (**factum**) *of his, but even*, etc. Cp. Gram. § 173.

32 8 **vigilantis:** the subj. of **sentiet** is furnished by the rel. clause **qui . . . commoverit** (Gram. § 171). Only one of the consuls was *alert* (**vigilans**), Antonius being very far from active.

32 9 **carcerem . . . esse voluerunt:** for the **carcer** cp. **29** 19. Here he is really making a threat of capital punishment, not of mere imprisonment. Note order in line 8.

32 16 **sedetur:** *shall be ended*; for the time is the same as that of the main verb **agentur. Togato** denotes the *civilian*, whose dress at once distinguished him from the soldier. For the abls. cp. Gram. § 153. Marked contrasts in this sentence, varied order, few conjs. except to join pairs (Introd. § 22, *a–c*, *g*).

32 19 **patriae:** join with **impendens.**

32 21 **vix optandum:** *almost useless to wish for* (lit.?).

32 22 **neque . . . paucorumque poena:** *on the one hand no . . . while by the punishment of a few.* The appos. **ut**-clauses explain **illud** (l. 20).

32 24 **fretus:** trans. after **ego**, and cp. Gram. § 147, *b*.

32 26 **significationibus:** *portents, prodigies*, to which the Roman religion paid great attention. For examples cp. **44** 8 ff. **Et** is to be omitted in trans. (cp. **7** 11, **ac**). **Non dubiis = certis** (litotes, as in **9** 14; Introd. § 22, *n*, 2). — **sententiam:** here = *resolution.*

32 27 **non procul:** we are carried in thought to distant battlefields, where gods were said to have appeared at the critical moment on the Roman side. For **praesentes** cp. **28** 12.

33 3 **debetis:** the three verbs for praying form a climax with added solemnity from the omission of conjs. (Introd. § 22, *d*, *g*). — **quam . . . voluerunt:** cp. Gram. § 168. Something like this order is found in these lines from a well-known hymn:

Who patient bears his cross below
He follows in His train.

For the **ut**-clause cp. Gram. § 192.

33 6 **defendant:** in Eng. the order of the clauses should be preserved; freely, *that, as they willed . . . so now they may*, etc. In **omnibus . . . superatis** (*now that all*, etc.) is another allusion to Pompey's Eastern victories (cp. **24** 13). In this sonorous closing sentence note the grouping: three infs. (unconnected), and three superls. (**-que** added to the third); note also the contrasts.

THIRD ORATION AGAINST CATILINE

PLACE: The Rostra, in the Forum (Introd. § 48).
TIME: December 3, 63 B.C., late in the afternoon, after a session of the senate in the Temple of Concord (cp. **45** 31).
CIRCUMSTANCES: Read Introd. §§ 73–78.

OUTLINE OF THE ARGUMENT

(1) The state, your lives, etc. have been saved today by my efforts. (2) Its savior will deserve honor with the founder. I have averted torch and sword. (3) I am now to inform you of the conspiracy as revealed in the senate.

Watchful for your safety, I assumed any remnant of the conspirators would be weakened by the departure of Catiline and others. (4) But in a situation still critical I have labored to get tangible evidence. I learned that certain Gallic ambassadors, about to return home, would carry treasonable letters; that a Roman with a letter for Catiline would go with them. (5) We prepared to intercept the party near the city last night. (6) This was successfully carried out; all letters were seized; arrests followed. (7) The letters were not to be opened until the senate met. (8) Arms were found in Cethegus' house.

Volturcius, promised immunity, admits before the senate that he had an important message for Catiline. (9) The Gallic envoys lay bare their dealings with Lentulus; confident in his destiny, they said, (10) he was not ready to strike at once.

The letters are opened and read, after identification by their writers. (11) Lentulus at first denies, then weakens and confesses. (12) His letter to Catiline is admitted by him to be genuine; its contents. Gabinius also confesses. (13) Confirmation is found in their evident confusion.

The senate, after deliberation, passed a decree, which I quote from memory: (14) first, that thanks be voted to the prætors and myself; then that the conspirators named should be held in custody; (15) next a thanksgiving was voted for my work in saving the state, — an honor without precedent. Lentulus has already laid down his office.

(16) These arrests spell failure for their cause. Catiline's withdrawal left us nothing to fear here from such men as these. He was a master. (17) It was essential that he be forced to leave. He would not have delayed, nor allowed us to get documentary evidence. With him still in the city the struggle would have been most serious.

(18) We have evidently been aided by the gods, not to mention recent signs and portents. (19) When the Capitol was struck by lightning two years ago, the soothsayers predicted a civil war unless we should placate the gods. (20) Among other forms of

expiation they ordered that a new statue of Jupiter be set up, as specified by them. That contract has not been carried out until today. (**21**) There is evidence of divine providence in this coincidence, — the placing of the statue at the very hour of these revelations. (**22**) Impious revolutionaries have been thwarted by Jupiter himself. The whole incident of the Allobroges shows the gods working to bring treason to light.

(**23**) Observe the thanksgiving decreed. Never were there better reasons for gratitude. (**24**) Compare all the previous examples of civil strife: all of them cost fearful bloodshed; (**25**) though the aim was then to change, not to destroy the government, blood was the price of peace. In our case more cruel designs have been checkmated without loss of life.

(**26**) My one reward will be the lasting memory and record of this day, in a city which I have preserved. (**27**) It will be your part to see that no harm comes to me; yet there is no real danger. (**28**) I shall not flinch. You must protect those who expose themselves for your sake. As for myself, I have reached the peak. (**29**) In private life I shall see that my reputation is secure. Go home now, and for a short time continue to be on your guard.

35 1 **rem publicam**, etc.: public speakers utter their longer sentences in short units, which readily enter the minds of the hearers. In Introd. § 12 you will find this sentence printed as it must have sounded. Read it aloud, pausing as indicated. Note that in the first four lines we have the various subjects of **ereptam**, etc., with which, as **videtis** shows, we must supply **esse**. For the agreement of **ereptam**, etc., cp. Gram. § 9. We may supply *and* before the trans. of **laboribus** (asyndeton). — **omnium vestrum:** *of every one of you* (the people).

35 4 **urbem:** in appos. with **domicilium.**

35 7 **vobis . . . restitutam:** *preserved and restored to you.* While the people did not know the details of the session of the senate, rumor had spread through the city the report of important documentary evidence and of notable arrests.

35 8 **et si**, etc.: the gist of this sentence is this: 'The day of one's escape from some great peril is as joyful as is the day of one's birth. On Rome's birthday we justly honor Romulus, who founded Rome; but honor is likewise due to me, who later saved Rome from destruction.' — **iucundi atque inlustres:** *joyful and bright.* The **si** might be trans. *since* (cp. Gram. § 264).

35 9 **salutis . . . est:** *the joy we feel at our deliverance rests on a certainty* (lit.?).

35 10 **nascendi . . . condicio:** *the lot* (or *state*) *into which we are born.* Get rid of the asyndeton by supplying *while* before **nascendi**, and *while* or *but* before **cum** in line 11.

35 11 **sine . . . servamur:** freely, *when we are born, we are not aware of it; but when our lives are saved, we have a sense of pleasure* (lit.?). (CAUTION. It has seemed best to give translations of difficult passages like the above, but they will be useless unless the Latin is carefully studied to see how the translations express its meaning.)

35 12 **illum . . . condidit:** condense, — *the founder of this city.*

35 13 **benevolentia famaque:** almost = *with heart and voice.* The first refers to the affection and gratitude *felt* toward Romulus, the city's founder; the second, to the *utterance* of his praises. — **sustulimus:** i. e. we have gratefully deified Romulus (Quirinus), to whom the city owes its birth.

35 14 **debebit:** *will deserve.*

35 15 **conditam:** = **postquam condita est.** In **amplificatam** Cicero hints that, in rescuing a greater Rome than Romulus ever saw, he performed a service at least equal to that of Romulus. — **toti urbi**, etc.: the reason for the dats. appears when we reach **subiectos** (Gram. § 110, *a*).

35 17 **ignis:** preparations to burn the city would demand that fires be kept burning in the houses of conspirators. At the signal, burning sticks would be snatched from the hearths and thrown under and placed round the buildings to be burned. Trans. **subiectos prope iam** *just before they were thrown under* (lit. *already almost*, etc.). — **idem (que):** as often, may be translated *we also* (lit. *the same we*).

35 19 **deiecimus:** another fig. serves to impress the people with still greater dangers averted. The comparison with Romulus must be justified.

35 20 **per me:** the facts were found out IN the senate, BY the senators (agent), THROUGH Cicero (means). The phrase is emphatic: *since it was through me that*, etc. — **exponam:** sc. **ea.**

36 1 **quanta**, etc.: condensed. Trans. as though it were **et quanta et quam manifesta investigata et comprehensa sint, et qua ratione (id factum sit).** **Quanta** = *what important matters.*

36 2 **ignoratis et exspectatis:** reduce to *are waiting* (for the adjournment of the senate) *in ignorance* (of what has been going on inside).

36 4 **ut:** *ever since.* — **paucis ante diebus:** freely, *the other day* (i. e. the night of November 8). — **erupit ex urbe:** cp. **19** 6. This time Cicero selects the strongest verb.

36 5 **cum . . . reliquisset:** trans. this circumstantial clause by a ptcp. (*leaving*, or *having left*). — **duces:** *as leaders*, pred.

36 8 **esse possemus:** in a dir. quest. this would be **possimus** (deliberative) (Gram. § 55, *d*). — **eiciebam:** *was trying to drive out* (conative and marking exact time; Gram. §§ 61, 220).

36 9 **invidiam:** he no longer hesitates (as he still did in **19** 4) to use **eicio.** — **illa (invidia) quod:** *the ill will that will come because.*

36 10 **exierit:** this **quod**-clause gives the reason, as Cicero's opponents saw it, for the **invidia**; hence the subjv. (Gram. § 233).

36 11 **exterminari volebam:** cp. note on **eiciebam**, above. Notice how far **exterminari** is from the meaning of our borrowed word.

36 13 **putabam: restitissent** would be fut. perf. in dir. disc. (Gram. § 290 med.).

36 15 **remansisse:** Cicero's expectation was doomed to disappointment.

Lentulus and other leaders still remained in the city. The contrast is so strong that we should place *but*, not *and* (**atque**), at the beginning of the sentence. For the order of rel. and demonstr. clauses cp. **33** 3 ff. and Gram. § 164; for the mood of **sciebam**, ib. § 291. — **in eo . . . ut:** *in the effort to.*

36 17 **auribus vestris . . . minorem fidem faceret:** *did not convince you when you heard it* (lit.?). The **quoniam**-clause has the subjv. by attraction, or because Cicero is quoting his own thought at that time (Gram. § 231, *a*).

36 18 **oratio mea:** *what I said.*

36 19 **rem:** *the facts.* — **comprehenderem:** purpose clause, the purpose of **sentirem ac viderem.**

36 20 **provideretis:** result clause. — **videretis:** *you should see.* Ears, minds, eyes, are mentioned in this order because he wishes to stress the value of ocular evidence.

36 22 **sollicitatos:** for the Allobroges and their envoys cp. Introd. § 75. **Tumultus** was the usual term for an uprising in Italy, or among the Gauls in that northern part of the peninsula still called Gallia Cisalpina until the time of Augustus. Lentulus, though prætor, was a traitor, and ready to persuade the disaffected Allobroges to furnish cavalry for Catiline.

36 24 **civis:** three letters to the Allobroges are specified in **38** 24 f. — **eodem itinere:** on their way to Gaul the party would travel through Etruria, and so could deliver letters in Catiline's camp.

36 25 **Volturcium:** a conspirator, who now turned state's evidence (cp. **38** 9).

36 26 **litteras:** this letter is quoted in **40** 18 ff.

36 27 **quod . . . immortalibus:** really a parenth., and referring to what follows (**tota . . . deprenderetur**). Trans. the **quod** *what* (not 'which').

36 28 **tota res:** *the whole truth.*

37 2 **hesterno die:** = **heri**; cp. **35** 4, **hodierno die** = **hodie.**

37 3 **amantissimos rei publicae:** *thoroughly patriotic.*

37 4 **ostendi:** businesslike style, without conjs. (asyndeton). The consul relied upon the aid of the prætors (except Lentulus) (Introd. § 25).

37 6 **sentirent:** descr. clause, justifying his choice of these officials; freely, *as men of the purest and noblest patriotism.* For **omnia** (subst.) **praeclara** (adj.) cp. Gram. § 97; also **15** 10.

37 8 **pervenerunt:** the Pons Mulvius (now called Ponte Molle or Milvio) had been built more than one hundred and fifty years before, to carry the Flaminian Way over the Tiber, two miles north of the city. Rebuilt a few years before Cicero was born, it still retains four of its ancient arches (two of that period). The Allobroges were to take the Via Cassia, which left the Flaminia at the northern end of the bridge.

37 9 **interesset:** in agreement with the nearer subj. (**pons**). The forces would be concealed behind garden walls. There was no tower or arch at the end of the bridge, as there is now. — **eodem:** adv. with **eduxerant.**

37 10 **ipsi:** refers to Pomptinus and Flaccus; *on their own initiative*, contrasted with **et ego** (l. 11). Omit the first **et** and stress the second (*and I too*). — **multos . . . viros:** **fortis viros** is treated as a single idea; hence there is no conj. between the adjs. (Gram. § 42, *a*).

37 11 **Reatina:** adj. formed from **Reate.** In the absence of a regular police force, Cicero had organized a company of Sabines from Reate, of which he was patron. Reate (now Rieti), a prefecture, or town governed formerly by a prefect sent out from Rome, was on the Via Salaria, about forty-five miles northeast of the city. Cp. Introd. § 74.

37 14 **exacta:** the fourth watch began at 3 A.M. at the equinox (in midwinter at nearly four), and lasted until sunrise. — **magno comitatu:** for the absence of **cum** cp. Gram. § 140.

37 17 **res:** *the purpose* (of the attack). — **a ceteris:** *by all the rest.* Sallust too represents the Allobroges as entirely unprepared, but as quickly recognizing the purpose of the attack (*Cat.* 45, 3). Having been urged by Cicero to get evidence against the conspirators, they probably were not altogether surprised to be intercepted somewhere.

37 19 **sedatur:** a small detachment had begun to attack, whereupon the prætors intervened, advancing from both ends of the bridge (Introd. § 76).

37 20 **ipsi:** refers to the legates of the Allobroges (two in number, according to Plutarch) and Volturcius.

37 21 **dilucesceret:** circumstantial clause; cp. line 7 (Gram. § 226).

37 23 **Gabinium:** the *cognomen* here stands before the *nomen*, as often in colloquial Latin, when the *praenomen* is omitted. Cicero regards him as the prime mover in the treasonable project to persuade the whole tribe of the Allobroges to take up arms for Catiline. He was a knight (P. Gabinius Capito, according to Sallust; cp. *Cat.* 17, 4).

37 25 **Cethegus:** C. Cornelius Cethegus, a senator, was to have charge of the assassination of Cicero and many other senators (cp. **57** 22, **58** 29; Sall. *Cat.* 43, 2). Statilius and Gabinius (both knights) were to set fire to the city in twelve different places (Sall. ib.). — **tardissime:** Lentulus' lazy habits made him a butt (cp. **43** 4), and his name actually means '*somewhat* **lentus**'!

37 27 **vigilarat:** **credo** is ironical (cp. **5** 7). Cicero is scornful in regard to the midnight oil burned in *writing* (**dandis**) two letters, — that to Catiline (**40** 18 ff., a mere note), and another, doubtless longer, to the nation of the Allobroges (**38** 25). — **cum . . . deferrem** (**38** 1): read the following paraphrase, which presents the ideas in about the same order as the Lat., but separated as in the practice of a modern speaker. Then work out a trans. with the aid of the notes following the paraphrase.

"A large number of our leading citizens, when they heard what had happened, came to my house in the morning. They urged me to open the letters before turning them over to the senate: if they contained nothing of importance, there

was no point in needlessly alarming the citizens. But I said no; the public safety was at stake, and I could not think of taking any action myself until all the facts came before the public council."

cum: negavi (l. 31), in contrast with **placeret**, etc., makes it clear whether the trans. is *when*, *since*, or *although*.

37 28 **frequentes:** pred. Cp. note on **permulti**, **29** 8.

37 30 **deferri:** to be strictly grammatical this should be **deferrentur** after **prius quam** (Gram. § 215), but Cicero's wish to contrast this with **aperiri** made him take this liberty. — **placeret:** (with **viris**, l. 28) the subj. is **litteras aperiri**, etc. — **esset inventum:** in the dir. form, as the **summi viri** uttered it, this would be **erit inventum**, fut. perf. ind. (Gram. § 290).

37 31 **tumultus:** here equiv. to *disturbance*. Cp. the special use in **36** 22. — **negavi . . . deferrem:** *I said that I should not do* (*such a thing*) *as fail* (this represents **non**) *to report the matter without previous action* (lit. *untouched*), etc. **Nego** is reg. for **dico . . . non**. Here, also, it emphasizes the thought of refusal. **Esse facturum** has a subst. result clause as its obj.

38 2 **reperta:** sc. **in litteris**. The tense in **reperta essent** is to be explained as in **esset inventum**, **37** 30. The mood is due to **arbitrabar**.

38 5 **coegi:** for the publicity of the summons cp. **31** 20. The senate had met in the Temple of Concord (**45** 31; map, p. lxi). Read Introd. § 77.

38 6 **fortem virum:** a conventional compliment.

38 7 **efferret:** the subjv. **esset** is due to the reproduction of instructions given to the prætor (indir. disc.). **Si quid** = *whatever*.

38 9 **sine Gallis:** i.e. the two Allobrogian envoys.

38 10 **dedi:** official guaranty of immunity (**fides publica**) required a decree of the senate, and was given only in case important evidence against others could thus be obtained by a promise not to punish the witness.

38 16 **litteras:** one letter is meant (cp. **40** 18 ff.). **Ad** (*addressed to*) **Catilinam** is attached directly to the substs. **mandata** and **litteras**.

38 19 **accederet:** the subst. **ut**-clauses give the essential points of the message, oral and written, **mandata et litteras**, with which the clauses are in appos. (Gram. § 192). Trans. *urging* or *telling him to*, etc.

38 21 **incendissent:** representing fut. perf. in dir. disc. (cp. line 2). **Id . . . ut** = *with the idea that* (lit. 'this, furthermore, with,' etc.). **Id** is in appos. with the **ut**-clause just preceding. The inclosed ind. clause introduced by **quem ad modum** is Cicero's own parenth. explanation (Gram. § 291). Statilius, Gabinius, and Cassius were to fire the city (cp. note on **37** 25; **41** 23 ff.).

38 23 **fugientis:** *refugees*. But the Lat. ptcp. tells a little more than this: it shows that Catiline was to intercept them while they were in the act of flight. — **his:** a good chance to compare Lat. and Eng. idioms. Where Lat. says *these urban leaders*, Eng. would say 'the leaders here in the city.'

38 24 **introducti:** *on being brought in*.

38 25 **Lentulo . . . Statilio:** lists of names often omit conjs. — **datas:** agrees with **litteras**, but applies also to **ius iurandum.** — **ad . . . gentem:** *addressed to their nation.* There were three separate letters.

38 26 **ita . . . praescriptum:** it would be clumsy to trans. 'and it had been thus directed to themselves,' etc. Avoid this by shifting to the active: *and that they and Lucius Cassius had instructed them to*, etc.

38 28 **pedestris . . . defuturas: ut . . . mitterent** tells what they were *instructed to do*; these words tell what they were *informed was the fact.* Mark this shift from an indir. command (subst. clause of purpose) to an indir. statement by preceding the latter with the words *but they said that.* — **sibi** (following **pedestris**): though the **sibi** in lines 24 and 26 referred to **Galli**, this **sibi** points to **his** and **L. Cassio.** While these are not, of course, the *grammatical* subjs. of **praescriptum**, on which the indir. disc. depends, still, since it was they who gave the instructions, it is natural for Cicero to refer to them by the pron. which he would have used if, instead of **ab his . . . esse praescriptum**, he had said **hos . . . praescripsisse** (indir. reflex.; Gram. § 24, *b*). **Sibi** makes it perfectly clear that the words of the message were **pedestres *nobis* copiae non deerunt.** The **sibi** after **autem** in the same line refers again to **Galli.**

L. Cassius Longinus had been a candidate for the consulship of this year. The Allobroges had demanded an oath of him, as of the other three, to assure their fellow countrymen. The others were thus trapped into signing a document, while Cassius, more wary, promised to visit their country himself, and departed before the *legati*. Gaul was rich in horses and horsemen.

38 29 **responsis:** the famous Sibylline books contained, in Greek verses, (1) proper sacrifices and ceremonies prescribed when portents had been observed or a calamity had occurred, (2) a small element of ambiguous prophecy. They could be consulted only when the priests in charge were ordered by the senate to do so. A new series had been collected after the destruction of the originals twenty years before this, when the Capitol was burned (cp. **39** 5).

39 1 **regnum:** implies that Lentulus hoped to be king, a title abhorred by the Romans since they had driven out Tarquin the Proud, more than four centuries before.

39 2 **imperium:** *supreme power*, added to **regnum**, *title of king*, makes it appear that Lentulus would not only reign but rule. Of course, Cicero is making the most of every suspicion. — **esset necesse:** *was destined*, or *fated.* **Illum** (*the*) shows that the prophecy was well known. The **haruspices**, pretending to find favorable signs in the entrails of victims, had confirmed Lentulus in his belief that he was the man. His name was Publius Cornelius Lentulus Sura.

39 3 **fuisse:** L. Cornelius Cinna was consul for four years in succession (87–84 B.C.), until he was slain in a mutiny. L. Cornelius Sulla was supreme as dictator during 82–79 B.C. — **eundemque dixisse:** *and that he* (i.e. Lentulus) *had also said.* — **fatalem . . . ad:** *marked by fate for.*

39 4 **qui esset:** *since it was.* This gives the supposed reason for the gloomy prediction (Gram. § 178). The allusion to the acquittal of certain Vestals (Introd. § 31 fin.) is to a case whose details are unknown to us. The Capitol had been burned by an unknown incendiary in 83 B.C., rebuilt in part by Sulla, and dedicated by Catulus in 69 B.C. (Introd. § 50).

39 6 **hanc... controversiam:** defined by the **quod**-clause in line 7. — **Cethego:** dat. of possessor; *Cethegus had disagreed with the others about this detail, that whereas*, etc. (lit.?).

39 7 **Saturnalibus:** this festival fell on the seventeenth of December. During its celebration ordinary restrictions were relaxed, and there was much carousing, making it easy for assassins to enter houses. No **sed** is needed before **Cethego** (l. 8), since the persons are sharply contrasted (asyndeton).

39 10 **ne longum sit:** i.e. *to be brief*, a common formula in cutting a story short (Gram. § 272). Cp. **longum est**, *it would be tedious.*

39 11 **datae** (sc. **esse**): properly, *given* to the messenger who was to carry the letter, but often to be translated *written*, as in **37** 26. The waxed tablets were tied up with a thread (**linum**) and sealed with the ring of the sender, as a proof of genuineness.

39 12 **cognovit:** the plain, businesslike style of these short sentences was much used by Cicero in his speeches in law courts (Introd. § 15). — **nos:** *I.*

39 13 **erat scriptum:** the subject is **sese ... facturum esse. Sese**, referring to **ipsius**, is used like the first **sibi** in **38** 28. — **ipsius manu:** *by his own hand* (instead of being dictated to a secretary, as was common). Letters were not signed, for the seal was sufficient (cp. page 159).

39 15 **orare:** (*and that he*) *implored.* The idea of his letter was, 'I've kept my word; now you keep yours.'

39 16 **recepissent:** the *legati* had already given Cethegus (**sibi**) some assurances that their nation would support Catiline. With **orare** sc. **se** as subj.

39 18 **respondisset:** a descr. **qui**-clause may prove causal or concessive; one cannot tell in advance. In spite of the evidence of the arms *in his house* (**apud ipsum**), he had *still* (**tamen**) managed to make some kind of answer. The discovery was probably reported to the senate in connection with the cross-questioning.

39 19 **studiosum fuisse:** *his hobby had been* (lit.?).

39 20 **conticuit:** the contrast between present silence and a former lame explanation shows that the **qui**-clause (ll. 16 ff.) was concessive (Gram. § 179). For the use of the ptcp. in **recitatis** cp. Gram. § 75.

39 21 **manum suam:** this letter too was an autograph.

39 22 **sententiam**, etc.: *to about the same effect* (*purport*). Usually the phrase would be completed by adding **scriptae**.

39 24 **adnuit:** Lentulus identifies his letter to the Allobroges. — **'est vero' inquam '... quidem':** *'Yes,' said I, 'it is indeed.'* — **notum:** Cicero strains a

point in imagining that everyone would recognize the head on the seal as a portrait of one who had been consul ninety-nine years before! P. Cornelius Lentulus was best known for his connection with the death of C. Gracchus, 121 B.C. (**4** 17 f.). In that attack he had been wounded.

39 26 **quae quidem:** *and this, at least.* — **etiam muta revocare debuit:** *ought to have recalled* (Gram. § 71) . . . *even though it could not speak* (lit.?).

39 27 **ad:** *addressed to* (cp. **38** 25). — **eadem ratione:** descr. abl. Lentulus' letter was *of the same tenor*, or *to the same purport*, — not different in meaning from **in eandem sententiam**, l. 22 (or **in eandem rationem**), and placed just where an adj. (e.g. **similes**) would stand. (To interpret **eadem ratione** as abl. of manner with **leguntur** (*in the same way, with the same formalities as before*) would be to miss the point that the important thing is the treasonable character of the letter, not the manner of its reading.)

39 28 **si quid . . . vellet:** Gram. § 262. Cicero had said **si quid vis.**

40 1 **primo quidem:** *at first, it is true.*

40 3 **surrexit:** some time elapsed before all this testimony could be put in proper shape (cp. **exposito**) and drawn up (cp. **edito**) in final form, all duly recorded. The reading by the clerk being finished, Lentulus rose. — **quid . . . rem:** *what he had to do with them, that* (lit. 'on account of which thing').

40 4 **domum suam venissent:** this descr. clause depends upon the indir. quest. (**quid**, etc.).

40 5 **qui cum . . . respondissent:** *but when they . . . told him in reply.* — **per quem . . . venissent:** *who was responsible for their coming.* The go-between was P. Umbrenus, who, as a merchant, knew the chiefs of the Allobroges (**42** 4; Sall. *Cat.* 40, 2).

40 6 **nihilne secum esset . . . locutus:** *whether he had had no talk with them.* Between **dicere alicui** and **loqui cum aliquo** there is much the same difference as between *address* or *speak to someone* and *talk to* or *converse with someone.* **Loqui** is the less formal word.

40 8 **subito:** adv. — **esset:** Eng. requires *is*, because it is a general truth (Gram. § 66).

40 9 **posset infitiari:** *might have denied* (Gram. § 71), as a matter for which no documentary evidence had been offered.

40 11 **valuit:** his success as a speaker of recognized ability (note **illud**) was due chiefly to his delivery (*Brutus*, 235).

40 12 **vim . . . deprensi (= deprehensi):** *the impression made by the disclosure and proof of his guilt* (lit.?). For Eng. 'the detection of a crime' Lat. would often say 'detected crime'; for 'proof of guilt,' 'proven guilt,' etc.

40 13 **defecit:** agreeing with the nearest subj.; **eum** is the obj.

40 14 **litteras . . . esse:** the letter to Catiline was mentioned in **38** 15 f.

40 16 **tamen:** gives the effect of a concession to **perturbatus** (cp. note on **31** 15; Gram. § 77).

40 17 **sine nomine:** the normal letter (**litterae**, plur.) had a heading which gave in one line the names of both parties and an abbr. greeting (cp. pages 158, 161 ff.). Here the heading was discreetly omitted. The end of a letter would have no signature, — only date and place of writing (here doubtless omitted).

40 18 **ut . . . sis:** *to play the man.*

40 19 **quem . . . progressus:** (*just*) *what point you have reached.*

40 20 **sit necesse**, etc.: *whether there is a step which you must now take.* In this veiled language is a hint that, as he has gone so far in the direction of treason, the time for action (open rebellion) has arrived.

40 21 **infimorum:** he should no longer hesitate to admit slaves to his army. The letter of Lentulus is given by Sallust also, but obviously not verbatim. Cicero seems to preserve the direct manner of the original, although probably not the precise wording. Cp. Sall. *Cat.* 44, 4 f.

41 2 **negavit:** the contrasted thoughts clearly show the character of the **cum**-clause, — *although*, etc. (cp. note on **39** 20).

41 3 **illa:** because this pron. is used to arrest attention and direct it to a following appos. expression, it must be translated *this* or *these*, not *that* or *those*. — **certissima:** *very certain*, or *unquestionable*; to trans. it by the superl. would make **multo certiora** (l. 5) absurd. — **cum . . . tum:** *not only . . . but also.*

41 7 **sic:** do not join with **furtim** but with **aspiciebant**: *they kept constantly exchanging stealthy glances in such a way* (lit.?). In line 6 **sic** = *so*, not *thus*.

41 8 **ipsi:** for **ipsi** with subj. cp. Gram. § 27.

41 9 **editis**, etc.: for the meaning cp. note on **40** 3.

41 10 **summa re publica:** cp. note on **9** 7.

41 11 **sententiae: principibus** refers to the most prominent senators, whose opinions would be asked first (cp. Introd. § 34).

41 12 **est secutus:** there was no dissenting voice.

41 13 **perscriptum:** after a vote was passed, a committee of senators wrote it out in a finished draft (Introd. § 34 fin.).

41 17 **sit liberata:** the reason is quoted; hence the subjv.

41 18 **usus essem:** *had found.* **Forti fidelique** is pred. with **usus essem** (cp. **27** 26). The hist. pres. allows either primary or secondary sequence. Note that all the tenses depending on the hist. pres. in lines 14–21 are secondary, with the single exception of **liberata sit**, which is thus given the prominence due to the most important item of all. The hist. pres. has two uses: one to give a livelier effect, and the other (which we have here) merely to catalogue events, as in a diary one might write either "Ice good; *went* skating" or "Ice good; *go* skating." This use is sometimes called the "annalistic present."

41 19 **viro forti:** stereotyped commendation, as in **forti fidelique** in line 18. — **laus impertitur:** as a matter of form some praise had to be included for the other consul, Antonius, who had done little more than set out to take command of troops in the north against Catiline.

41 21 **removisset:** Antonius, formerly a friend of Catiline, and still suspected of sympathy with him, had been persuaded to shake off connections personal and official with leaders of the revolutionaries (in outward appearance, at least) (Introd. § 85). For the tense cp. note on line 18.

41 22 **ita censuerunt:** *passed the following vote.* — **abdicasset:** abdication of his office was a necessary first step, since a magistrate could not be imprisoned or tried during his term. Note the constr. **se praetura** (abl.) **abdicare**; but the verb is not always reflex. For this kind of arrest (*libera custodia*) cp. **11** 3; Introd. § 70.

41 25 **traderentur:** from Sallust we learn that Cæsar kept Statilius, while Crassus took charge of Gabinius, and so on (*Cat.* 47, 4). **Praesentes** implies that others (to be mentioned next) had not yet been arrested.

41 26 **depoposcerat:** ind., as added by Cicero; cp. **erant**, l. 24.

42 1 **erat indicatum:** for these assignments cp. **22** 4 ff. Apulia had a rather lawless population of shepherds and cowboys.

42 2 **deduxit:** cp. **28** 20 ff. for Sulla's veterans. Their presence at Fæsulæ was one reason for Catiline's choice of that base.

42 6 **constabat:** better parenth. in Eng., — *by whom the Gauls, as was evident, had been*, etc. Of these five not yet arrested (Cassius, etc.), all escaped except Ceparius, who was brought back and given over to the custody of a senator (Sall. ib.). — **ea:** *such*, because it is introductory to the result clause **ut arbitraretur**, *as to believe* (Gram. § 198). — **est usus:** *displayed.* Study the different possible translations of **utor.**

42 9 **re publica conservata**, etc.: turn the abl. abs. into a clause, — *when once they had saved . . . by punishing nine out of* (**ex**, etc.) . . . *they could bring the rest to their senses.* **Mentis** is subj. of *posse.* Execution of the prisoners (five men by that time) was not decided upon until two days later.

42 10 **supplicatio:** thanksgiving for an important victory commonly lasted five days; but ten days were devoted to Pompey's victory over Mithridates that very year, and even twenty to the celebration of Cæsar's first invasion of Britain (55 B.C.) and, again, of his defeat of Vercingetorix (52 B.C.).

42 11 **meo nomine:** *on my account, in my honor.* — **quod mihi primum . . . togato contigit:** *and I am the first civilian* (**togato**; cp. **32** 15) *who has received such an honor* (lit.?).

42 14 **liberassem:** the words of the complimentary decree are given in indir. disc. — **quae . . . si:** *now, if this* (or *but, if this*).

42 15 **hoc interest, quod:** *there is this difference, that* (*whereas*) (**hoc** is nom.). He could not go on and say, for the sake of harmony with **conferatur, 'hoc intersit,'** since the difference really *was* there, whether the suggested comparison was made or not. — **quod ceterae**, etc.: with **ceterae** sc. **constitutae sunt**; with **gesta** sc. **re publica.** Trans. the abl. absolutes by causal clauses. **Bene gesta (re publica)** refers to military successes only. Note that **ceterae** means *all others.*

42 18 **patefactis . . . senatus:** three reasons why he had lost his civic and official rights; an abl. abs. expressing cause, followed by two causal abls. Trans. *from what the evidence had revealed, what he himself had confessed, (and) what the senate had decided* (lit.?).

42 21 **se abdicavit:** as in **41** 22. It sounds as if Lentulus had been incredibly obliging, but he must have been forced into making this resignation through some kind of pressure which Cicero, naturally, does not describe. — **quae . . . liberaremur:** notice, first, the framework of the sentence: **ut quae religio Mario non fuerat, ea religione liberaremur**, *that what scruple Marius had not had, from that scruple we might be freed = that we might be freed from that scruple which*, etc. (Gram. §§ 166, 168). Next, **quo minus C. Glauciam occideret,** lit. *so that he should not kill*, etc. = *to prevent him from killing* (Gram. § 210). Cicero is telling the popular party that even their one-time idol, Marius, had violated principles which the conservatives, led by Cicero, had conscientiously observed. **Praetorem** is made emphatic by the order, — *in spite of his prætorship* (Gram. § 230, *b*). **De quo**, etc. brings in another fact which might have made Marius hesitate. For Marius and Servilius Glaucia cp. note on **4** 22. Marius was not directly responsible for Glaucia's death.

42 26 **captos . . . et comprehensos: captos** is used like *caught* in 'caught in the act'; **comprehensos** makes it clear that they were actually arrested.

42 27 **tenetis:** often used like **habeo** with a perf. ptcp. (Gram. § 74).

43 1 **concidisse:** this exaggeration is due to the speaker's desire to calm the fears of the people.

43 2 **quem . . . pellebam:** Gram. §§ 222, 61.

43 5 **pertimescendam:** agreeing in sense with **somnum** (= *indolence*) and **adipes** (*corpulence, stolidity*) also. He ridiculed the habits of Lentulus in **37** 25 f. Cassius was thought merely stolid, until his real character revealed itself.

43 7 **continebatur:** Gram. § 240. **Tam diu** here = *only so long.* — **norat** = **noverat.** — **omnium . . . tenebat:** *he had means of access to everyone.*

43 8 **appellare . . . audebat:** *he had the ability and the courage to approach (men), to probe them, and to awaken their interest (in his plans).*

43 9 **consilium:** *a mind.* — **neque . . . deerat:** means that he could not only form ideas, but could also express them and put them into execution.

43 10 **iam** = **iam vero**, *moreover.* — **certas res:** *definite tasks.*

43 11 **habebat:** for the ptcps. with **habebat** (*kept in readiness*) cp. note on **42** 27.

43 12 **mandarat:** general temporal clause, *whenever he assigned some duty* (Gram. § 224). — **nihil . . . laboraret:** Eng. would be more specific,— *there was no (duty) that he would not personally attend to, no (difficulty) that he would not personally meet, no (enterprise) to which he would not devote hours of sleepless toil.* The rhetorical grouping strains the syntax of **quod**, so that it takes the place of the expected dat. with **occurreret**; and with the last two verbs **quod** has become adv. acc. (*in regard to which*) (Gram. § 103).

43 14 **poterat:** for Catiline's endurance cp. **14** 5 f. (with similar rhetoric).

43 16 **in . . . diligentem:** *energetic in an evil enterprise.* — **domesticis:** the sense is made clear by contrast with **castrense,** *in the field.*

43 17 **dicam . . . sentio:** an indir. quest., **dicam quid sentiam,** *I will tell (you) what I think,* would be an answer to the question 'What do you think?' The rel. **quod** (= **id quod**) gives a different emphasis, stressing the fact that what Cicero is uttering is his real opinion: *I speak with full assurance*; lit. *I shall say that which I actually believe.*

43 19 **depulissem:** with a play upon **compulissem** (Introd. § 22, *l*). — **nobis:** Gram. § 111.

43 20 **constituisset:** i.e. if he had remained. Catiline would have agreed with Cethegus in favoring an earlier date than the seventeenth, proposed by Lentulus and others (**39** 7 f.; Introd. § 74 fin.). — **ante** is adv.

43 22 **deprehenderentur:** with **testes** as pred. nom., — *as witnesses.* The obj. of **commisisset** is an **ut**-clause, as often with such verbs (**facio,** etc.), where a blunder or folly is involved, — *would not have allowed* (cp. note on **38** 1).

43 23 **gesta:** *managed.* There is a touch of irony in the choice of this word: the management of the plot, in Catiline's absence, proves to have been mismanagement.

43 24 **sit . . . inventum:** for the tense cp. Gram. § 69. — **tam palam . . . quam . . . manifesto:** to avoid the awkwardness of 'discovered *as openly . . . as* this conspiracy has been *clearly* discovered and understood,' it is better to omit **manifesto** than to try to make an elaborate paraphrase.

43 26 **comprensa est:** synonyms in the closing words (Introd. § 22, *a*). Note how both **nullum furtum** and **haec coniuratio** are directly modified by the inserted phrases with **in** and the abl. (attrib. position).

43 27 **quoad fuit:** sc. **in urbe.**

43 28 **occurri atque obstiti:** not synonyms, as the meaning of **occurri** implies attack; that of **obstiti,** defense. Trans. *I opposed and resisted.* — **ut levissime dicam:** *to put it mildly, to use no stronger word* (than **dimicare**).

43 30 **hostis:** pred.; *as an enemy.* — **pace,** etc.: **pax** is the opposite of **bellum; otium,** of **labor; silentium,** of **sonitus.** Thus Cicero's hearers would be indirectly reminded of the possible fighting, struggle, and din which they had escaped.

44 1 **quamquam:** *and yet.*

44 3 **id . . . consequi possumus:** *we can not only reach this conclusion.*

44 4 **quod . . . potuisse:** the reason for the *inference* (**coniectura**). — **humani consili . . . esse potuisse:** *could have been accomplished by human wisdom.* **Humani consili** is a pred. gen. modifying **gubernatio,** so that the expression means **humanum consilium tantas res gubernare non potuit** (Gram. §§ 117, 119).

44 5 **praesentes:** *in person.* Cp. **12,** 32 28. **Ita** foreshadows **ut** in line 6, *in such a way that.*

44 7 **nam:** sentences with **nam** justify a preceding statement by telling the facts on which it is based. — **ut . . . omittam:** *to pass over* (*praeteritio*, Introd. § 22, *n*, 6). — **illa:** as in **4** 3 **f.**

44 8 **ardoremque caeli:** note that **visas** agrees in sense with **ardorem** also. The west was the unlucky quarter for *meteors* (**faces**), comets, and other signs.

44 9 **ut . . . relinquam:** *to leave out*; equiv. to the **ut omittam** in line 7.— **fulminum iactus:** means lightning out of a clear sky, mentioned with other portents in his Latin poem on his consulship.

44 10 **facta sunt,** etc.: *have occurred in such numbers* (**tam multa**).

44 14 **consulibus:** i. e. 65 B.C. (Introd. § 64).

44 15 **res:** *objects*. — **percussas:** i. e. by lightning. He was, no doubt, pointing to the Temple of Jupiter; cp. view, p. lix, 2–3 D (exposed foundation only).

44 16 **deiectae:** from their pedestals. Cicero's poem (cp. note on line 9) names only one statue of a man. The **cum**-clause merely marks the time.

45 1 **liquefacta:** bronze tablets, on which laws were inscribed and posted, had been melted.

45 3 **meministis,** etc.: *was, as you remember* (cp. note on **5** 27). It was no longer there. Trans. *whose gilded statue as an infant*, etc. The entire group was thrown down (cp. *de Divinatione*, II, 45, 47, and the poem cited), but there must have been other similar groups. A very ancient wolf with modern twins is now on the Capitol, in a museum; but where it stood in Roman times is unknown.

THE WOLF

45 5 **Etruria:** the home of the soothsayer's art.

45 9 **flexissent:** Gram. § 290 med. **Prope** reflects the general belief that Fate was superior to the gods.

45 10 **facti sunt:** with an abl. of accordance (probably) in **responsis** (Gram. § 142).

45 11 **praetermissa est:** portents were thought to indicate the anger of some offended or slighted god or gods, whose wrath must be appeased, sometimes by races and gladiatorial shows, plays, etc., as originally connected with the cult of a god. **Neque ulla** is preferred, as usual, to **et nulla.**

45 12 **maius:** of heroic size or larger. Mention of Jupiter shows to whom **deorum**, **44** 15, mainly refers. No subj. is needed for **facere.**

45 13 **convertere:** the new statue was not to look down upon the river (with back to the Forum) but to face the most favorable quarter. It was mounted upon a column on the Capitoline and visible to the audience. For **contra atque**, *otherwise than*, cp. Gram. § 44, *d*. Trans. freely,—*to turn it round so that it should face the east.*

45 15 **fore ut . . . inlustrarentur:** *it would come to pass* (lit. *be*) *that . . . (they) would be revealed.* The usual substitute for the fut. pass. inf., **inlustratum iri. Ut . . . inlustrarentur** is a subst. clause of result, subj. of **fore.**

45 16 **ut . . . possent:** result, — *so that they could* (not the barbarous 'so that they were able').

45 18 **conlocandum . . . locaverunt:** *contracted for the erection* (Gram. § 80). He is pointing toward the statue on its column. *Signum Iovis columnae impositum populo ostendit*, says the greatest Roman teacher of oratory, Quintilian, who lived one hundred and forty years after Cicero (V, 11, 42). Contracts for public works were under the care of the censors, if any were in office at the time; otherwise of the consuls and ædiles (Introd. §§ 27, 29). — **illi:** Cotta and Torquatus.

45 20 **conlocaretur: superioribus consulibus** = *under the late consuls* (*my predecessors being consuls*). **Nobis** has the same constr. as **superioribus.** The consuls of 64 B.C. were L. Julius Cæsar and C. Marcius Figulus. — **hic:** *under these circumstances*, or *in view of all this.*

45 22 **qui neget:** *as to deny* (Gram. § 175). For **mente**, Gram. § 152. Note **tam** (anaphora). — **haec . . . administrari:** some philosophers, esp. the Epicureans, denied what Cicero affirms, — the rule of a Providence. The mood of **videmus** shows that **haec**, etc. is equiv. to *this visible world* (Gram. § 291).

45 24 **cum . . . responsum:** on reading through the sentence, we find that the last part, **ea . . . sensistis**, stands in strong contrast with the earlier part, **caedis . . . videbantur.** We therefore trans. **cum** here *although.* So Eng. 'when' may mean 'although,' as in 'he was imprisoned when he had done no wrong,' or 'since,' as in 'when all the others were getting holidays, I expected to have one too.'

45 25 **rei publicae:** dat. with **comparari.** — **et ea per civis:** *and by citizens too* (or *at that*). For agreement of **ea** cp. Gram. §§ 11 and 8.

45 26 **quae . . . videbantur:** the rel. clause comes first; cp. **33** 3 and note. The antecedent is **ea**, l. 27. To preserve the general order one may trans. *although these things seemed at the time*, etc., . . . *you have perceived*, etc.

45 28 **illud . . . praesens est**, etc.: i.e. *but is not this so impressive*, or *such an immediate manifestation* (of a divine ordering)? **Praesens**, often used of a god whose help was felt to have been *immediate* or *obvious*, is here applied to **illud** (some providential occurrence presently to be explained). Cp. **44** 5.

45 30 **videatur:** result clause, *as to appear.* — **ut . . . statueretur:** takes its sequence from **factum esse.** This clause is in appos. with **illud** (l. 28). A **quod**-clause would be more usual. **Ut** is here equiv. to *the fact that.*

46 1 **senatum:** really means *the Senate-house* (Introd. § 49). The prediction of **45** 15 ff. has its fulfillment.

46 4 **digni**, etc.: freely, *all the greater, therefore, is the hatred . . . deserved by those*, etc. (keeping the emphatic order). For **quo** cp. Gram. § 151.

46 5 **funestos . . . conati:** to avoid awkwardness, substitute advs. for **funestos** and **nefarios**: *have made a deadly and infamous attempt to set fire.* He is working again on the popular fears of incendiarism, as in **35** 15 ff.

46 6 **me:** emphatic. Trans. *that it was I who resisted them.*

46 7 **nimium . . . ferendus:** *I should be guilty of intolerable presumption* (lit. *take too much upon myself and not be endurable*). — **ille . . . Iuppiter:** secure emphasis as with **me** in line 6: *it was he, Jupiter yonder, who withstood them.* Do the same with the next **ille**, but omit the others, as Eng. does not take kindly to anaphora. Doubtless Cicero pointed to the statue at the word **ille**.

46 9 **salvos:** this is the pred. of all four subjects of **esse** (Gram. § 8). — **dis . . . ducibus:** abandon the abs. constr., and trans. *the immortal gods were guiding me when I came to have* (**suscepi**) *this purpose*, etc.

46 11 **iam . . . sollicitatio:** *and then that attempt to win over the Allobroges.* Cicero does not finish this sentence, but takes a fresh start with **iam . . . num-quam . . . profecto** (ll. 12–14): *why never, surely* (anacoluthon, Introd. § 22, *n*, 12).

46 13 **tantae res creditae:** *such responsibilities laid.* Turn the sentence into the act. in translating. Good Eng. makes relatively little use of the pass.

46 15 **nisi**, etc.: trans. as if **nisi di immortales eripuissent** (*had robbed*). — **huic . . . audaciae:** for the case cp. Gram. § 112. Cicero is using personif.: he speaks of snatching wisdom away from boldness! To make decent Eng. of this, treat **huic . . . audaciae** as if it were **his tam audacibus hominibus**: *robbed these men of their wits, bold as they were* (**tam**). The climax of their folly was in giving letters, which might be intercepted.

46 16 **ut:** the nature of this **ut**-clause will appear as the sentence unfolds.

46 18 **nolle videatur:** descr. clause. For **non nolle = velle** cp. Introd. § 22, *n*, 2. In **quae gens**, etc. (*the only nation that*, etc.) we have the appos. rel. clause (Gram. § 168, *a*). **Gens** includes all the Gauls, but the disaffected Allobroges are uppermost in his mind. They did rebel two years later, but were finally defeated by Pomptinus, who was now governor of Gallia Narbonensis. — **spem imperi**, etc.: *the prospect of domination and a great destiny*, i. e. rule over the rest of the Gauls, probably on both sides of the Alps (involving much Roman territory).

46 19 **patriciis hominibus:** the patricians meant are Lentulus, Cethegus, and others (Catiline only indirectly).

46 21 **anteponerent:** with dat. **opibus**, *interests* (Gram. § 110). — **factum:** the **ut**-clauses are now seen to be subst. clauses of result, summarized by the appos. **id** (Gram. § 199).

46 23 **potuerunt: praesertim qui** would reg. be followed by a descr. clause (with **potuerint**) giving a reason. But **potuerunt** has a better sound (rhythm; Introd. § 19). In translating **praesertim qui** we may therefore disregard the mood of **potuerunt** and say *especially as they could have*, etc.

46 24 **pulvinaria:** couches on which statues of the gods were made to recline at table for a ceremonial feast were called *pulvinaria*; the feast, a *lectisternium.*

46 26 **dis:** Gram. § 114.

46 27 **debiti:** *due* (cp. **10** 13); joined by **ac** to **iusti.**

47 1 **togati . . . togato:** cp. **42** 12.

47 3 **audistis:** *have heard of*, in history and tradition (**recordamini** is impv.). For the reg. acc. with **recordor** cp. Gram. § 131, *a*.

47 5 **oppressit:** he will recall in brief some **civiles dissensiones.** P. Sulpicius Rufus, a tribune in Sulla's first consulship, 88 B.C., introduced some very radical laws, one of which took away from Sulla the command against Mithridates and gave it to the aged Marius. Sulla escaped to Nola, and led his troops back to Rome and into the city. Marius and Sulpicius fled, and were now declared public enemies. Marius reached Africa, but Sulpicius was slain in flight. — **C. Marium . . . viros:** *as for Marius*, etc. (lit. ?).

47 6 **partim . . . partim:** like **alios . . . alios**, — *some (of them) . . . (while) others*. For Marius as defender of Italy against the German invaders cp. notes on **4** 20, **63** 11. He escaped only with great difficulty to Carthage.

47 7 **conlegam:** i.e. L. Cornelius Cinna, 87 B.C. His radical laws were opposed by his colleague, Cn. Octavius, who caused a bloody riot in the Forum. Cinna escaped, but roused the Italian towns to arms. Meanwhile he had been deposed from his consulship.

47 8 **locus:** the Forum, where ten thousand were slain according to Plutarch. Crisscross order (chiasmus). — **redundavit:** by zeugma the same verb does double duty: fig. with **acervis** and lit., though exaggerated, with **sanguine**, — *was heaped . . . swam* (Introd. § 22, *n*, 5).

47 9 **superavit:** *gained the upper hand.* Marius had been invited by Cinna to return from Africa, and together they besieged Rome, 87 B.C.

47 10 **interfectis:** *by the slaying of*, etc. (Gram. § 75). Hardly had Rome surrendered to Marius and Cinna when a general massacre of their opponents began. Among the **lumina civitatis** snuffed out at this time were Octavius, the consul; Q. Catulus, who had shared in Marius' victory over the Cimbri; and M. Antonius, the eminent orator. Marius himself died early in 86 B.C., in his seventh consulship.

47 11 **Sulla:** since 87 B.C. he had been occupied in the East with the command against Mithridates. In 83 he returned to Italy, and in a bloody civil war made himself master of the situation. — **ne . . . opus est:** *I need not even suggest.*

47 14 **Q. Catulo:** leader of the aristocrats, son of the Q. Lutatius Catulus mentioned above (note on line 10). As consul, 78 B.C., he violently opposed his colleague, the leader of the popular party, M. Æmilius Lepidus, who had seized the opportunity given by the death of Sulla to overturn most of the dictator's work. In the civil war which followed, Lepidus fled to Sardinia, where he died in exile. In 66 B.C. Catulus was opposed to the bill of Manilius (cp. **88** 11 ff.).

47 15 **ceterorum:** the order of words heightens the contrast with **ipsius** (= **Lepidi**). **Rei publicae** is dat. with **attulit.**

47 16 **eius modi quae:** rel. clause of result (= **eius modi ut**; Gram. § 175). The opening words of this sentence have been altered, apparently by careless copyists (cp. line 20).

47 20 **voluerunt:** Cicero doubtless exaggerates the destructive aims of the conspirators and belittles the enormous damage done in the violent conflicts just enumerated. For expressions like **volo me esse** cp. Gram. § 297.

47 23 **diiudicatae sint:** for the perf. subjv. in a result clause cp. **43** 24. In **internicione civium** he has come to the main point in his comparison, that those great disturbances had cost a vast number of lives. — **uno:** superls., being often overworked in Latin, are sometimes reënforced by **unus**; here *of all wars*, or *without exception*.

47 24 **quale bellum:** here *a war such as*; a short form equiv. to **tali bello quale** (cp. Gram. § 168, *a*).

47 26 **lex haec:** *the principle*.

47 27 **salva, salvi: salva urbe** means *while the city was unharmed* (abl. abs.); but **salvi** here means *solvent*, in the financial sense (cp. **27** 23, **28** 27). The test of an enemy was to be that he would profit by the city's safety.

47 28 **salvi . . . conservaremini:** considering the use of **salvi** in line 27, it is best to trans. by a paraphrase, — *were kept from loss of property or life* (lit. *were preserved solvent*, or *safe*).

47 29 **cum:** since the main clause is contrasted with the double **cum**-clause, trans. as in **45** 24. — **tantum:** *only such a fraction*.

47 30 **restitisset:** from **resto**; *should succeed in surviving*. If the **caedes** were really **infinita**, that would mean strictly that none would be left. The pluperf. subjvs. **restitisset** and **potuisset** (l. 31) represent the fut. perf. of the dir. disc.

48 1 **rebus**, etc.: *in return for these great services*.

48 2 **praemium virtutis**, etc.: **ego** (l. 1) emphasizes the implication that another man would expect tangible rewards.

48 8 **quod:** obj. of **adsequi** and equiv. to **ut id**.

48 9 **nostrae res alentur:** *my fame* (lit. *deeds*) *will be nourished*. — **sermonibus:** *by being talked about*.

48 10 **conroborabuntur**, etc.: *will come to full strength and maturity in* (lit. *by*) *histories* (lit. *records of writings*).

48 11 **intellego:** *I know, am sure*. **Dies** when fem. may mean *length* (or *space*) *of time, lease of life, duration*.

48 12 **propagatam . . . mei:** the fig. in **propagatam esse** (lit. *has been prolonged* or *continued*) recalls **24** 10. He is confident *that the same duration* (or *lease of life*) . . . *has been insured* (i.e. by fate) *both for* (lit. *as regards*) *the welfare* (*existence*) *of the city and*, etc. That is, while the city is secure his consulship will be remembered (as having made it secure). The flourish of words somewhat conceals the baldness of the boast.

48 15 **terminaret . . . servaret:** rel. clauses of purpose, — *one of whom was destined to limit the extent* (lit. *borders*) *of your dominion . . . while the other was to keep safe*, etc. In **terminaret** the allusion is to Pompey, who had conquered Sertorius in Spain and Mithridates in Asia; cp. Introd. § 22, *n*, 7. The second **alter** is Cicero himself. This, he thinks, will be the verdict of history.

48 18 **illorum:** sc. **est fortuna**. Trans. (from line 16) *in the case of my achievements there is not the same situation as for those*, etc.

48 20 **reliquerunt:** at **illi** we require a conj., *while* (asyndeton). — **vestrum est:** *it belongs to you*, or *it is your duty*. **Vestrum** agrees with **providere**, l. 21.

48 21 **sua:** referring to **ceteris**, as more prominent in the thought than **facta** (Gram. § 26). Cicero knows that his policy will stir up hatred. In fact, the punishment of these conspirators was the cause of his own exile five years later (Introd. § 88). — **recte:** *properly, naturally.*

48 23 **providi:** a conj. normally standing first in its clause (here **ne**) may be preceded by a long phrase, for emphasis or other reasons.

48 25 **nihil . . . potest: noceri** is impers. and **nihil** adv. acc. (Gram. § 103). Trans. *no harm can be done.* Again **quamquam** = *and yet.*

48 26 **bonis:** the *optimates*, whose support he expects.

48 28 **defendet:** the **dignitas**, *the authority*, of laws, constitution, magistrates, etc. will of itself protect him. — **quam . . . neglegunt:** *and those who neglect it* (or *that*).

49 1 **is animus:** *such resolution, determination.* **Nobis** = **mihi.**

49 3 **lacessamus:** the appos. **ut**-clause explains **is** = **talis.** **Nullius** is reg. for old Lat. **neminis.** For **ultro**, *actually*, cp. **46** 19.

49 4 **depulsus a vobis:** *after being warded off from you.*

49 5 **vobis . . . videndum:** *you will have to consider.*

49 6 **velitis: qua condicione** is descr. abl. as pred. of **esse**, — *how . . . situated*, or *what you mean their lot to be, who*, etc.

49 7 **mihi . . . ipsi:** *as for myself, indeed* (intimating that they cannot do much more to show their recognition of his risks and labors).

49 8 **adquiri: vitae fructum** = *success in life, life's rewards.*

49 10 **ascendere:** the higher magistracies (*honores*) are here included in the collective term **in honore vestro**, *in your official promotions.* The last clause describes **quicquam altius quo**: *any greater height to which*, etc.

49 11 **ea quae gessi:** because **ea** is the obj. of **tuear** and **ornem**, it is best to trans. *reputation which I have gained* rather than *my achievements.*

49 12 **privatus:** *in retirement.*

49 13 **mihi . . . gloriam:** (*but*) *for me it may* (*only*) *increase my fame.*

49 14 **in re publica:** *in my relations with the state.*

49 15 **meminerim**, etc.: *as ever to remember*; for its connection with a fut. cp. note on **32** 16.

49 17 **Iovem illum:** with a final gesture toward the new statue up on the Capitol (cp. **45** 11 ff.).

49 18 **vestrum:** possess., in agreement with **custodem** (not gen. of **vos**).

49 20 **defendite:** cp. **31** 8. Special precautions had been necessary for some time. For **aeque ac** cp. Gram. § 44, *d*.

49 21 **providebo:** most manuscripts and many editions add **Quirites** at the end, but no other extant oration of Cicero has a voc. for the last word.

FOURTH ORATION AGAINST CATILINE

DATE: December 5, 63 B.C.

PLACE: The senate, meeting in the Temple of Concord, at the upper end of the Forum (**59** 16; cp. *Second Philippic*, 119 and 19).

CIRCUMSTANCES: Read Introd. §§ 79–83.

Cicero evidently spoke twice at this momentous session of the senate: (1) as presiding magistrate, charged with the duty of opening the meeting, bringing the business of the day before the senators (*referre*) and calling for their individual opinions (Introd. §§ 33 f.); (2) after Cæsar's speech had produced a marked effect in inclining the senate towards leniency and away from the severer penalty proposed by Silanus, Cicero spoke again, weighing both proposals and analyzing the whole situation.

In revising for publication, Cicero would feel free to combine the two speeches into one, and even to transfer to the opening paragraphs some things which he had said in the second speech. In substance, however, the so-called *relatio* forms §§ 1–6 of the oration as we have it (to **54** 24), while the critique of the motions of Silanus and Cæsar, the résumé of the situation, etc. fill §§ 7 ff. to the end.

OUTLINE OF THE ARGUMENT

(1) You are concerned for my safety as well. Never mind that; anything for the public good! (2) If in the midst of constant danger and trials I have averted these public disasters, I am ready to meet any fate. (3) Think of your welfare and that of the state, not of my safety. Prepared for any outcome, I am not unconcerned for the lives of my dear ones. (4) Take vigorous measures, suited to the unprecedented gravity of a situation in which we have positive proofs of treason. (5) You have already expressed yourselves in the provisions of your decree. That meant condemnation.

(6) The question is now before you. What is your verdict? What shall be the penalty? In this rebellion (widespread, we now discover) you must act very promptly.

(7) Two proposals: Silanus argues for the death penalty, citing precedents; Cæsar, thinking death too good for them, would imprison them for life in provincial towns, — a matter difficult to arrange. (8) It can be done, however. Further penalties are imposed by Cæsar, leaving them existence, whereas death would be a release.

(9) Cæsar's motion will make my situation less difficult. There is no doubt about his patriotism. (10) Some would-be democrats are absent today, though they voted with us two days ago. Cæsar, recognizing that the law does not protect a public enemy, and that Lentulus is no friend of the people, favors severe punishment.

(11) Whichever penalty be inflicted, there can be no charge of cruelty against us, in view of their atrocious designs, (12) of such a character that any mercy to them would be cruelty to the state. (13) Lentulus' brother-in-law urges his execution. His grandfather took up arms against Gracchus. Nothing can be too severe for him.

(14) Your decree will be duly carried out. All the respectable classes are unanimous. (15) All but the conspirators are agreed: the knights, now at one with you; the ærarian tribunes and clerks; (16) the free-born and freedmen; even slaves. (17) Attempted bribery has failed, for shopkeepers love home and peace.

(18) Supported by people and consul, by all classes, you must hear Rome's plea for her protection and defend yourselves. (19) With such leadership and unity, remember our narrow escape, and prevent such schemes in the future.

(20) I foresee a swarm of personal enemies, but, come what may, I shall have no regrets. No man has been honored in just this way. (21) Among the great commanders, from the Scipios to Pompey, there will be some place for my name. (22) In putting down domestic enemies the risk is greater, and perpetual; but it will be averted.

(23) For my sacrifices and services I ask only this return, — that you remember. Should my life be lost, defend my little son. (24) It is for you to make a courageous decision; for me to carry it out.

51 4 **depulsum sit:** the conclusion of this cond. is implied in **meo periculo,** the thought of the senate perhaps being **etiam si nostrum ac rei publicae periculum depulsum sit, Cicero tamen in periculo sit,** — a fut. less vivid. Depending on **video,** it is in indir. disc., so that only the sense leads us to decide that the dir. form was **depulsum sit** rather than **depulsum erit;** in the indir. form they would be the same.

51 5 **voluntas:** *good will, feeling*; but here nearly *anxiety, concern.*

51 6 **salutis:** Gram. § 131.

51 7 **si . . . data est:** freely, *if these were the terms on which,* etc.

51 9 **perferrem:** subst. clause in appos. with **condicio.**

51 10 **vobis:** Gram. § 111 (he might have said **vestra,** etc., **dignitas).**

51 11 **pariatur:** proviso clause.

51 12 **cui:** Gram. § 111.

51 13 **continetur:** lit. *is confined* or *included*; more freely, *has its seat.* But **omnis aequitas** = *every branch of the administration of justice,* and is not personif. here. For the prætor's tribunal in the Forum, and the courts in the adjoining basilicas, cp. Introd. §§ 48 fin., 49.

51 14 **consecratus:** *made sacred by* (not 'consecrated to'). Auspices were taken before an election or other business of the assembly, — here the *comitia centuriata* (Introd. § 37). For the location of the Campus Martius cp. view on p. lix. (1–2 *C–G*). — **curia:** Introd. § 49.

51 15 **ad:** *for* (not 'to').

51 16 **sedes honoris:** the ivory chair, *sella curulis,* which served the highest magistrates as their official seat (Introd. § 24 fin.). He points to the chair behind him.

51 17 **periculo:** Gram. § 134. On the attempt to kill Cicero in his chamber cp. **7** 5 ff.

51 18 **meo . . . timore:** *at some personal distress in the midst of your fear* (Gram. §§ 143, 154). The abl. of the place where is used fig. to denote a situation, often with the idea of time also present.

51 19 **sanavi:** *have remedied.* — **hunc:** looks forward to the defining result clause in appos. with **exitum,** — **ut . . . eriperem.**

52 4 **patriam:** here has the narrower sense of the city only.

52 6 **subeatur:** he is ready to accept whatever may come to him. For the Vestals cp. Introd. § 31 fin.

52 8 **fatale ad perniciem:** *predestined to destroy.* — **putavit:** for Lentulus' belief in the soothsayers' prophecy that he would be another Sulla cp. **39** 1 f.

52 9 **laeter:** quest. of deliberation (Gram. § 55, *d*). — **prope:** *practically.* Cicero does not wish to seem so presumptuous as to claim that he was actually the instrument of fate, esp. as he has just criticized Lentulus for doing that very thing.

52 15 **pro eo . . . ac mereor:** *in proportion as I deserve* (*in proportion to my desert*). — **relaturos:** cp. note on **gratia, 7** 21.

52 16 **obtigerit:** sc. **mihi.** It is impossible to tell by the form whether **obtigerit** and **moriar** are ind. or subjv., but the context makes the former seem more probable (cp. Gram. § 258, *a*, *b*; also Introd. § 22, *n*, 10).

52 17 **nam . . . sapienti:** this sentence sums up the reasons for Cicero's calm acceptance of whatever fate may befall him; courage will dignify death in any form, a **consularis** has lived to see the ripening of his highest possibilities, and a right philosophy of life will enable one to rise superior to any fate.

52 20 **non movear:** rel. clause descr. of **ille ferreus,** but best rendered as result, — *so hard-hearted as not to,* etc. Quintus Cicero was present in the senate, taking sides with Cæsar against the death penalty (Introd. § 82 fin.). Later, as a general under Cæsar, he distinguished himself in Gaul (*B. G.* V). — **horum omnium:** must mean a group of senators especially friendly to the consul, and sitting near him. Custom did not require them to restrain their emotions.

52 22 **exanimata uxor:** canceling the two negs. and changing the voice (to keep the order and the emphasis on **domum**), one may trans. *and often my thoughts are called homeward by my terrified wife.* For Terentia, his wife, cp. Introd. §§ 57, 94.

52 23 **filia:** Tullia, the only daughter, to whom her father was completely devoted. She was perhaps sixteen, possibly only fourteen. For her death cp. Introd. § 94. — **filius:** Marcus, his only son, now not quite two and a half years old (Introd. § 64 fin.). For a letter from him as a student cp. p. 203.

52 24 **obsidem:** *security*; a reminder that Cicero's loyalty could be trusted because he wished his son to remember him with pride.

52 25 **gener:** Tullia's husband, Gaius Calpurnius Piso, who stands outside the open door of the temple. Five years later, as quæstor, he entered the senate, but died before Cicero's return from exile (57 B.C.; Introd. § 89).

52 26 **moveor:** emphatic position, — *I* AM *swayed by all these considerations.* — **in eam partem uti,** etc.: (*only*) *to the resolve that they shall all be safe.* **Partem,** lit. *direction,* implies that he will take a definite side on the question.

52 28 **pereamus:** trans. **potius quam** *rather than that.* **Una,** *general,* agrees with **peste.**

52 31 **providetis:** the senators are to bend to the oars (**incumbite**) and keep an eye on the weather, that the ship of state may be safe. — **non Ti. Gracchus:** keep proper emphasis by saying *it is not Tiberius Gracchus . . . who is being brought.*

53 2 **in . . . iudicium:** *to the bar of your strict justice* (not 'severity'). Instead of connecting **discrimen** and **iudicium** by an *and,* Eng. might combine the expressions and say *is meeting a crisis* (*as he stands*) *before the bar* (cp. Gram. § 44, *a*). For these historical allusions cp. notes on **3** 19, **4** 17 and 22.

53 3 **tenentur ei:** trans. as if it were **eos tenemus** or **habemus.** Do the same with **tenentur litterae** in line 5. — **vestram omnium caedem: vestram caedem** and **omnium caedem** welded into one phrase. Trans. as if it were **vestrum** (from **vos**). Cp. Gram. § 119, *a.*

53 7 **arcessitur:** in these three unconnected members he sets forth the most treasonable features of the letters. **Servitia** as a plur. collective means the slave element in many different places. — **id:** *the.*

53 8 **interfectis omnibus:** *through a general massacre.* — **nemo: ne quis** would be reg., but **nemo** is needed here to make an emphatic contrast with **omnibus** (Gram. § 38). Cp. the different emphasis in 'that child doesn't eat anything' and 'that child eats nothing.'

53 11 **vos . . . iudicavistis:** (*and*) *you have already shown your opinion by many decisions.*

53 12 **quod:** *in that* (Gram. § 234). For the vote of thanks cp. **41** 15 ff.

54 1 **patefactam esse:** inf. because here **decrevistis** means *voted* in the sense of *declared officially that something was so* (indir. statement). When one votes that someone shall (is to) do something, the expression is **decernere ut aliquis aliquid faciat** (subst. clause of purpose). Cp. note on **11** 20.

54 2 **coegistis:** on Lentulus' abdication cp. **41** 22, **42** 20 f.

54 5 **nemini:** emphatic order. In **qui honos,** *an honor which,* we have an appos. rel. clause (cp. **46** 17). For the **supplicatio,** as never before voted in honor of a *civilian* (**togatus**), cp. **42** 12.

54 7 **amplissima:** emphasized by position in the normal place for **dedistis.** For Volturcius and the **legati** of the Allobroges cp. **36** 21 ff., **38** 24 ff. **Hesterno die** means the day (December 4) which intervened between the third and fourth orations.

54 9 **esse videantur:** the measures already taken by the senate are understood by Cicero to mean that the conspirators will be severely punished. For the assignment of prisoners under arrest cp. note on **41** 25.

54 10 **sed:** i. e. in spite of their having made their attitude clear. — **referre . . . quid: referre** properly means *lay before* (it was the consul's duty to introduce the business of the session); but as it is here followed by indir. quests., trans. *lay before you the question.* — **tamquam integrum:** *as if (it were) still a fresh question* (in no way prejudged). Cicero claims that the senate has shown its opinion in the preliminary votes, but he wishes now to bring the matter, after free discussion, to a final decision. Cp. Introd. §§ 81–83.

54 11 **facto . . . poena:** he would call for views as to what the conspirators had actually done and how their action should be punished.

54 12 **praedicam:** *I will open the debate by saying* (lit. *say first*; in this case not 'foretell'). — **sunt consulis:** *belong to the consul (to say).* Gram. § 119.

54 13 **magnum . . . versari furorem:** *that much folly was prevalent in the political world.*

54 14 **misceri et concitari:** *were being concocted and agitated.* — **mala:** *pernicious schemes.* — **videbam:** here *had seen*; for the tenses with **iam pridem** cp. Gram. § 62.

54 15 **haberi:** *was being formed* (= **fieri**). — **a civibus:** emphatic; shown both by its separation from **haberi** and by its position at the end of the indir. disc.

54 16 **quicquid est:** *whatever the situation is.*

54 17 **ante noctem:** because a decree of the senate enacted at night was held to be invalid, and there was danger in delaying until the morrow.

54 19 **paucos:** *only a few.* — **adfinis esse:** with a dat. of the charge this suggests a guilty proximity, — *open to the suspicion of complicity in.*

54 22 **multas:** exaggerated for **non nullas.** According to Sallust (*Cat.* 21, 3), Mauretania and Hither Spain are the only two provinces in which Catiline is able to boast of a following. The Allobroges are meant in the allusion to the Alps. Note position of the verbs.

54 23 **sustentando et prolatando: sustentando** suggests delay caused by continuing to endure an evil; **prolatando,** that of postponing the attempt to remedy it. Trans. *by endurance and procrastination.* — **quacumque . . . est:** with emphasis on **celeriter,** — *you may punish in what way you please, but prompt action is imperative.* Here ends, apparently, that part of the speech which corresponds to the *relatio,* — the consul's statements in opening the debate (cp. note on **54** 10).

54 25 **sententias:** a number of the senators have already spoken during the interval which we assume at this point if we would make real to ourselves the actual situation in the Temple of Concord. In the published form Cicero's two separate addresses are combined in one. — **Silani:** the consul elect, and as such the first to be asked his opinion (Introd. § 34). He has offered a *motion,* **sententia.**

54 26 **conati sunt:** the mood shows these to be Cicero's own words, not those of Silanus. For the meaning of **haec** cp. note on **12** 9. But the buildings indicated by a gesture represent the whole fabric of the state.

55 2 **ceterorum:** note the asyndeton, and supply *but* or *while it*. Julius Cæsar, as prætor elect, was asked his opinion before the prætors, i. e. next after the ex-consuls. Cp. Sallust's version of Cæsar's speech (*Cat.* 51).

55 4 **versatur:** here *confines himself to* (**in** with abl.). Each limits himself to (lit. *moves within*) stern measures.

55 5 **conati sunt:** for the mood cp. note on **54** 26.

55 6 **punctum:** Gram. § 100.

55 7 **vita . . . spiritu:** *the* (*blessings of*) *life, and this air that all men breathe* (cp. Gram. § 147, *a*).

55 9 **recordatur:** *recalls the fact.* Silanus supported the death penalty by reminding the senate that it was nothing new; but no real precedents could be cited to show that the senate had authority to exact the extreme penalty without trial and without the possibility of an appeal to the people.

55 12 **quietem:** appos. in the pred., — *as a respite from*, etc. The gen. in Lat. indicates a connection between nouns, and in Eng. we are not restricted to 'of' in expressing that connection.

55 14 **oppetiverunt:** although Cicero is still giving only the substance of Cæsar's argument, he has now passed over into dir. disc. Usually **inquit** would be inserted.

55 16 **inventa sunt:** Cæsar's theory of life imprisonment. In actual practice such imprisonment was very rare under the Republic. One case is cited, that of a slacker, who had cut off some of his fingers to avoid military service (Valerius Maximus, VI, 3, 3).

55 18 **habere:** *to involve.* — **ista res:** *such action.*

55 19 **velis:** where we use the indef. 'one,' Lat. often uses the second pers. sing. with the subjv. (cp. Gram. § 251). — **difficultatem:** *embarrassment* (on the part of the towns).

55 20 **suscipiam:** sc. **rem**, *the task*, as obj. — **qui . . . putent:** a descr. clause, — (*men*) *who will not think*, etc. (Gram. § 70). It supplies an obj. for **reperiam.** He will find some *municipia* not unwilling to accept the responsibility.

55 21 **id . . . statueritis:** *a decision which you have made.* — **esse suae dignitatis:** *that self-respect permits them* (*that it belongs to their position*); pred. gen. modifying **recusare**, which is the subj. of **esse.**

55 23 **eorum:** with **vincula**, not with **quis.** — **ruperit:** perf. subjv. (not fut. perf. ind.); mood due to indir. quotation (Gram. § 290 med.).

55 26 **possit:** this language suggests the *sanctio* of a law, i. e. the clause fixing penalties of violation. Cæsar would forbid any legislation at Rome for the release of the prisoners or mitigation of their punishment (**eorum poenam**). For the **ne**-clause cp. Gram. § 273 (not **ut nemo**; cp. note on **53** 8).

55 29 **eripuisset: quam** is a connecting rel.

55 30 **ademisset:** the skeptical tone is evidently borrowed from Cæsar. Cicero's own view was that there is a happy immortality for the good and the great, and annihilation for all others. The popular idea of torment for the wicked after death was expressed at the end of the First Oration.

56 1 **voluerunt:** *would have it, held, asserted.* In **eius modi . . . supplicia** he refers to punishments visited upon the wicked in the Lower World as described by Homer and other old poets (**illi antiqui** = *the ancients*).

56 2 **pertimescendam**, etc.: they pictured punishment after death in order to restrain the wicked; but their real belief was in agreement with Cæsar's, that there is no pain for the dead. Thus **itaque**, **55** 31, was the logical connective; for here *accordingly* = *on that principle* or *in that spirit*. For conditional **his remotis** cp. Gram. § 153. The summary of Cæsar's speech is in a straightforward style, but not without polish.

56 4 **intersit**, etc.: *what is to my interest*; **mea** shows the constr. which is reg. wherever the possess. pron. can be used, this verb having borrowed the constr. of **refert** (Gram. § 130).

56 5 **quoniam:** as usual, the **quoniam**-clause gives the reason for what follows (not for the **si**-clause).

56 6 **viam . . . secutus est:** his policy is that which is generally *considered* (**habetur**) *democratic*.

56 7 **auctore et cognitore:** with such an *advocate* (**cognitore**) of the measure, Cicero will have less to fear from Cæsar's party. For **auctore**, etc., causal abl. abs., cp. Gram. § 153.

56 8 **illam alteram:** that of Silanus; the verb of line 5 is still in mind. For **sin** cp. Gram. § 261.

56 9 **nescio an:** *I rather think* (cp. Gram. § 162).

56 11 **vincat:** Gram. § 55, *b*. **Rationes** becomes sing. (*regard for*). — **dignitas . . . postulabat:** Cicero flatters the Julian family, which claimed descent from Æneas, the Trojan.

56 13 **voluntatis:** in proposing severe punishment for these men of his own party Cæsar is pledging his *loyalty* (**voluntatis**) to the government. **Obsidem** means *security*, as in **52** 24. — **intellectum . . . consulentem:** behind this elaborate compliment to Cæsar's sound democratic principles there is a hint that Cicero is quite aware that he has taken a dangerous interest in Catiline's enterprise. **Intellectum est**, lit. *it was appreciated* (when Cæsar spoke), may be trans. *it is easy to see*.

56 14 **quid interesset:** *what a difference there is*. The remainder of the sentence contrasts the frothy eloquence of political agitators with the serious projects of a true friend of the people.

56 16 **de istis:** partitive (= **ex istis**). He could name these men. — **non neminem:** *some persons, several, more than one*, equiv. to **quosdam** (Gram. § 39).

56 17 **capite:** in its technical sense of *life* or *civilian rights*. — **ferat:** becomes plur. in Eng. They did not wish to commit themselves by voting on a question which belonged, as they thought, to the popular assembly, not to the senate.

56 18 **is:** simply continues **non neminem**, and may be translated *such an absentee* (not *he*), or one may use the plur., *they*.

56 20 **adfecit:** for the action taken by the senate on December 3 and 4 cp. **41** 14 to **42** 14; Introd. §§ 77–79. — **hoc:** refers to **qui . . . iudicarit**. The antecedent of **qui** is the unexpressed subj. of **iudicarit** (*one*, or *a man*). The clause **qui . . . decrerit** is descr. of any one of those voting with the majority on the two previous days, but absent from this session. **Reo, quaesitori, indici**, are sings. because they name a type: *a defendant, an examining magistrate* (meaning Cicero), *an informant*.

56 21 **gratulationem:** = **supplicationem**, voted in Cicero's honor.

56 22 **causa:** *the legal case*, i.e. the **res** in terms of the law.

56 23 **intellegit:** not **dicit**. Cicero is giving his interpretation of what was in Cæsar's mind. — **constitutam:** the *lex Sempronia* of Gaius Gracchus, 123 B.C., had maintained as inalienable the right of a citizen to appeal to the popular assembly. The democratic party disputed the right of the senate to override that law by proclaiming martial law (Introd. § 35).

56 24 **civem . . . posse:** **civem** is pred. Cicero is not speaking of foreign foes, but of citizens who for rebellion have been declared **hostes** by the senate (so Catiline and Manlius in their camp at Fæsulæ; Sall. *Cat.* 36, 2). That the senate had such power, even under martial law, was denied by the democrats. Looking back to **at vero** (*on the contrary*), l. 22, we now see that it marked the contrast between the doubts of the absentees and the (assumed) conviction of Cæsar that the Sempronian Law could not protect men who had been pronounced **hostes**.

56 26 **poenas . . . dependisse:** for the fate of Gaius Gracchus cp. note on **4** 17. Martial law had been declared. By an evident error in copying, the manuscripts have **iussu**, which conflicts with the known facts.

56 29 **etiam:** *any longer* or *still* (cp. **3** 2). In spite of his reckless generosity, even Lentulus is no longer to be accepted as a true democrat.

57 1 **homo mitissimus**, etc.: *although* (*Cæsar is*) *the kindest and gentlest of men, he*, etc.

57 2 **mandare:** Gram. § 90.

57 3 **sancit in posterum:** *would decree* (lit. *decrees*) *that hereafter*. — **se iactare:** *achieve prominence*.

57 4 **in pernicie:** denotes circumstance, equiv. to a result, — *to the destruction*.

57 7 **consequatur:** sing., since the synonyms give but a single idea.

57 8 **sive . . . sive:** *if, on the one hand, . . . if, on the other hand*.

57 9 **comitem:** Cæsar, if his motion should be carried, might be expected to appear presently with the consul before a *meeting* (**contio**) of the people (cp.

the Third Oration), to justify measures adopted by the senate. — **ad contionem:** *when I appear before the assembly.*

57 10 **malueritis:** the long i in the stem is the reg. quantity in Cicero, both in fut. perf. and in perf. subjv. (**Obtinebo** shows that **malueritis** is here the former.) This is an inference from what is known about the "cadences," the regular combinations of long and short syllables with which sentences and members were ended. Cp. Introd. § 19, 4 and n. 3.

57 11 **crudelitatis:** *for* (not 'of') *cruelty.* Cp. note on **quietem, 55** 12.

57 12 **obtinebo:** *maintain.* — **quamquam:** Gram. § 218, *b.*

57 14 **ego . . . iudico:** he finds no cruel feelings in his own heart.

57 15 **ita . . . liceat, ut:** *may I be allowed to enjoy with you (the benefits of) stable government only if,* etc. Note (1) that this is in form an oath, like "So help me God"; (2) that **ita . . . ut** means lit. *so . . . as.* For **liceat** cp. Gram. § 56.

57 16 **quod . . . sum:** trans. *in showing unusual insistence in this case.* The **quod**-clause does not give a reason for **moveor**: it is an *explanation,* meaning *in that* (Gram. § 234).

57 18 **mihi:** with **videor,** but best omitted in trans.

57 20 **uno:** *general.*

57 21 **sepulta in patria: sepulta,** lit. *buried,* is in contrast with **insepultos;** but Eng. cannot well speak of a 'buried country' without suggesting landslides or volcanoes. Trans. freely *within our ravaged country.*

57 22 **mihi:** Gram. § 111. — **versatur ante oculos:** as in the old poem the Scottish seer tells Lochiel, the chieftain,

> "For the field of the dead *rushes red on my sight,*
> And the clans of Culloden are scattered in flight."

— **furor,** etc.: *the sight of frenzied Cethegus* (hendiadys), whose specialty was to be the massacre of senators (cp. **58** 29).

57 23 **bacchantis:** agreeing with **Cethegi,** *as he revels.* — **cum . . . mihi proposui:** *whenever I imagine* (Gram. § 224). — **regnantem Lentulum:** *L. on the throne.* **Regnare** was always an odious word at Rome. Cp. **39** 1.

57 24 **confessus est:** cp. **38** 28 ff.

57 25 **Gabinium:** in **purpuratum** Cicero is using a term suggestive of the minister of a Macedonian king or Oriental despot, a *grand vizier.* For **huic,** *his,* cp. Gram. § 111. — **esse . . . Gabinium:** lit. *and that Gabinius is* (depending on **proposui**). But better rendered *Gabinius' being.* Treat **venisse Catilinam** in the same way.

57 26 **familias:** old gen. sing. of first declension.

57 29 **miseranda:** stronger than **misera.** — **atque:** *and even, or rather.*

58 2 **liberis . . . domo:** trans. as if circumstantial clauses.

58 6 **importunus ac ferreus:** sc. **esse videatur.** For **ac** cp. Gram. § 44.— **qui . . . lenierit:** *since he did not mitigate* (or *in not having mitigated*). A descr.

clause (cp. Gram. § 178). A master had the legal right to kill his slave, and in an extreme case was thought fully justified in doing so. **Nocentis** and **suum** are placed side by side for contrast.

58 8 **in his hominibus:** *in dealing with these men.*

58 11 **id egerunt ut:** *have aimed to.*

58 13 **fuerimus:** cp. note on **57** 10.

58 15 **in . . . pernicie:** *in the day of destruction.* Cp. note on **51** 18.

58 17 **crudelior:** *needlessly cruel.* The compar. may mean *rather* or *too*, etc. when no object of comparison is present. **Nisi vero** prepared us for an ironical statement, or for ridicule of an argument. This L. Cæsar was consul in 64 B.C.; not a near relative of Julius Cæsar, but uncle of the triumvir Antony. He spoke at this session in favor of the death penalty.

58 18 **cum . . . dixit:** *when in the presence and hearing of the husband of his own respected sister he said.* In epithets applied to persons Lat. reg. adds **vir** or **femina**; these are best omitted in trans. It was not good form to mention a person in a speech without some polite epithet, unless the person were the object of attack. For **dixit** cp. Gram. § 223. Trans. the second **cum . . . dixit** (ll. 19–21) *and stated that.* The grandfather was M. Fulvius Flaccus, consul 125 B.C., whose violent end was mentioned, with that of the younger Gracchus, in **4** 18 (see notes). The younger son (**filium**), sent to the consul Opimius (**4** 14), to arrange a truce, was at once seized. L. Cæsar's argument was that these bloody precedents in his own family left no doubt of the senate's power to put Lentulus to death.

58 21 **quorum . . . factum:** = **sed quod factum illorum simile** (*comparable*) **erat factis horum?** (i. e. Lentulus, etc.).

58 22 **initum:** sc. **erat.** *To form a plan* may be either **consilium capere** or **consilium inire.**

58 23 **largitionis . . . contentio:** *in political circles at that time there was a leaning toward state doles and some party strife.* Gaius Gracchus did not plan to destroy the state. Yet his system of grain largesses, under which the common people were to receive every month an allowance of grain at a very low price, tended to rob them of all independence. For **versata est** cp. note on **54** 13.

58 26 **persecutus:** Lentulus' grandfather was mentioned at **39** 25 (see note). He was then an old man, but with Opimius, the consul, and others took up arms and pursued Gracchus to the Aventine Hill. — **ne . . . minueretur:** *that the authority of the commonwealth might not be weakened.*

58 27 **hic**, etc.: contrasting the treason of this Lentulus with the patriotism of his grandfather.

58 29 **trucidandos** and the other gerundives: Gram. § 80. For the rôles of Cethegus and Cassius cp. **57** 22 f., **41** 25 f.

58 32 **censeo:** like **credo**, this verb is often ironical, — *I think you should fear*, implying that no one will be so foolish as to fear (Gram. § 279).

59 1 **videamini:** in irony he bids them fear an excess of severity, as though leniency were not the more dangerous extreme *in dealing with this crime* (**in hoc scelere**).

59 2 **in patriam:** by **remissione poenae** he means only a less severe penalty (cp. **remissiores**, etc., **58** 14).

59 6 **non possum:** he cannot pretend not to hear protests, including those audible at this meeting. For **exaudio** cp. **12** 8. — **iaciuntur . . . voces:** *words are being uttered.*

59 7 **eorum:** trans. as if **ab eis.** — **satis praesidi:** Gram. § 125; for **vereri ut**, § 194.

59 9 **omnia . . . sunt:** *every contingency has been foreseen, every preparation made, every question settled.*

59 10 **cum:** with **tum** in line 11, — *not only . . . but also.* — **cura:** this, with the following abls., combines the ideas of means, cause, and perhaps manner. Trans. by *through.*

59 11 **populi Romani:** *on the part of the Roman people.* The desire of the people was to retain the **summum imperium**, its *sovereign authority.*

59 16 **templi ac loci:** *hallowed spot* (the Temple of Concord). — **causa . . . sola:** *for this is the only question found*, etc.

59 17 **sentirent . . . idem:** *hold one and the same opinion.* The tense is due to **est . . . inventa** (Gram. § 67).

59 19 **soli:** cp. **29** 15.

59 21 **in . . . numero habendos:** *should be classed with* (lit. ?). — **hostium:** by classing them as now **hostes**, no longer **cives**, he wishes to silence every objection to their punishment.

59 23 **ad . . . consentiunt:** *unite in supporting.*

59 25 **commemorem:** Gram. § 55, *d*; Introd. § 22, *n*, 6 (*praeteritio*). — **vobis . . . certent:** *yield . . . only to vie*, etc. — **summam . . . consili:** *leadership in rank and in statecraft.*

59 27 **huius ordinis:** obj. gen., in Eng. *with* or *from*, etc.

59 28 **revocatos . . . coniungit:** *has recalled and united.* In **ad societatem . . revocatos** he refers to reforms made seven years before. Under the influence of Gaius Gracchus jury duty had been taken away from the senators and given to the knights, 122 B.C. Sulla in 81 B.C. again made the juries consist exclusively of senators. By a compromise of 70 B.C. juries now consisted of three elements: (1) senators, (2) knights, (3) *tribuni aerarii*, i.e. well-to-do representatives of the tribes (Introd. § 40). Senators and knights were now united in the face of a threatened revolution.

59 29 **causa:** *situation.* — **quam . . . tenuerimus:** *and if we keep this union which has been effected . . . a permanent one.* One of Cicero's dearest hopes was that by this union of knights and senators the constitutional government at Rome might be preserved. The hope was short-lived.

60 3 **esse venturum:** the indir. disc. shows that **confirmo vobis** = *I assure you.*

60 5 **fortissimos viros:** a conventional compliment. For the *tribuni aerarii* cp. note on **59** 28. They had ceased to have any connection with the treasury, but constituted a distinct class (*ordo*). — **scribas . . . universos:** *all the government clerks.* On this date, the Nones of December, the new quæstors entered upon office, casting lots for the choice of duties and for assignment of *clerks* (*scribae*), a numerous body. All this took place at the neighboring Temple of Saturn, part of which served as the Treasury (*aerarium*).

60 6 **quos . . . conversos:** *for although today they came thronging* (lit. *this day had brought them in crowds*) *to the treasury, I see that they have ceased to wait for the notice of their appointments* (lit. *allotment*) *and come here to show their interest in the common safety.* (Check this expanded rendering by your own lit. trans.)

60 8 **ingenuorum:** he names no more classes, but concludes with the general statement that all free-born citizens are present in proof of their loyalty.

60 12 **operae . . . est:** *it is worth while.*

60 13 **libertinorum:** an ex-slave (*libertinus*) was called the *libertus* of his former master. Freedom was often purchased by slaves who had been allowed to keep part of their earnings. The *libertini* were often well educated, or skilled in a trade.

60 14 **consecuti:** by their *ability* or *merit* (**virtute**) they have *won* Roman citizenship, a *happy possession* (**fortunam**). — **hanc . . . iudicant:** their real *patria* was generally in some distant province.

60 15 **summo . . . loco,** etc.: *sprung from the nobility* (source rather than place). The allusion is to the patricians among the conspirators.

60 17 **commemoro:** a familiar formula of transition. Contrast the question **Quid . . . commemorem?** (**59** 24).

60 19 **libertas:** mention of their *libertas* hints that slaves are to be considered next.

60 20 **nemo:** as adj. = **nullus.** — **qui . . . sit:** Gram. § 180. — **tolerabili condicione:** Gram. § 145.

60 22 **quantum audet . . . conferat . . . voluntatis:** *contribute as much good will as he dares.* There was nothing else that the slaves could do. **Quantum** is abbr. for **tantum quantum.** Similarly we often find **quam diu,** lit. *how long,* for **tam diu quam,** *as long as,* etc. For **voluntatis** cp. Gram. § 125.

60 24 **quod . . . est: quod** is rel. The **si**-clause becomes pass. in trans., — *if . . . is disturbed by,* etc.

60 25 **tabernas:** one could find *tabernae* in the Forum (Introd. § 48). In **lenonem,** *agent,* Cicero chooses a word with the worst associations.

60 26 **pretio:** asyndeton. Supply *and.* Emphatic position.

60 27 **coeptum . . . temptatum:** trans. the ideas, not the form: *he did, it is true, begin that attempt.*

60 29 **perditi**, etc.: *depraved in their aims* (Gram. § 152). — **qui non . . . velint**: *as not to wish.* — **illum . . . locum**: freely, *the very place where they sit at their work and do their daily business* (lit. ?).

60 32 **in tabernis sunt**: he means tradesmen as well as artisans.

61 1 **immo vero**: *or, more correctly.*

61 2 **omne instrumentum**: *the outfit of every worker* (lit. 'every equipment').

61 3 **opera atque quaestus**: taken together, equiv. to *gainful occupation.*

61 4 **sustentatur, alitur**: *is kept up and increased.* — **quorum . . . quaestus**: = **si autem quaestus eorum.** — **occlusis tabernis**: equiv. to a temporal **cum**-clause (Gram. § 153).

61 5 **incensis (tabernis)**: = **si incensae essent.** — **futurum fuit**: *would have happened* (Gram. § 257). The tense shows that Cicero represents the danger as past. Fear of incendiarism had much to do with the wrecking of Catiline's hopes of popular support.

61 9 **atque**: *or rather; or I should say; in fact.* We here have a common use of the word when a stronger term, or more exact expression, follows (cp. **58** 6, **ac**; Gram. § 44).

62 2 **Capitolium**: for citadel and Capitol cp. Introd. § 50. — **aras Penatium**: every family had its household gods, *Penates*; and so the state, as a larger family, had its *Penates* too. The temple was between the Palatine and the Esquiline, not far from the Temple of Vesta.

62 3 **Vestae**: the circular Temple of Vesta (p. xliv), with its perpetual fire, — the hearth of the state, — was about two hundred yards southeast of the Temple of Concord, in which Cicero was speaking. They were separated by the length of the Forum (see Introd. § 48 and aëroplane view between pages xl and xli, 2 *g*–2 *i*). — **illum**: with a gesture in that direction.

62 6 **anima**: notice the sing., as in **vita**, l. 5, **vitam**, l. 1.

62 8 **quae . . . datur**: for the appos. rel. clause (*an advantage which*) cp. **54** 5.

62 12 **sentientem**: cp. **59** 17. It agrees in sense with **ordines** and **homines** as well as **populum**. Such unanimity was rare *in civili causa*, that is, in a question of home politics (no question of war). — **cogitate . . . delerit (= deleverit)**: the Lat. form of this sentence is *consider by how great struggles established a dominion*, etc., *one night almost destroyed.* A slight change makes it readable Eng.: *consider by what great struggles the dominion was established*, etc., *which one night*, etc. This critical night is probably that at the Mulvian Bridge (**37** 13 ff.), since the evidence there obtained insured the suppression of the conspiracy. This view is confirmed by another speech (*pro Flacco*, 102).

62 15 **id . . . possit**: change to the act.: *that it may hereafter be impossible for citizens not only to accomplish this but even to think of it* (lit. ?).

62 19 **esse . . . princeps**: *to take the lead in (discussing) affairs of state.* — **officio**: Gram. § 147, *a.* — **functa** (sc. **esse**): Gram. § 299. In this constr. the

inf. is virtually complementary; therefore the ptcp., like any other adj. in this situation, is in the nom. case. Cp. **Illi dicuntur esse boni** with **Illi dicuntur esse profecti**, and observe how **boni** and **profecti** have the same relation to **illi** in each example.

62 21 **redeo:** pres., as often with **antequam**, when referring to the fut. (Gram. § 215). **Sententiam (= sententiam rogandam)** does not refer either to Silanus' motion or to Cæsar's. Cicero means he will call for the views (*rogare sententiam*) of other senators in order of precedence (cp. page 346).

62 22 **ego . . . coniuratorum:** evidently **quanta** anticipates a correl. form of **tantus**; keeping the order, trans. *for myself, great as is the company of*, etc.

62 23 **permagnam**, etc.: *and you see it is very large.*

62 25 **aliquando:** *at some time*, suggesting more probability than **umquam**, *at any time, ever*, which occurs principally in neg. expressions. There is a like difference between **aliquis** and **quisquam**:

aliquis : quisquam :: aliquando : umquam

Cicero had good reason to fear that *some* unprincipled leader (**alicuius**) might *some day* (**aliquando**) avenge the punishment of Lentulus and his companions. Cp. Introd. § 88 for Cicero's banishment. — **scelere:** *wickedness* (not 'a crime').

62 28 **paenitebit:** as usual, with an obj. (**me**) and a gen. (cp. Gram. § 132).

63 1 **quam . . . minitantur:** **mihi** is implied, — *with which . . . threaten me* (Gram. § 107, *b*). **Vitae** is in strong contrast to **mors** (asyndeton); hence *in life* should come first (*of life* being too lit.).

63 2 **tantam:** keep the order, — *such praise as you . . . no one (else) has gained* (or *such praise . . . has been gained by*, etc.).

63 3 **ceteris, mihi:** Gram. § 111. — **gesta:** sc. **re publica** and cp. **42** 16 and Gram. §§ 153, 144.

63 4 **gratulationem:** = **supplicationem**, as in **56** 21. — **sit:** Gram. § 55, *c*.

63 5 **Scipio:** Scipio Africanus the Elder won the Second Punic War, which ended in 201 B.C. Hannibal's return to Africa to defend Carthage is treated as more significant than his withdrawal from Italy. For the rhetorical figure in **redire atque decedere** cp. Introd. § 22, *n*, 4. **Ex Italia** would be more usual than **Italia.**

63 7 **alter:** sc. **Scipio**. Scipio Africanus the Younger, by adoption grandson of the Elder, destroyed Carthage in 146 B.C. (Third Punic War), and in 133 B.C. Numantia, — the latter a strong center of opposition to Roman rule in northern Spain.

63 9 **Paulus:** Æmilius Paulus, the father of the younger Scipio, conquered Macedonia, 168 B.C. (battle of Pydna). Cicero pictures the triumph: King Perseus (Perses) walking before the chariot in which rode his captor.

63 11 **Marius:** for **aeterna gloria**, stronger than **clarus** (l. 5), cp. Gram. § 145.

His native town was Cicero's Arpinum, and the two families had been connected by an adoption. — **bis . . . liberavit:** while the Germans were attacking her natural walls, the Alps, Italy was, as it were, besieged, until Marius raised the "siege" by defeating the Teutons at Aquæ Sextiæ (Aix-en-Provence), 102 B.C., and then the Cimbri near Vercellæ (halfway between Turin and Milan), in 101 B.C.

63 12 **Pompeius:** Pompey is rated above the four great commanders of the past, as having eclipsed them in the wide range of his victories, — from Spain (Sertorius) to Armenia (Mithridates) and Jerusalem.

63 13 **solis cursus**, etc.: like speaking of "an empire on which the sun never sets." Hyperbole (cp. Introd. § 22, *n*, 7). For the abls. cp. Gram. § 147.

63 14 **erit . . . gloriae: aliquid loci** suggests at least a modest corner (Gram. § 125). With **erit** we at last reach the main verb, after a series of concessions: *yet there will surely be* (but no conj. in the Lat.; asyndeton). Cp. Gram. § 280.

63 15 **maius est: nisi forte** plainly intimates that this will be absurd. — **nobis:** connect with **patefacere**.

63 16 **possimus: quo = in quas**. He has in mind provincial governors.

63 17 **revertantur:** descr. clause, as with **est qui**, **est quo**, etc. (Gram. § 174). **victores** = *as victors*. For **ut . . . habeant** cp. Gram. § 192. The apparent modesty of **aliquid loci** (l. 14) is now lost in a direct comparison of his own achievements in saving the city with those of Pompey in foreign conquests (cp. **48** 13 ff.). — **quamquam:** *and yet*.

63 18 **loco:** *point, respect*. For **condicio** cp. **48** 17. — **domesticae:** *here at home*.

63 19 **quod:** *in that* (explaining **loco**). — **oppressi serviunt:** *are in a state of slavery once they have been subdued*. Treat **recepti** (*taken under our protection*; sc. **in fidem**) like **oppressi**.

63 20 **qui:** when a rel. clause precedes the demonstr., we may keep the order by substituting *if men*, etc. or *when men*, etc. for the rel. clause. — **ex numero:** *belonging to the class*.

63 22 **eos . . . reppuleris:** *though one beat off their assault upon the commonwealth*; subjv. because of the indef. *you* = *one* (Gram. § 57, *b*). The thought is that while an attack may be for the moment foiled, there is no way either of permanently restraining the enemy or of winning his friendship.

63 23 **possis:** the same use of the subjv., second person. Otherwise the long **quod**-clause would have ended with an ind. verb, to match **putant**, l. 20. — **mihi:** Gram. § 114.

63 25 **vestro . . . auxilio, memoria . . . periculorum:** as this sentence was being uttered the Roman auditor knew only vaguely the meaning of these abls. They were held in his mind until **propulsari** was reached, to which they would automatically attach themselves. This will show how the sentence was spoken, unit by unit, so that the hearers could take it in:

Id ego
vestro bonorumque omnium AUXILIO,
MEMORIAque tantorum periculorum
(quae non modo in hoc populo qui servatus est,
sed in omnium gentium sermonibus ac mentibus
semper haerebit),
A ME atque A MEIS
facile propulsari posse confido.

63 29 **tanta:** trans. after **vis reperietur.**

63 30 **equitumque Romanorum:** trans. *with the Roman knights.*

63 32 **possit:** rel. clause of result (Gram. § 175). For the newly achieved harmony of senators and knights cp. **59** 27 ff.

64 1 **pro . . . rebus:** as far as **rebus**, **pro** means *in place of*; in the rest of the sentence it means *in return for.*

64 2 **neglexi:** *gave up.* Cicero might have had Macedonia as his province the following year; but he had given it up in favor of his colleague Antonius. He had declined Cisalpine Gaul also. As proconsul he would have had an army, and full military authority, *imperium.* These too are included by implication in **quam neglexi.**

64 4 **repudiata:** Macedonia might have given opportunity for victories and a triumph. — **clientelis hospitiisque provincialibus:** *clients and friends in the provinces* (lit. *provincial clientships and guest-friendships*). Cities and even provinces had their *patroni* at Rome, often an ex-governor. The bond of hospitality was usually connected with this kind of clientship. Prominent senators thus enjoyed in foreign parts a distinction and an influence for which there is no parallel in modern states.

64 6 **comparo:** in spite of declining appointments in the provinces, still (**tamen**) he does have such valuable connections abroad, laboriously acquired and maintained (**tueor**) through his reputation and influence at Rome (**urbanis opibus**). For **quae** cp. Gram. §§ 11 and 8. — **rebus**, etc.: freely, *in return, then, for . . . sacrifices* (things given up).

64 7 **hac: = mea** (and something more which cannot well be translated, though *this of mine* comes near it).

64 9 **memoriam postulo:** the only reward he asks for his sacrifices (the province, army, etc.) and his labors. Cp. **48** 1 ff.

64 10 **quae dum erit . . . fixa:** *and as long as this remains fixed.* For the tense of **erit fixa** cp. Gram. § 240 (contrast with § 239).

64 12 **superaverit:** best taken as trans., — *shall disappoint* (**fefellerit**) *and defeat.* — **commendo:** instead of either a fut. ind. (**conservabitis**), as normal conclusion to the cond. **si superaverit** (Gram. § 258, *a*), or a fut. impv. (**conservatote**), we have the earnest and immediate **commendo vobis.**

65 4 **memineritis:** for the form cp. note on **57** 10. **Solius** is added to em-

phasize **suo** (cp. **53** 3, **vestram omnium**; Gram. § 119, *a*). For the abl. **periculo** cp. § 141. Trans. *at his own sole peril.* — **summa salute:** *the very life.*

65 7 **universa re publica:** *the general good of our country.* **Fortiter,** emphatically placed at the end, may be understood as a final suggestion that the severer measure of Silanus should prevail. **Ut instituistis** may refer to previous measures or to the spirit of the present debate.

65 9 **eum consulem:** *as consul a man.* **Consulem** is pred.

65 10 **non dubitet:** descr. clause (Gram. § 174).

65 11 **possit: defendere** is fortified by the more expressive **per se ipsum praestare** (*personally answer for, assume personal responsibility for*). He will be prepared at any time to maintain that the senate's decision was lawful and justified.

At the conclusion of this speech Cicero resumed the process of calling upon individual senators for their opinions (cp. **62** 21). For the speech of Cato, and other views, the vote, and the execution of the conspirators, cp. Introd. §§ 82–84.

THE MANILIAN LAW

PLACE: The Forum; Cicero speaking from the Rostra.

TIME: Early in the year 66 B.C. in the prætorship of Cicero.

CIRCUMSTANCES: The people have been summoned to a meeting (*contio*), after which the bill proposed by the tribune Gaius Manilius, conferring a new general command upon Pompey, will be voted upon by the popular assembly (Introd. § 38). Read also Introd. § 63 and the Introductory Note below.

INTRODUCTORY NOTE

1. To understand a situation in which it could be proposed to bestow almost unlimited powers upon a single general in the East, it is necessary to recall the widespread terror inspired by previous invasions of the king of Pontus, Mithridates VI,[1] whom the Romans had had more reason to dread than any enemy since Hannibal.

2. Twenty years before the date of this speech even Athens and a large part of Greece had to be slowly recovered by Sulla from the armies of Mithridates' generals, — a campaign of obstinate sieges and two brilliant victories. At that time the king still held nearly the entire province of Asia, which he had seized in 88 B.C., with many of the Ægean islands. He had then ordered a massacre of all Italians residing in the province, with their families. Not less than eighty thousand victims are said to have fallen on a single day. Thus were the provincials warned that they had prematurely rejoiced at the expulsion of their Roman oppressors, and that their new ruler was an Oriental despot of the most cruel and unscrupulous type, all the more to be feared because of his uncanny knowledge of his subject peoples and even their languages.[2]

[1] So the name is spelled in our Greek and Latin texts. Coins and Greek inscriptions are more accurate in the spelling "Mithradates."

[2] He is said to have spoken twenty-two languages.

3. After the failure of his plans of Western conquest à la Xerxes, owing to the generalship of Sulla, Mithridates was pursued by a Roman army to his capital, the splendid Hellenistic city of Pergamon, which was captured by Fimbria, the king being forced to flee to Lesbos. Further threats from Sulla led him to accept severe terms of peace, and thus the First Mithridatic War came to an end (88–84 B.C.).

4. Sulla, returning to Italy to engage in civil war with the Marian party, had left L. Licinius Murena [1] to govern Asia. Eager to distinguish himself, Murena took advantage of Mithridates' failure to complete the promised evacuation of Cappadocia. Using this pretext for an invasion of that region, and later of Pontus, Murena brought on a Second Mithridatic War (83–81 B.C.) until Sulla's orders from Rome compelled him to make peace. But in spite of the fact that he had suffered a serious defeat at the hands of Mithridates on the river Halys, and had gained no victory, Murena was awarded a triumph.[2]

5. The third (and last) war with Mithridates (74–64 B.C.), for which the king had long been preparing, was declared by him soon after the Romans had completed the occupation of the neighboring kingdom of Bithynia, bequeathed to them by the late king, Nicomedes III (died 75 B.C.). Mithridates was supported by his allies, the pirates, and hoped much from long-distance negotiations with the Roman insurgents in Spain, — former followers of Marius, now led by Sertorius.

6. The Roman consuls for 74 B.C., L. Licinius Lucullus and M. Aurelius Cotta, both took the field against the invader, who occupied all Bithynia, shut up Cotta in Chalcedon (opposite Byzantium, the future Constantinople), and inflicted heavy losses upon his fleet and army. Lucullus, coming to the rescue of Cotta, forced Mithridates to raise the siege. Another and more memorable siege immediately followed, — that of Cyzicus, on the Propontis (Sea of Marmora), — and lasted through the winter. The large army under the king's command was surrounded by Lucullus, and compelled by lack of supplies and by disease to give up the attempt (73 B.C.). Mithridates, whose fleet commanded the sea, sailed away to Nicomedia and succeeded in saving a part of his force, though Lucullus had destroyed the main body of the Pontic army.

7. The king, however, sent a fleet out into the Ægean, to take the offensive. Meanwhile Lucullus had got together a fleet, and himself pursued the Pontic ships. Within sight of old Troy, and close to the island of Tenedos, he sank a squadron of thirteen warships. On a small island south of Lemnos he surprised thirty-two enemy warships drawn up on the shore, and destroyed them, with most of their crews.

8. Mithridates was forced back into Pontus by Cotta, who was now reënforced by land and naval forces. A storm wrecked most of the king's ships before he could reach his old capital, Sinope. Thence he withdrew farther to the southeast, in the spring of 72 B.C., before the advance of Lucullus, who with only three legions was facing a larger army, which the king had just contrived to raise. The scene is now Cabira, in the interior of Pontus. Each commander was trying to cut off the other's supplies, when a Roman cavalry escort, successfully defending its transport, brought on a more general engagement, resulting in a panic among the Pontic forces. While the Roman troops

[1] Father of the Murena whom Cicero defended (Introd. § 73).

[2] This inglorious second war is treated by Cicero as a mere postscript to the first.

looted the valuables of the camp, the king with a small escort of cavalry escaped. Making his way over the frontier into Armenia, he claimed the protection of its king, his son-in-law Tigranes.

9. Thus the first phase of this Third Mithridatic War, which had been marked chiefly by the operations about Cyzicus and the Propontis, by naval reverses for both sides, and by the final rout at Cabira, ended in 72 B.C. with the king a fugitive in Armenia. But his coast towns resisted stubbornly, and were taken only after long sieges.

10. Tigranes, whose realm included Cilicia and a large part of Syria and Mesopotamia, refused Lucullus' demand for the surrender of Mithridates and prepared for war. In 69 B.C., Lucullus, with a small and disaffected army of fifteen thousand men, crossed the Euphrates and advanced against Tigranocerta, the new capital of Tigranes. A brilliant victory against enormous odds enabled Lucullus to capture the city and spend the winter there, while Tigranes, encouraged by his undaunted father-in-law, was preparing another army. For 68 B.C. Lucullus planned an expedition into the wilds of eastern Armenia, and gained his last victory on the Arsanias, but was compelled by his mutinous soldiers, clamoring for a long-promised discharge, to turn southward into Mesopotamia, where he captured the city of Nisibis and wintered there.

11. With 67 B.C. Mithridates resumed the aggressive, taking possession of Pontus and defeating Roman troops at Zela. Tigranes too advanced from the east. Lucullus' troops, now more undisciplined than ever, forced their general to retreat. Manius Acilius Glabrio, named as Lucullus' successor, arrived upon the scene only to foment mutiny. He made no move to restore order, or even to take over such troops as still remained under the orders of Lucullus.

12. Thus at the date of the speech there were three high commanders in the East, as Pompey's extensive powers under the Gabinian Law of 67 B.C., for the war against the pirates, were to last three years. If Manilius' bill passed, Pompey would be sole commander for the war against Mithridates. He was, in fact, appointed, and by a victory in Lesser Armenia forced the king of Pontus to flee round the eastern end of the Black Sea.

13. The defeat and flight of Mithridates were followed by the complete submission of Tigranes. To Pompey there remained the great task of reorganizing under Roman rule those vast territories in the East, including Syria and Palestine. From a rebel son Mithridates finally won back his former domain in the Crimea, where three years later he was planning another attack upon the Romans (in fact, an overland expedition across the Balkan Peninsula and over the Alps), when a conspiracy of another son, Pharnaces, caused him to take his own life (63 B.C.), after a stormy reign of fifty-seven years.[1]

14. The popular confidence in Pompey, as the man of all others to insure peace in the East, can be appreciated if one attentively follows his previous career as one reads §§ 28 ff and the notes on those sections. Cicero fully shared that confidence; and while the praises of Pompey are overdone, the oration as a whole is a masterpiece, especially in its orderly arrangement, — that clear and effective marshaling of arguments which is more than half the battle in every public speech, and of which it would be difficult to cite a better example from any age or in any language.

[1] Including the regency.

Outline of the Argument

EXORDIVM (§§ 1–3): Never before have I spoken from the Rostra, having confined myself to legal practice. (2) You did not need me here, and you approved my practice at the bar by electing me prætor. Hence you are entitled to my services here. (3) No one could fail in speaking on such a subject as Pompey, hard as it is to know where to stop.

NARRATIO (4–5): Asia is threatened by a war brought by Mithridates and Tigranes. The knights, daily informed by letters, have reported to me (5) the sufferings of Bithynia and Cappadocia, and why Pompey is wanted as commander.

CONFIRMATIO (6–50). Partitio (6): three main heads announced for the argument. **First, character of the war.** Four important issues are involved:

A. (7–11) *National prestige.* You must avenge the massacre of Italians. After all these years Mithridates is still a menace. (8) Our triumphs have been nominal only; but there are excuses.

(9) Mithridates allied himself with Sertorius in Spain, to increase our difficulties. (10) But Pompey disposed of Sertorius. In the East, Lucullus, at first successful, met with misfortune in the end. My respects to him later!

(11) Our ancestors often went to war for much less serious offenses than those of Mithridates.

B. (12–13) *Safety of the allies.* In this crisis Asia and Greece look to you for aid, but do not venture to ask for a particular commander. (13) They really want Pompey, who treats allies much more considerately than most governors do.

C. (14–16) *Important revenues.* Your ancestors fought wars for their allies; you must do the same, and defend Asia, a rich source of revenue, even from the fear of invasion. (15) For that fear alone is enough to reduce revenues. (16) What must now be the anxiety of taxpayers and tax-farmers, who must be fully protected?

D. (17–19) *Private investments involved.* Many Romans (publicans and others) have large investments there, and these knights must be upheld. (18) Other citizens have business interests there; with these, as with the publicans, the state will suffer. (19) Business reverses in Asia will bring hard times here as well, when once credit has been impaired. Résumé.

Second (20–26), seriousness of the war. You must not scout its importance. Recall the achievements of Lucullus in raising the siege of Cyzicus, (21) and in a naval battle; also in many engagements on land. Results. So much for eulogy of Lucullus.

(22) Why, then, is not the worst over? Mithridates escaped while his pursuers gathered up the plunder. (23) In pursuit of the king Lucullus invaded Armenia with success, until halted by the homesickness of his troops, (24) who had no desire to go farther. Mithridates had received reënforcements; (25) and now, returning to Pontus, attacked and defeated our army. (26) Lucullus, who might have saved the day, was recalled in favor of Glabrio. Thus the war became more serious.

Third (27–50), the choice of a commander. An easy matter. Who could it be but Pompey? (28) Four qualifications of a commander:

A. Military science. Pompey's training and experience in every kind of warfare.

B. (29–42) *Ability.* The usual qualities of a general are found to perfection in Pompey, (30) as all the countries in which he has commanded testify; (31) witness also

the waters and coasts which he has cleared of pirates, who had caused a general panic, (32) humbling our pride, taking away our control of the sea, shamefully treating our officials, (33) raiding even our Italian ports, sinking or capturing a consul's fleet. They were promptly driven from the sea. (34) Pompey, moving with unheard-of speed, quickly secured the grain-producing provinces (35) and many others. In forty-eight days he had conquered the land of the pirates, — all this by midsummer.

(36) Other good qualities found in the highest degree in Pompey. (37) Contrast the avarice of the other generals, (38) and the ravages due to their lack of self-control. (39) Pompey's soldiers cause no loss to provincials. (40) His quick results are due to this, that common temptations do not divert his energies. (41) Heaven-sent, as they believe, he restores their old respect for Roman rule. Even the humblest find him approachable. (42) Wisdom, impressiveness as a speaker, honor, kindliness, all mark him as the man.

C. (43–46) *Prestige* (*renown*). A matter of great consequence. His repute is unequaled. (44) All the world knows of his call to command against the pirates. At once the price of grain fell. (45) After our defeat in Pontus, Pompey's fame alone saved Asia. (46) His renown is proved by the readiness of the states to surrender, by the king's embassy to Pompey when in Spain. Résumé.

D. (47–48) *Good fortune.* An important reason for the choice of other generals. The gods had granted them success, as thus far to Pompey, (48) on whom they have lavished more than any man could aspire to. May that continue!

Recapitulation (*enumeratio*) (49–50) of the whole *confirmatio*. There is the further advantage that he is on the ground already. Why delay?

REFVTATIO (51–68): Two influential statesmen, Catulus and Hortensius, object to the proposal, while admitting the truth of my facts. (52) Hortensius' protest against giving all power to one man is out of date. He opposed the Gabinian Law in the same way. (53) What if his opposition had prevented Pompey from wiping out the disgrace inflicted upon us by the pirates?

(54) Whereas small states had formerly been able to protect their coasts, we were for some years deprived of our prestige; (55) we were no longer a match for the pirates. Yet here were these *rostra*, the spoils of former sea fights! (56) The people thought Hortensius sincere, but in spite of him appointed the single commander who has restored our self-respect. (57) We should grant Pompey's request that Gabinius be his *legatus*; (58) for we have precedents, and, if necessary, I shall myself bring the matter before the senate, no matter who opposes.

(59) As for Catulus' opposition, you have shown your confidence in him; but I disagree with him. (60) He objects to an innovation; but, not to mention historic departures from custom, how many such have we seen in Pompey's case, with Catulus' approval!

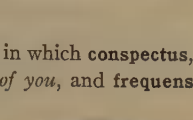
(61–62) Enumeration of the customs broken down in Pompey's extraordinary career; (63) and all with the approbation of Catulus and other leading men.

You then respected their opinion of Pompey; now they should acquiesce in your judgment. (64) You showed the greater foresight then; they should now follow you. Much more is needed than a mere general, — high character is required. (65–66) We have had a bad record abroad. Self-control under varied temptations is as much demanded as military ability. (67) Previous scandals explain why Pompey is wanted, (68) as the one man whose army is welcomed.

If influential supporters of the bill are sought, there are Servilius and others, whose weight offsets that of the opposition.

PERORATIO (69–71): You have my approval, Manilius, and popular support; persevere in the face of threats. I pledge my help, (70) not because it is asked of me, nor for any selfish motives, (71) but as a patriot, indifferent to the enemies I may make or any injury to my own interests.

67 1 **frequens conspectus vester:** analyze the phrase, in which **conspectus**, *sight*, has a pass. sense. Thus *your being seen = the sight of you*, and **frequens** adds the thought *in large numbers*. It is a crowded *contio*.



ROSTRA

67 2 **multo iucundissimus:** with **est visus**, — *far the most delightful (of all sights)*. — **hic autem locus:** continue the **quamquam**: *and furthermore while*. The Rostra (**hic locus**) was open only to a magistrate if the assembly was to be urged to adopt some measure (Introd. §§ 38 and 48; p. lxi). Magistrates alone were said **agere** (**cum populo**), *to propose* or *discuss a measure*. The official presiding — in this case the tribune Manilius — might permit even a private citizen to *speak* (**dicere**). Thus Cicero, though himself a prætor, addresses the assembly by permission.

67 3 **ad dicendum ornatissimus:** *most honorable for any speaker*.

67 4 **hoc aditu:** the meaning of this abl. becomes clear when we reach **prohibuerunt**, l. 6 (Gram. § 134). Trans. **laudis** *to praise* (cp. note on **55** 12).

67 5 **optimo . . . patuit:** *has been free and open to every man of merit*. **Optimus quisque** can mean either *every good man* or *all the best men* or *every nobleman*. **Maxime** gives an effect like 'wide open.'

67 6 **rationes:** *plan, mode*. — **ab ineunte aetate:** *in early life*, i.e. his entrance upon the active life of a citizen, when he put on the *toga virilis* (Introd. § 54). He is now making his first public speech before such an assemblage. Cicero's early choice of a legal career, the whole tenor of his life, precluded the thought of going into politics, for a time at least. — **prohibuerunt:** to obtain a right emphasis, use this formula: *it is not my . . . but my . . . that has kept me*.

67 7 **cum:** select the meaning — *when, since, although* — which is appropriate to the idea of the main clause (**omne . . . putavi**). — **per aetatem:** *because of my youth*. This decision he had reached years before, but now he is forty.

67 8 **attingere:** *reach, rise to*, of things to which one aspires, — here the prestige associated with the Rostra. — **statuerem: = iudicarem.**

67 9 **perfectum . . . industria:** *the finished work of genius, the carefully wrought product of industry*. Cicero recognizes the fact that while labor may achieve excellence, only those with a natural gift may hope for perfection. — **huc . . . adferri:** observe the flattery, none too subtle, with which Cicero tells

his motley audience that only the best oratory should *be brought here* (i. e. to the Rostra). Cp. Introd. § 48.

67 10 **temporibus:** = *critical moments*, i. e. *legal difficulties*. The **tempus** before **amicorum** has its ordinary meaning. The thought is: 'While I have not hitherto ventured to appear in this place, I have, in a humbler sphere, been doing my duty.' Cicero's modesty should not be taken too seriously.

67 11 **vacuus . . . defenderent:** *has been without defenders of your cause*. For the mood of **defenderent**, cp. Gram. § 174. In **causam** we are reminded that we are in the realm of party politics: the people desire Pompey's appointment, while the *optimates*, the conservative nobility, oppose it. For the moment, therefore, to urge that Pompey be given command is to support the ambitions of the popular party.

67 13 **versatus:** *employed, engaged*. Fees were forbidden by law. **Periculis** repeats **temporibus**, referring to *trials* or *lawsuits*.

67 14 **consecutus:** he has won popular approval, as expressed in his election to the prætorship. Observe the parallel statements, **neque . . . defenderent** and **et . . . consecutus**, one neg., one affirmative, where we prefer a *while*-clause for the first, translating **et** *at the same time*.

67 15 **primus . . . renuntiatus sum:** *I was the first to be declared elected*. **Praetor** is pred. For the workings of the *comitia centuriata* cp. Introd. § 37. Unfavorable omens were enough to cause a postponement. In the present case only the third election was valid, but each time Cicero's election was the first to be announced (by the consul).

67 17 **praescriberetis:** since three different occasions are referred to, the clause **cum . . . renuntiatus sum** is seen to have been not temporal but explanatory, — *in that*, etc. (Gram. § 222). His election showed what type of man was wanted. — **cum . . . in me . . . sit:** *since I have*, — a common way to express the possession of a quality.

67 18 **quantum . . . voluistis:** *as you intended me to have when you elected me to office* (lit. *by conferring offices*). **Honoribus** includes with his present office those which he had held previously (Introd. §§ 57 f., 61). Cp. Gram. § 86. The underlying thought is that Cicero's *prestige* (**auctoritas**) is of the kind that comes to one through repeated appointment to positions of importance; for this, he reminds his hearers, they, and not he, are responsible.

67 19 **ad . . . tantum:** *as much capacity for expounding a measure*; cp. line 3.

67 20 **ex . . . exercitatio:** *the almost daily training in public speaking involved in practice at the bar*. **Forensis usus** acquires this meaning because the courts sat in the basilicas around the Forum (Introd. § 49 and p. lxi).

68 2 **utar:** the usual abl. with **utor** is omitted, being implied in **si quid**, etc., *whatever*, etc.

68 3 **si quid . . . consequi possum:** *whatever success I can win*. **In dicendo** refers to the same thing as **ad agendum**, **67** 19, but is the more general term.

68 4 **suo iudicio:** has the same meaning as **iudicio** in **67** 14, — the opinion expressed in the votes of the people. Trans. *decision.* In **ei quoque rei**, i. e. the gift of speech, he means to put oratory in the same class with military success and other public distinctions. It is now clear that the **cum**-clause, **67** 17 ff., is causal.

68 5 **illud . . . mihi laetandum iure esse . . . quod:** *that I have good reason to rejoice over the fact that* (lit. ?).

68 6 **hac insolita mihi . . . ratione:** *the novel experience* (lit. *this business unusual for me*).

68 7 **causa talis . . . in qua:** *such a subject that in it* (cp. Gram. § 175).

68 9 **virtute:** *ability, capacity.* — **orationis:** here equiv. to *subject, theme,* not *speech* or *words* (as in line 7). The theme is Pompey's fitness to command against Mithridates.

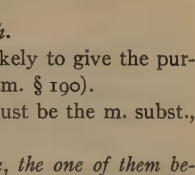
68 10 **non . . . modus:** *not so much material as brevity.*

68 12 **inde . . . unde:** *may begin at the point from which.*

68 13 **ducitur:** *is derived*; evidently the **ut**-clause is likely to give the purpose of the speaker in making a following statement (Gram. § 190).

68 14 **sociis:** as **vectigalibus** is paired with **sociis**, it must be the m. subst., *tributary, taxpayer* (reg. an adj.).

68 16 **quorum alter relictus . . . arbitratur:** *who think, the one of them because he has been allowed to escape* (cp. Gram. § 77). Mithridates, pursued by Lucullus after the battle of Cabira, in Pontus, 72 B.C., had escaped into Armenia (Introductory Note, 8).



TIGRANES

68 17 **lacessitus:** Tigranes suffered two serious defeats at the hands of Lucullus, who had declared war against him for harboring Mithridates and had invaded Armenia, 69–68 B.C. (Introductory Note, 10).

68 18 **arbitratur:** sing. verb with **alter . . . alter** is reg. **Asiam**, as usual, means the Roman province only, not Asia Minor, the western part of which was included in the province (capital, Ephesus), along with some Ægean islands. Mithridates had seized the province once before, 88 B.C., and held it for three years (Introductory Note, 2 f.).

68 21 **magnae res . . . occupatae:** *much capital* (**res**) *invested* by the knights who took contracts for the *farming of the revenues* (**vectigalia exercere**) *is at stake* (**aguntur**). They bound themselves to pay a fixed sum into the treasury. Their companies furnished the collectors, clerks, etc., and counted upon making substantial profits for themselves.

68 22 **qui:** *and they.* — **pro necessitudine:** *in view of the connection.* Cicero was himself a knight until raised to the senate by election to the quæstorship (Introd. § 57). **Qui** is a connecting rel.

68 23 **causam rei publicae:** *the political situation.*

68 24 **Bithyniae**, etc.: implied indir. disc. after **litterae** (or in appos. with **causam**). Trans. *and these letters say that numerous villages*, etc. For **est** cp. Gram. § 291. Bithynia had been bequeathed to the Romans by its last king, Nicomedes III, in 75 B.C. (Introductory Note, 5). It lay northeast of Asia (the province), on the Black Sea and the Sea of Marmora.

68 26 **vectigalibus**: neuter; lit. *revenues*, hence *tributary countries* (cp. Introd. § 22, *n*, 9). Ariobarzanes, king of Cappadocia, had been driven out of his kingdom twice by Mithridates. This adjoined Cilicia, a Roman province (see map).

68 28 **discedere**: Lucullus' brilliant career as a commander had proved a failure in the end (cp. Introductory Note, 10 f.). — **huic . . . successerit**: *his successor* (Gram. § 171). This successor was the consul Manius Acilius Glabrio, who during 67–66 B.C. did nothing (Introductory Note, 11).

69 1 **unum**: *one man*; but **eundem hunc unum**, in line 2, is equiv. to *and also that he alone*.

69 3 **praeterea**: insert *and* (asyndeton).

69 4 **causa**: *situation*. The statement of the case (*narratio*) had been made in a single paragraph (cp. Outline, p. 365).

69 5 **considerate**: the argument (*confirmatio*) will follow. — **genere . . . dicendum**: these will be the three main heads in the argument for Pompey's appointment.

69 7 **genus est . . . quod**: *the nature . . . is such that it* (descr. clause, Gram. § 174).

69 9 **in quo**: *in this war*. — **agitur**: *there is at stake* (as in 68 21).

69 11 **cum . . . militari**: trans. after **tradita est**, — *a glory great indeed* (**cum**) *in all its aspects, but* (**tum**) *greatest of all*, etc.

69 15 **certissima . . . vectigalia**: throughout the speech Cicero harps on the theme that Asia is a great source of public revenue. It was a very fertile and prosperous province.

69 16 **quibus amissis**: *and if these are lost* (Gram. § 153).

69 17 **pacis ornamenta**: as this is a stock phrase, our equiv. would be *blessings (comforts) of peace*; but it really includes all the means upon which the *pax Romana* depends for its upkeep. Contrast **subsidia belli**, *sinews of war*.

69 19 **consulendum**: for **a vobis** instead of the dat. of agent cp. Gram. § 114, *a*.

69 21 **avidi**: stronger than **appetentes**. **Atque** = *and even, or rather*. For **gloriae** cp. Gram. § 118. — **macula**: this *stain* was the great massacre of Italians in Asia by Mithridates' orders in 88 B.C. Cicero treats the Second Mithridatic War as a mere appendix to the First (**superiore**).

69 22 **penitus . . . inveteravit**: Cicero speaks as he might about a spot on a garment — it has *already sunk in deep and remained too long*. **Insedit** is from **insido**.

69 23 **quod . . . regnat:** this **quod**-clause is appos. to **illa macula** — *the fact that*, etc.

69 25 **necandos . . . curavit:** Gram. § 80. It is said that 80,000 Italians were killed in this massacre.

69 28 **regnat**, etc.: *has now reigned twenty-two years* (Gram. § 62). He had also reigned about twenty-five years *before* 88 B.C. In counting a series the Romans included the initial number; so that if we had their reckoning, Thursday would be called the *third* day after Tuesday, etc. Note the effect of repeated **regnat**.

70 1 **latebris:** abl. of means, as often with such verbs as **occulto**, **contineo**, etc.

70 2 **regno:** i. e. Pontus. — **in vestris . . . versari:** *busy himself among*, etc. Mithridates wished a "place in the sun," — *the sunlight of Asia*, contrasted with less inviting regions, the forests of Pontus. — **vectigalibus:** as in 26.

70 5 **reportarent: insignia** includes all outward signs of victory, esp. the triumph. — **triumphavit . . . de:** *celebrated a triumph over*.

70 7 **ita . . . ut:** the lit. *they so triumphed that* is clearer if we trans. *their triumph had only this result, that* (Gram. § 198). — **pulsus . . . regnaret:** Gram. § 77.

70 8 **regnaret:** *remained king, kept his throne*.

70 9 **quod reliquerunt:** *for having left* (*something*) *undone*, as **quod egerunt** = *for having accomplished* (*something*). The verbs are used absolutely, without objs.; lit. *because* (or *to what extent*) *they have done*, etc.

70 11 **revocavit:** the state is personif., as recalling Sulla after Mithridates made peace, 83 B.C. But his return was the cause of another civil war, that with the party formerly led by Marius. For Murena cp. Introductory Note, 4.

70 12 **reliquum tempus:** covers the interval between the second and third wars (81–74 B.C.).

70 14 **qui postea, cum:** *for afterwards, when he*. As usual, in translating the connecting rel., begin with *and, but, for, now*, according to the connection of the thought of the rel. clause with that of its predecessor.

70 16 **potuisset:** the mood is due to attraction (Gram. § 182 f.). — **Bosporanis:** the Bosporani occupied the modern Crimea and the shores of the Cimmerian Bosporus (the entrance to the Sea of Azov).

70 18 **duces:** i. e. the Roman officers, Sertorius and his partisans, a remnant of the Marian party. Sertorius had made himself an independent ruler of Spain, and defeated Roman armies sent against him. At that time Pompey was commanding the government forces against Sertorius, who still held out, retaining some part of his power until two years later (72 B.C.), when he was assassinated.

70 19 **disiunctissimis . . . diversis:** *far away and in quite opposite directions*. Pontus and Spain are viewed from the standpoint of Rome (midway between those distant countries).

70 20 **binis:** the appropriate num. with a plur. word like **copiae** or **castra** when it denotes a group which is thought of as one thing (thus **copiae**, plur., is equiv. to **exercitus**, sing.).

70 21 **gereretur:** the nature of the **cum**-clause remains for a moment uncertain; but as contained within a purpose clause it will evidently reflect the thought of Mithridates.—**districti:** like a man beating off assailants on both sides.

70 22 **dimicaretis:** **cum** proves to have meant *while, when*, anticipating a situation. **Imperio** = *supremacy.* — **alterius . . . periculum: partis** = *quarter, region*, and we should say *in* rather than *of.*

70 23 **Sertorianae atque Hispaniensis:** lit. *Sertorian, that is to say* (**atque**) *Spanish.* Trans. *where Sertorius was fighting in Spain.*

70 25 **depulsum est:** Pompey, after four campaigns, was gradually gaining the upper hand when Sertorius was assassinated.

70 26 **Lucullo:** for his operations in the East cp. Introductory Note, 6 ff. — **initia . . . praeclara:** *his great and noteworthy successes at the beginning* (lit.?).

70 28 **haec . . . acciderunt:** *while these most recent occurrences* (or *these recent reverses*, though the Lat. only hints at their character).

71 1 **tribuenda . . . videantur:** *evidently should be ascribed.* Lat. likes the pers. constr. with **videor** (cp. Gram. § 299). **Fortuna** is a synonym for **felicitas**, while **culpa** (with reversed order) is the opp. of **virtus** (*merit, ability* as a general).

71 2 **alio loco:** i. e. *farther on* (**75** 18 ff.). **Locus** often is equiv. to *passage, head*, also *topic.*

71 3 **esse videatur:** the pres. subjv. here refers to the fut. (Gram. § 70). Note the double constr. of **ei** (with **adficta** as well as **detracta**; Gram. §§ 110, 112).

71 5 **exorsus:** a word found only here, — the *first point* (*head*) of the actual argument. **Is** refers to the pair of synonyms, as a single idea; but it is attracted, as usual, to the pred. (Gram. § 12). — **videte . . . putetis:** *consider what attitude, in your opinion, you should take* (more lit. 'see what spirit you think you should adopt').

71 8 **iniuriosius:** *a bit unjustly.* The maltreatment to which this refers consisted esp. in imprisoning shipmasters or merchants and seizing their property. The point of the comparison is that the good old jingo spirit of the past was quick to punish the least affront to a Roman citizen.

71 10 **debetis:** the abl. abs. gives the cause, while **quo animo** is descr. and pred. For the massacre cp. **69** 24 ff.

71 11 **superbius:** Roman envoys were rudely treated by a mob at Corinth. The compar. is used as in line 8.

71 12 **exstinctum esse:** where one wants a thing done at once, **volo** is often used with perf. pass. inf. **Exstinctum** follows the gender of appos. **lumen**, not that of **Corinthum** (f.). It was in 146 B.C. that Corinth was destroyed by Mummius, under orders from the senate; hence **patres** is not lit., and really represents grandfathers.

71 15 **necavit:** Manius Aquilius was made a prisoner, treated with every indignity by Mithridates, and put to death. But he was not strictly an envoy. **Excruciatum** becomes a preliminary verb in Eng.: *tortured him . . . and*, etc. (Gram. § 73), or trans. *tortured to death.* — **imminutam:** *encroachment upon* (cp. Gram. § 75).

71 16 **ereptam vitam:** *the taking of their lives.* — **neglegetis:** the sentence framework is the same as in the two preceding sentences (cp. note on **71** 10).

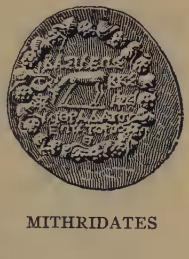
71 17 **persecuti sunt:** *avenged.*

71 18 **relinquetis:** *fail to punish* (or *to avenge*). Once more the same use of perf. ptcps. — **videte ne . . . posse:** the lit. trans. is too clumsy, — *take care lest just as* (or *while*) *for them it was most glorious*, etc., *so* (or *yet*) *for you it be most disgraceful*, etc. It is better to say, *it was their proud achievement to leave*, etc.; *but beware that it be not your deep disgrace that you cannot*, etc.

71 22 **quid:** merely gives notice of a quest. to follow (cp. **6** 9).

71 23 **debetis:** the obj. of **ferre** is the **quod**-clause (cp. note on **10** 6).

71 25 **amicus:** the fact that Ariobarzanes, king of Cappadócia, bore this formal title did not insure him adequate protection from Rome against Mithridates. — **duo reges:** Mithridates and Tigranes, king of Armenia, were combining to threaten the Roman province of Asia.



MITHRIDATES

72 1 **cuncta Asia:** cp. with **69** 24, **tota in Asia** (more usual) (Gram. § 154).

72 3 **certum:** *a particular* (indicated by name).

72 4 **alium:** Glabrio was not the man of their choice (Introductory Note, 11). — **neque . . . arbitrantur:** they feared the anger of Glabrio, perhaps also the jealousy of Lucullus, up to the moment of his departure.

72 8 **in . . . omnia:** *who possesses all the highest qualifications.* Cp. note on **67** 17.

72 9 **propter esse:** *is near*; Pompey was then in Cilicia.

72 10 **aegrius**, etc.: *for which reason they also feel his absence more keenly.* With **carent** supply **eo**, *him* (Gram. § 134). For **quo** (cause) cp. Gram. § 144.

72 11 **nomine:** *renown.* Pompey's record is summarized at **79** 3 ff.

72 14 **retardatos:** the **tametsi**-clause is part of the indir. disc. Pompey had come to finish the war with the pirates, but not without effect upon Mithridates and Tigranes (cp. **hostium**).

72 15 **hi . . . commendetis:** trans. in this order: (1) **quoniam . . . licet**; (2) **hi vos tacite rogant**; (3) **ut se quoque dignos existimetis**; (4) **sicut** (*just as you do*) **. . . socios**; (5) **quorum . . . commendetis** (*to have you intrust*, etc. Gram. § 176). **Tali** = *so able* (stronger than a mere *such*).

72 20 **atque . . . magis:** *and all the more.* For **hoc** cp. **quo**, l. 10. The force of **rogant** is still felt.

72 21 **ceteros . . . eius modi homines . . . mittimus:** (lit. 'we send the other

men such') *the other men whom we send are such.* — **cum imperio:** *vested with supreme authority* (Gram. § 143). He is referring to the common type of Roman provincial governor, with whom Pompey stands in brilliant contrast.

72 22 **defendant:** sc. eam (for **provinciam**). The mood is due to attraction.

72 23 **ipsorum:** *of these very men* (whose coming ought to be a benefit).

72 24 **hunc:** *but as for Pompey.* Asyndeton, but trans. as if a new sentence began with **hunc** (which is contrasted with **ceteros** in line 21). — **audiebant:** *used to hear about him* (or we may supply **esse** and make **hunc** the subj.).

72 25 **tanta temperantia:** (*a man*) *of such self-control* (or, if **esse** be supplied, *that he has such*, etc.).

73 1 **ipsi . . . lacessiti:** concessive; *though they themselves were provoked* (cp. **70** 7). — **socios . . . gesserunt:** the three Punic wars were waged because Carthage interfered with Roman allies, in Sicily and Africa, and a Spanish state whose independence Rome had guaranteed. In the wars with Philip V, of Macedonia, and Antiochus III, of Syria, Rome was protecting Egypt and certain Greek states.

73 3 **convenit:** almost equiv. to **oportet.**

73 6 **agatur:** impers. with **de,** — *it is a question of*; contrast **69** 9, 13, etc.

73 7 **tanta . . . possimus:** if something is *of such a size* (**tantus**) that one can *not* be satisfied with it, obviously **tantus** may and should be translated *so small.* For **eis** cp. Gram. § 147, *b.* Trans. **vix . . . possimus** *we can hardly find them sufficient.*

73 11 **antecellat:** in this summary of resources Cicero dwells upon (1) agriculture, which yielded tithes (*decumae*); (2) pasturage, since a tax (*scriptura*) was levied on all who registered (*scribere*) their flocks or herds, in order to pasture them on public lands; (3) exports, on which customs duties (*portoria*) were collected. For **exportentur** (attraction) cp. Gram. § 182.

73 12 **belli . . . dignitatem:** for the abstract phrases we may say *that which is of advantage in war and brings honor in peace*; cp. note on [illegible] 17. He means the vast resources of the province.

73 15 **venit:** for the tense cp. Gram. § 224.

73 18 **facta est:** same tense rule as for **venit,** l. 15.

73 19 **conquiescit:** *is at a standstill.* The three sources of revenue are again enumerated in a different order (cp. lines 9–11).

73 21 **potest:** the order of the résumé is now reversed: export and import duties, tithes, pasture tax.

73 25 **exigunt:** *collect* (directly), while **exercent,** *farm,* refers to those persons or companies who took the contracts. — **propter:** the adv. again, as in **72** 9.

73 28 **in salinis habent:** *keep in the evaporating plants.* Additional sources of revenue were salt works, mines, etc. Trained slaves (collectively **familiae**) were intrusted with the details.

73 29 **magno . . . habere:** *it is a great risk for them to be keeping.* It was necessary to keep these slaves at customhouses, coast-guard posts, etc., to prevent smuggling and other frauds.

74 2 **conservaveritis:** fut. perf. (cp. note on **57** 10). Antithesis of **frui** and **fructui** (Gram. §§ 147, *a*, 115).

74 3 **liberatos:** pred.; with **conservaveritis** = *keep them safe and set them free* (Gram. § 73).

74 5 **extremum:** *as my last point.* — **proposueram:** here **ne . . . quidem** has the meaning *also . . . not*, or *not . . . either*.

74 6 **dicturus:** he is referring to **69** 17 ff., the last point in his outline of headings for this part of the speech. — **quod . . . pertinet:** this second **quod**-clause is not rel. (as was the first) nor causal, but in appos. with **illud**, — *the fact that it* (the war), etc.

74 7 **pro . . . sapientia:** lit. *in proportion to your wisdom*, i. e. *with your usual wisdom*; a stereotyped compliment.

74 8 **diligenter:** trans. as though an adj. with **rationem**, and observe that **rationem habere** with gen. has the same meaning as **consulere** with dat. (**69** 19), — *have regard for, show consideration for.*

74 9 **honestissimi atque ornatissimi:** *respected and honorable.* The **equites** as a class were men of wealth; and great business enterprises, like this one of farming the revenues, would be handled by them, often through the formation of a company. Senators, though as a class wealthier than the **equites**, were forbidden to engage in such enterprises, on the principle that it was not well for the makers of laws to be able to profit by them financially. **Et** suggests that another class of persons will follow with **et** or **nec**.

74 10 **contulerunt:** *have transferred.* **Suas rationes et copias** = *large investments of their own* (more lit. *business interests and resources*). Besides farming the revenues, they have made other commercial or industrial investments in Asia. — **ipsorum per se:** *entirely on their own account*, i. e. apart from any question of state revenue.

74 11 **curae:** Gram. § 115. — **si . . . duximus:** note that this is virtually causal (Gram. § 264).

74 13 **qui exercet illa:** he means, of course, the knights.

74 14 **deinde:** instead of an expected **et**, to balance that in line 8, we have **deinde** (*in the second place*).

74 15 **partim . . . partim:** idiomatically used instead of **alii . . . alii**, in distrib. appos. with **homines** (cp. **47** 6). — **negotiantur:** as merchants, bankers, etc. in the province. But no senator could be personally thus engaged. Cp. next note.

74 17 **habent:** for perf. ptcp. with **habeo** cp. Gram. § 74. A senator might invest his *capital* (**pecunias**) in companies managed by knights. — **est . . . humanitatis vestrae . . . sapientiae:** *your kindness requires you to . . . your good*

sense, to etc. (lit. *it is of your kindness,* etc.; cp. Gram. § 119). The subj. of **est** is **prohibere** and then **videre.**

74 18 **eorum civium:** not partitive (cp. Gram. § 126).

74 20 **a re publica seiunctam:** *without effect upon the country as a whole.* — **illud:** *this* (with **vos . . . reciperare** in appos.). — **primum:** *in the first place,* correlated with **deinde** in line 24.

74 21 **parvi refert:** *is of small consequence* (Gram. § 124). — **publicanis omissis:** *if we should neglect the tax-farmers* (Gram. § 153).

74 22 **neque . . . timorem:** i. e. the original contractors would have lost their capital, while others would regard it as an unsafe investment because the government had not protected the *publicani.* To us it seems strange for a government to accept a lump sum in return for the privileges of collecting the taxes of a district; but the Romans were accustomed to it, and in discussing the situation Cicero does not even suggest that there might be another way of meeting the difficulty.

74 25 **docuit:** agrees with the nearer subj. **Quod** is now seen to be a rel. pron., *what.* For the First Mithridatic War cp. Introductory Note, 2–3.

74 26 **memoria:** abl. of means.

74 27 **amiserunt:** the time is defined (Gram. § 220).

74 28 **concidisse:** *collapsed. Credit* (**fides**) naturally suffered when many who had lost heavily in Asia could not pay their creditors at Rome.

74 29 **amittere:** keep the order, — *impossible that in one state many,* etc. — **ut non . . . trahant:** may be translated *without dragging* (*involving*), etc. (Gram. § 196).

75 1 **a quo,** etc.: begin a new sentence, — *then keep the country from this,* etc.

75 2 **mihi credite id:** *believe me when I tell you something* (lit. *believe this to me*).

75 4 **versatur:** *prevails, obtains* (intrans.); sing., since **fides** is really included in the more comprehensive **ratio pecuniarum,** *financial situation.* **Haec** = *our,* or *here among us. Argentarii* (bankers) had their places of business in and around the Forum (Introd. § 48), esp. in the Tabernae (p. lxi). — **implicata . . . cohaeret:** *is intimately connected* (lit.?). — **illis . . . Asiaticis:** *the financial situation of Asia Minor.*

75 5 **illa:** *that* (to harmonize with the trans. of **pecuniis**). — **haec:** *our own.* — **ut . . . concidant:** treat like **ut non trahant** in **74** 29.

75 6 **eodem labefacta motu:** because both stand on the same foundation. When that is shaken, both fall. So a war scare in Europe will affect the price of stocks in New York. — **videte num:** *consider whether.*

75 7 **incumbere:** as in **52** 29.

75 9 **coniunctae . . . publica:** *which are bound up with the welfare of the state.*

75 10 **defendantur:** descr. clause.

75 11 **genere belli:** not 'the kind of war,' but *the character of the war,* as in **69** 5. — **dixi:** *I have finished speaking.*

75 12 **belli genus:** here equiv. to **bellum huius generis.**

75 15 **in . . . est:** *in this connection I must be exceedingly careful.*

75 16 **vobis:** trans. after **videantur,** l. 17, — not with **contemnenda,** *matters of indifference* (*things to be disregarded*).

75 21 **debeatur:** lest Lucullus' admirers might think him slighted, when Pompey is represented as the one able general available in this crisis, Cicero will here give due credit to the ex-commander.

75 22 **Mithridati:** dat. of agent with **ornatas.** — **omnibus . . . instructas:** *fully equipped and arrayed.*

75 23 **fuisse:** while it is true that Cicero sometimes uses forms like **amatus fueram** for **amatus eram, fuisse** may be used here to mark a time earlier than that of **esse** in line 24. The army had been mobilized, and now the city was being besieged.

75 24 **Cyzicenorum:** trans. where it stands, — *that of the Cyzicenes.* Cyzicus was an important city on an island (later a peninsula) near the south shore of the Propontis (Sea of Marmora). The siege lasted through a winter, 74–73 B.C. (Introductory Note, 6).

75 25 **ipso:** *in person.*

75 27 **liberavit:** Mithridates was forced by Lucullus to raise the siege, and escaped pursuit only with heavy losses (cp. **109** 1 ff.).

75 28 **ducibus Sertorianis:** abl. abs., *with Sertorius' men as officers.*

75 29 **studio atque odio:** *keen hatred* (lit. ?). — **raperetur:** *was being rushed.* Kipling makes his galley slave say, "we *snatched* her through the water."

75 30 **depressam:** Sertorius had sent from Spain at least one high officer to share the command of this fleet, which was to have attacked Italy and encouraged the remnants of the Marian party to renew the civil wars. It was defeated by Lucullus near Tenedos (opposite Troy) and again near Lemnos (Introductory Note, 7; cp. **109** 4 ff.).

76 5 **referta:** much stronger than its mate, **ornata;** hence **ac** is *or I should say,* as **atque** in **69** 20. Trans. *cities in which,* etc. Sinope was the real capital of Mithridates. Cp. Introductory Note, 8. — **permultas:** *very many in number.*

76 6 **uno . . . adventuque:** *simply by going to them and arriving in their neighborhood.* **Uno** stands in contrast with **permultas.** Amisus, on the borders of Pontus, was captured after a long siege; inland towns, more quickly (Introductory Note, 9).

76 8 **contulisse:** Mithridates remained a fugitive in Cappadocia, under the reluctant protection of his son-in-law, Tigranes. Later he sought aid from the king of Parthia. — **salvis . . . gesta:** Lucullus' success at this time was complete. Pontus became a Roman province. As the campaign was self-supporting, it made no demands on the allies or on the regular revenues (**vectigalia**). **Salvis,** etc. means *without loss to the allies,* etc. (cp. **47** 27).

76 10 **ita:** used here for **talia** (as pred. to **haec**).

76 11 **nullo:** cp. note on **19** 13. — **istorum:** *of those persons.* In its forensic use **iste** can suggest anything from strong opposition to scorn and detestation. As the pronoun here refers to the senatorial party, we need not trans. it by the scathing terms appropriate to a Catiline or a Verres. The opposing party would use any slight to Lucullus as an argument against this bill and *its object* (i. e. **causae**).

76 14 **bellum: magnum bellum** is subj.; **reliquum** is pred.

76 17 **dicitur:** Cicero assumes that his hearers know the story of Medea (note **illa** = *the famous*). Her country, Colchis, at the east end of the Black Sea, was a part of Pontus.

76 18 **in eis . . . persequeretur:** freely, *in the path of her father's pursuit.*

76 19 **dissipavisse:** when Jason eloped with Medea, taking the Golden Fleece and her young brother, they were about to be overtaken by her angry father, Æëtes. Accordingly they killed the boy, Absyrtus, and scattered his dismembered body. **Se** is indir. reflex., *her.* — **eorum . . . dispersa:** lit. *the scattered gathering of them* = *stopping to gather them, now here, now there.*

76 20 **patrius:** *her father's* (not 'fatherly'). Lat. likes to use adjs. where to us the gen. would seem more natural.

76 23 **superiore:** refers again to the first war, as in **69** 22 (reckoning two wars where we should count three). — **Asia:** not here limited to the province. — **direptas . . . congesserat:** trans. as though **diripuerat et congesserat** (Gram. § 73). To keep the order of **fugiens maximam vim . . . omnem reliquit**, and to preserve the emphasis on **omnem**, we may say *fleeing with a great quantity*, etc., *. . . he left it all*, etc.

76 25 **conligunt:** Gram. § 239. The Romans too were engaged in a **conlectio dispersa.**

76 27 **tardavit: illum** is Æëtes, contrasted with **hos** (*our men*).

76 28 **diffidentem . . . recreavit:** *encouraged, uplifted, and restored the despairing, downcast, and ruined king.* For **rebus** cp. Gram. § 107, *b*. Nothing is said of the months which passed before he was given shelter.

77 1 **venit:** when Tigranes refused to surrender Mithridates to the Romans, Lucullus began a brilliant campaign against Armenia (Introductory Note, 10).

77 4 **temptandas:** *should be provoked* or *challenged* (by stern treatment, not by war). **Neque . . . neque** does not cancel the neg. **numquam,** — *either . . . or even* (Gram. § 40).

77 6 **opinio:** the meaning of this whole phrase is fixed by what follows. **Opinio** is often merely *fancy, delusion*, or *impression.*

77 7 **fani:** the temple of Bellona, in Comana, Cappadocia.

77 10 **adductum:** belief that the Romans were bent upon looting the treasures of a well-known temple made resistance seem like a holy war. Besides the

fear of conquest, then, they had this motive in addition (**etiam alia**, l. 5). The meaning of **gravis atque vehemens** is now clear: *serious and fanatical* (*excited*).

77 11 **magnae**: omit **atque** in trans. (Gram. § 44, *c*).

77 14 **ceperat**: the city was Tigranes' capital, Tigranocerta, in northern Mesopotamia. Cp. Introductory Note, 10.

77 15 **secundis**, etc.: *had met with success in battles.*

77 16 **commovebatur**: there was, in fact, a serious mutiny, as a result of which the rest of Lucullus' career in the East was a painful anticlimax. — **suorum**: *for their families.*

77 17 **non dicam**: Cicero does not wish to tell the unvarnished tale of Lucullus' failure in the end. — **hic**: *at* (*on*) *this point.*

77 20 **quaereretur**: the **ut**-clause (result) as a subst. stands in appos. with **illud** (Gram. § 199). **Extremum** is pred., *the outcome, the upshot.* Cicero does his best to soften the facts of the mutiny.

77 22 **iam confirmarat**: i. e. **interim confirmaverat**. It is a year later.

77 23 **concesserant**: they had retired before the advance of Lucullus and joined the king in his exile.

77 25 **multorum regum**: *furnished by*, etc.

77 26 **iam . . . ut**: *now we know that this is almost sure to happen, — that*, etc. (lit. ?). — **regum . . . misericordiam**: *kings in distress* (lit. *the reverses of kings*) *find it easy to secure the aid and sympathy of many people.*

77 29 **esse videatur**: the result clause states one consequence of being a king, or of living in a kingdom — that the mere title of a king is revered.

77 30 **victus**: equiv. to a temporal clause or *after his defeat.*

77 31 **incolumis**: i. e. *before that defeat.* — **optare**: = **sperare**. *Even* may be added, since the position of the inf. is emphatic. **Quantum** = *what* (omitting **tantum**); lit. *how much . . . (he) never*, i. e. *more than (he) ever.*

77 32 **eo contentus**: Gram. § 147 *b*.

78 1 **ut . . . attingeret**: this subst. **ut**-clause explains **eo . . . quod**. For the reg. tense with **postea quam** cp. Gram. § 215. Condense the trans. of **non fuit . . . attingeret** into *he was not satisfied with the unexpected good fortune of ever reaching that land after*, etc.

78 3 **victorem**: here treated as an adj. with **exercitum**.

78 4 **scribunt**: historical poems (national epics) had been written by Nævius and Ennius (died 169 B.C.) in the earliest period of Roman literature, and the latter's epic (*Annales*) was known to every schoolboy.

78 7 **adferret**: the **imperator** was Lucullus, whose *legatus*, Triarius, suffered an overwhelming defeat, 67 B.C., in western Pontus, at Zela (Introductory Note, 11). The disaster so disorganized the army that no courier was sent to report the defeat to the commander in chief, who learned of it from *hearsay report* (**rumor ex sermone**).

78 8 **offensione:** paired phrases are often so arranged that the more general (as **in . . . malo** here, — *just at that critical moment*) is followed and explained by the more specific (*the very serious reverse*).

78 9 **potuisset:** an unreal cond. is implied (Gram. § 248). *In spite of the defeat* (**tamen**), he might have remedied the evils *to some extent* (**aliqua ex parte**).

78 10 **coactus**, etc.: i. e. by vote of the assembly. — **qui . . . putavistis:** the antecedent is in **vestro**, *your*, which must be translated *from you*. The recall of Lucullus was further explained by politics at home, and by hostility in his camp to a stern disciplinarian and unbending aristocrat. — **modum statuendum:** *that a limit should be set*. Lucullus had been in command, not for the usual one year, but for seven years when a successor was appointed in 67 B.C.

78 11 **exemplo:** abl. of accordance (Gram. § 142). — **partim . . . dimisit:** **partim** (old acc.) is here a subst. (cp. **74** 15; Gram. § 125). The abl. phrase is descr. and pred. (= *had served out their term of enlistment*). Many of his veteran troops deserted.

78 12 **tradidit:** Glabrio, Lucullus' successor, showed such incompetence that Lucullus retained some part of his command (Introductory Note, 11 f.).

78 13 **ea . . . perspicite:** with emphasis on **coniectura**, — *this* (or *so much*) *you may infer for yourselves*.

78 14 **factum putetis:** sc. **esse**. Trans. **putetis**, *you are to think*.

78 15 **potentissimi:** Mithridates and Tigranes had won back nearly all that they had lost, and were carrying on a joint campaign (**coniungant** here is equiv. to *are waging in common*).

78 17 **pulso: quod** proves to be the common object of four verbs. These four members form a résumé of what he has been saying, since **76** 13, on the importance of the war; and as a number of points were to be mentioned, **ea** (l. 13) is plur.

78 19 **periculosum:** he is summarizing the two points treated at length in §§ 6–19 and 20–26 respectively. The tenses are determined by **fecisse**; the pres. is required in Eng.

78 21 **esse videatur:** the subst. **ut**-clause is the subj. of **restat**, — *it remains for me, as I think, to speak* (Gram. § 199).

78 23 **haberetis:** the wish, too good to come true (Gram. §§ 56, 188). — **quemnam . . . putaretis:** *who* (not 'whom') *you think* (Gram. § 55, *d*). The indir. quest. explains **haec deliberatio**, — *that it would be a difficult question* (or *hard to decide*).

78 25 **nunc vero:** *but as it is* (cp. **nunc**, **10** 16).

78 27 **virtute:** not *prowess*, but *ability, capacity* (Gram. § 152). — **superarit:** descr. clause; exaggeration (hyperbole, Introd. § 22, *n*, 7). **Memoriam**, *records*, is parallel in sense to **gloriam**, since history often ignores what was inglorious.

78 28 **possit:** descr. clause.

78 29 **sic:** looks forward to the **oportere** clause, just as **hoc** or **illud** would have done. — **in . . . oportere:** *that a commander in chief ought to possess*, etc. Cp. note on **67** 17.

79 2 **felicitatem:** in **virtutem** we have the same broad meaning as in **78** 27, but he will also take up other personal *qualities* (**virtutes**; cp. **82** 24 ff.). **Auctoritatem** = *prestige, commanding personality.*

79 3 **esse debuit:** *had a right to be.*

79 4 **bello . . . hostibus:** these two abl. phrases picture the circumstances (Gram. § 141).

79 5 **profectus est:** Pompey's father, Cn. Pompeius Strabo, commanded an army in the Social War (90–88 B.C.). At its outbreak Pompey and Cicero were boys of sixteen; in 89 B.C. Cicero also served as a private (Introd. § 54).

79 7 **imperatoris:** i.e. his father, who in the revolution headed by Cinna and the aged Marius again commanded an army, 87 B.C. After much hesitation on the part of its commander, this army finally sided against Cinna in the conflicts at the gates of Rome. There Pompey's father suddenly died.

79 8 **imperator:** in 83 B.C. the young Pompey, now twenty-three, raised three legions in Picenum (where the family had large estates), marched into southern Italy, and placed his army at the disposal of Sulla, who had just returned from the East and the war with Mithridates.

79 9 **hoste . . . inimico:** in translating bring out the contrast in meaning.

79 10 **concertavit:** more contrasts. **Quisquam** is reg. after **quam** and **si**, or where a neg. is expressed or implied, as in **78** 28.

79 13 **ad scientiam:** *to the mastery.*

79 16 **triumphis:** two triumphs are meant: that of 80 B.C., nominally over the Numidian Hiarbas, but in reality over Domitius and the remnant of Carbo's party in Africa; and that of 71 B.C., over Spain (and Sertorius), on the eve of Pompey's inauguration as consul. He was still only a knight, and had held none of the offices usually necessary. One might summarize the thought by saying that not only has Pompey been trained in the school of experience, but that he has been a brilliant pupil.

79 17 **in quo:** descr. clause.

79 18 **civile:** with **bellum**, l. 20.

79 19 **mixtum . . . nationibus:** as **misceo** implies the combination of things *different* in their nature, we may trans. *involving not only Roman citizens but also the most warlike native tribes.*

79 21 **hostium: genera** is in appos. with the wars just named. In Eng. *wars of different types with different enemies.*

79 22 **confecta:** this and **gesta** agree with **genera**, but in sense refer rather to **bella**, involved in **genera bellorum.**

79 23 **militari: positam** lit. means *placed*, i.e. *contained, involved*; freely, *known to strategy.* — **possit:** descr. clause in indir. disc. The important word is **scientiam,**

as he is concluding his paragraph on that subject. The **bellum civile** included different struggles: with Cinna in Italy (87 B.C.), with Carbo and others (83–82 B.C.), with Lepidus (77 B.C.). For the wars in Africa and Spain cp. note on line 16. Many Marians had joined Sertorius in Spain. The **servile bellum** was that under Spartacus, already crushed, in fact, before Pompey returned from Spain, 71 B.C.; while **navale** refers to the war with the pirates, 67 B.C.

79 24 **oratio par:** *words adequate to describe.* Cicero here proceeds to estimate Pompey's *ability* (**virtuti**), which is stressed by the position of the word. **Iam vero** = *moreover, and then.*

79 26 **adferre:** *bring forward* (*as proof*), *tell.*

79 27 **neque . . . existimantur:** *for the good qualities of a general are not only those which everyone thinks of* (lit. *are commonly thought* (*to be such*)).

79 28 **labor in negotiis:** *painstaking attention to details.* — **industria in agendo:** *strenuous activity.*

80 1 **tanta . . . fuerunt:** lit. *are as great in him alone as they were not in all the other commanders.* Trans. *yet he by himself has these qualities in greater measure than*, etc. Notice how Cicero, while intimating that it takes more than the standard qualities to make a great commander, yet stresses the point that Pompey has these foundation requirements in abundance. Not until **82** 25 does he begin to describe the special endowments which make Pompey a military genius.

80 3 **testis:** i. e. to the facts just mentioned.

80 4 **liberatam:** i. e. from the rule of Carbo and the others of the Marian party, after Sulla's return from the East, 83 B.C., when Pompey sided with Sulla.

80 5 **non . . . celeritate:** at the sudden arrival of Pompey the enemy's attack melted away; thanks to the *swiftness of his strategy* (**consili celeritate**) there was no need for the *frightfulness of war* (**terrore belli**).

80 6 **explicavit:** Sicily was quickly won from the Marians by Pompey, and Carbo was put to death by him. **Cinctam** pictures the island as *hemmed in*, or *encircled*; **explicavit**, the release from the entanglement.

80 7 **oppressa:** *after having been overwhelmed.* In the same year, 82 B.C., Pompey defeated the Marians under Domitius Ahenobarbus in Africa.

80 9 **patefactum est:** he opened a new route over the Cottian Alps (the pass of Mont Genèvre) in 77 B.C. It became a very important road.

80 11 **conspexit:** in Spain Pompey spent over five years (77–71 B.C.) as commander against Sertorius, and was far from successful in the earlier campaigns. — **Italia: iterum et saepius = etiam atque etiam**, recalling the fact that this long series, linked together by anaphora of **testis** (a very striking example of this figure), began with **Italia** (l. 3).

80 12 **premeretur:** another allusion to the repulsive war with the slaves and gladiators under Spartacus (cp. **79** 20).

80 13 **absente:** *when he was out of the country.* — **exspectatione eius:** *by the anticipation of his coming.*

80 14 **adventu:** *and when he did arrive.* — **sublatum ac sepultum:** use the fig. meanings in trans., — *ceased entirely* (lit. *was removed and buried*). Cicero exaggerates the part of Pompey in the slave war.

80 15 **nunc vero iam:** *yes, and at this present moment.*

80 16 **cum . . . portus:** *not only (the seas) in general, but also every bay and harbor on every strip of coast.* Mediterranean waters alone are meant.

80 20 **qui non se . . . committeret:** *without exposing himself*; descr. clause (Gram. § 174; cp. **quin**, § 213).

80 22 **navigaret:** causal clause. One had only a choice between the perils of the sea (if one sailed after the close of navigation to avoid pirates) and the risk of being captured and sold into slavery. **Referto . . . mari** marks the season of navigation (*when the sea*, etc.). For the case of **praedonum** cp. Gram. § 127. — **vetus:** the depredations of the pirates had been going on for many years. Cæsar had been captured by them ten years before.

80 23 **arbitraretur:** *would have thought* (Gram. § 57).

80 25 **annis:** *years (of his life).*

80 27 **cui praesidio:** Gram. § 115.

80 31 **longinqua:** he is going to turn from *distant events* to troubles in Italy itself.

80 32 **populi Romani:** Gram. § 128. **Fuit** is repeated with feeling. Cp. **4 6.**

81 1 **defendere:** referring to piratical raids even in Italy, before Pompey took command, 67 B.C. With **bellare** this is the subj. of **fuit.**

81 3 **dicam:** this deliberative quest. lacks the usual signs, but expresses shame and indignation (Gram. §§ 32, *e*; 55, *d*). Note the strong contrasts.

81 4 **transmiserint:** the **cum**-clause is adversative (*when = in spite of the fact that*). **Brundisium** (modern Brindisi) was the regular port of departure for Greece and the East.

81 5 **captos:** for **eos captos esse.** — **querar:** same type of quest. as **dicam.** — **redempti sint:** we should say *held for ransom.*

81 7 **pervenerint:** another sentence run in the same mould. Instead of **duo praetores** we have their *fasces* (six for each, when in a province) (Introd. §§ 24 fin.; 25; 22, *n*, 9).

81 10 **quibus . . . ducitis:** *through which you draw the breath of life.*

81 11 **sciatis:** a fourth sentence on identical lines. Distant seaports are not to be mentioned in comparison with descents upon Italian ports. **Atque** = *and, in fact*, or *and that* (Gram. § 44). As Italy was dependent upon imported grain, the appearance of pirates at Ostia, etc. was both a menace and a disgrace.

81 12 **ignoratis:** this form of **an**-quest. rejects something as absurd or impossible, — *you surely are not unaware* (Gram. § 32, *d*).

81 13 **inspectante praetore:** *under the eyes of a prætor.*

81 14 **direptum:** Caieta (now Gaeta) was the chief harbor of southern Latium, a **portus celeberrimus** (*much frequented*).

81 15 **sublatos:** *were carried off*; probably a reference to a daughter of the famous orator M. Antonius, who triumphed over the pirates in 102 B.C. She was ransomed for a large sum. Nouns of relationship are often plur., although but one person may be meant. **Gesserat** is in a parenth. remark; hence ind. (cp. **68** 25).

81 16 **Ostiense:** *at Ostia* (cp. note on **76** 20). In **nam** we have the elliptical use, i. e. 'I have mentioned these cases, *for* Ostia speaks for itself' (cp. note on **4** 3).

81 17 **querar:** cp. Gram. § 55, *d*.

81 18 **inspectantibus vobis:** Ostia was only fifteen miles from the city.

81 19 **praepositus esset:** descr. clause. The consul's name is unknown.

81 20 **pro:** not the prep. See Vocab.

81 22 **Tiberinum:** cp. note on **Ostiense**, **81** 16.

81 23 **ei:** emphatically repeats **vos** (i. e. *you, I say*). Note contrasts in lines 22–24, esp. that between the Tiber mouth and the Strait of Gibraltar (**Oceani ostium**). For the tense of **audiatis** cp. Gram. § 68. Looking back as far as line 7, note the repetition in each sentence of the word **praedones**, — a kind of burden running through the whole passage.

82 2 **non sunt: a me** is more forcible than the usual **mihi** (Gram. § 114, *a*).

82 3 **tam brevi tempore:** Cicero notes the unusual fact that, under Pompey, a government enterprise went through with the promptness of a business deal (implied in **obeundi . . . studio**).

82 4 **quam celeriter: quam** alone would be sufficient; **celeriter** is inserted for symmetry with **brevi tempore**. With **navigavit** it may be trans. *sped overseas*, thus including the meaning of **celeriter** in the verb; cp. **43** 24, **quam . . . manifesto**. **Impetus** = *onset*, represented (with personif.) as sailing over the sea.

82 5 **qui:** *for . . . he.*

82 8 **frumentaria subsidia:** he means *sources of grain supply, granaries* (in fig. sense).

82 11 **confirmata:** agreement with the nearer **Gallia** avoids ambiguity. He refers to the old province, conquered 125–118 B.C., which Cæsar calls *provincia* and *provincia nostra* (Provence and Languedoc). There were at this time two Spanish provinces, Citerior and Ulterior. — **Illyrici maris:** the eastern side of the Adriatic.

82 12 **duo maria:** the two seas are Mare Superum (Adriatic; here its western side) and Mare Inferum (Tuscan, or Tyrrhenian, Sea).

82 13 **ipse:** contrasting Pompey's own action with the action of those who carried out his orders to guard the seas and Roman possessions.

82 14 **autem . . . die:** *while on the forty-ninth day from the date of his departure* (or *forty-eight days after he sailed from*) (Gram. § 200).

82 15 **Ciliciam:** Cilicia was the home of most of the pirates, who had organized there a regular buccaneer government. Cp. the Barbary pirates of about 1800.

82 16 **partim . . . partim:** here equiv. to **aut . . . aut.**

82 18 **idem:** *he likewise.* — **Cretensibus:** this dat. with **ademit** must be translated *from* (Gram. § 112). It is needed again after **imperavit** in line 20 (Gram. § 107, *d*); though as **impero** with dat. and acc. means *demand* or *requisition*, we must trans. *from them.* But both 'from's' are used out of deference to Eng., as the Lat. really means that *for* the Cretans he did not take away the hope of making terms of surrender, and that *to* the Cretans he issued the demand — hostages. **-que** (l. 20) may be translated *but*, as often, between a neg. and a pos. statement (Gram. § 43 fin.). As Pompey's command gave him authority over all the coasts, and for fifty miles inland, conflicts of authority with provincial governors were inevitable. After Metellus had spent two years in conquering Crete (which had allied itself with the pirates), the Cretans attempted to secure more favorable terms of surrender by dealing with Pompey, then on the southern coast of Asia Minor (cp. **86** 15 ff.).

82 22 **premebantur:** this appos. rel. clause explains **dispersum** (Gram. § 168, *a*). — **Cn. Pompeius . . . confecit:** in Eng. the voice should be pass., to retain the order of the sentence.

82 24 **virtus imperatoris:** *excellence (capacity) of a commander*, — in a single word, *generalship.* **Haec** gathers up the preceding statement of Pompey's achievements. Its attraction to the gender of the pred. **virtus** is reg. (Gram. § 12). **Est** is emphatic, — *is indeed.* We look for a contrast to follow.

82 25 **quid? ceterae:** after many illustrations to prove that Pompey has all the standard requirements of a general, Cicero now proceeds to enlarge upon his special talents. — **paulo ante:** refers to **79** 28 ff.

82 27 **bellandi virtus:** *the fighting quality* (Gram. § 120).

82 28 **artes eximiae: artes**, like **virtutes**, very often has the meaning *qualities, traits of character.* **Eximiae** is attrib. to **artes**, while **administrae** and **comites** are preds. — The minor qualities are personif. as a retinue in attendance on the main requirement, **bellandi virtus.**

83 1 **quanta . . . imperatores:** trans. *how great . . . ought generals to possess* (Gram. § 145). The **innocentia** of generals, provincial governors, etc. has a special sense: *integrity, honesty* (opp. **avaritia**).

83 3 **temperantia:** *self-control* in general, one of the four cardinal virtues; **innocentia** is a special application of it. Note the anaphora.

83 4 **quae . . . qualia sint** = **et qualia ▪▪ sint. Qualia** = *how remarkable.* **In** = *in the case of.*

83 5 **summa sunt:** *exist in full perfection*, or *are of the highest order.*

83 6 **aliorum contentione:** *comparison* (of Pompey) *with other men.* To appreciate Pompey's merits, he must be compared with other men.

8 **putare,** etc.: *consider in any class* (= *of any standing* or *repute*).

83 9 **venierint:** descr. clause. Do not confuse **vēneō** with **veniō**. To contrast Pompey's honesty with the corrupt practices of others, he mentions the sale of commissions.

83 10 **cogitare:** leave the constr. of the inf. in suspense for the moment. In inquiring about a man's patriotism one could ask, **Quid magnum de re publica cogitat?** (cp. **37** 5 f.; Gram. § 97).

83 12 **diviserit:** descr. clause. A corrupt provincial governor might use military funds to bribe officials at Rome, in order to prolong his term.

83 13 **reliquerit:** i.e. invested with some banker *at interest* (**in quaestu**). Returning now to **cogitare** and its constr., we see that it must depend upon **possumus . . . putare** (l. 7), but that the common meaning of the latter (*think*) has now displaced the special sense *reckon* or *consider* used with **ullo in numero,** — a zeugma (cp. Introd. § 22, *n*, 5).

83 14 **videamini,** etc.: *makes it clear that you recognize men who,* etc. (lit.?).

83 15 **fecerint:** descr. clause. **Eos** may be supplied as obj. of **agnoscere.** The sense of **agnoscere** = *identify* forbids us to take **qui,** etc. as an indir. quest.

83 16 **nisi qui . . . voluerit:** *unless* (*it be one*) *who wishes* (lit. *shall have wished*).

83 18 **ventum sit:** *they have come.* Lat. uses the impers. pass. where the thing done is the important thing, not those who do it. In Lat. *there's a fight* would be **pugnatur.** But freq. in translating the best way is to turn it into the act., as in the present instance. It is possible to explain the mood of **ventum sit** as an integral part of the indir. quest. depending on **ignorat.**

83 21 **recordamini:** impv. He has in mind extravagant demands made by the great man when he traveled to or from his province.

83 22 **existimetis:** this indir. quest. presupposes a deliberative question; each asks for himself, **Quid fieri existimem?** *What am I to suppose happens?* Cp. **78** 14 (Gram. § 55, *d*).

83 24 **deletas:** we see that **pluris** is to be taken with **civitates** as well as **urbis,** and should be repeated in translating. Give **deletas** its lit. meaning with **urbis,** and the fig. meaning (*financially ruined*) with **sociorum civitates** (zeugma; cp. note on **83** 13). Observe the contrasted terms: **armis, hibernis,** etc. (antitheses). Troops in winter quarters might do great damage to the town.

83 26 **continet:** Gram. § 173. For **ipse** cp. Gram. § 27. — **iudicando:** the governor of a province was chief justice as well as military commander. **Severus** is not 'severe,' but *strict.*

28 **ceteris:** Gram. § 106. **Hic,** *in this situation, under these conditions,* refers to his sketch of corrupt practices (**83** 7 ff.).

29 **pervenerint:** descr. clause, showing why one cannot wonder. Trans. as though a **cum**-clause. — **non . . . quidem:** *not only not, . . . but not even.*

The second *not* is unexpressed in Lat. when both the contrasted words, as **manus** and **vestigium** here, are subjs. of the same verb (**dicatur**). Cp. **29** 2; Gram. § 41. **Manus**, *hand*, refers to looting and other deeds of violence; **vestigium**, *footprint*, has especial reference to trampling down crops. The sings. add emphasis: not a hand, not a foot of that great army has wrought damage to any friendly inhabitant.

83 31 **hibernent:** *behave in their winter quarters.*

83 32 **perferuntur**, etc.: i. e. *we hear by . . . letters how*, etc.

84 2 **permittitur:** *is permission given.* **Cupienti** is indef.: anyone who desires to be lavish. Pompey's army pays its way. The gens. **hiemis** and **avaritiae** are of different kinds: obj. and subj. (possess.) respectively, i. e. *refuge from* and *refuge for* (Gram. §§ 117–119).

84 4 **age vero:** *well then*, a formula of transition, regardless of number.

84 6 **inventum putatis:** here **invenio** = *acquire, gain*, not *find.*

84 8 **aliqui:** here equiv. to *some particular.*

84 11 **aliquam:** cp. the last note. Trans. *no avarice*, etc.

84 12 **ad delectationem:** i. e. to enjoy the charms of some picturesque location. **Amoenitas** is *charm (of a beautiful place).* — **ad cognitionem:** i. e. to make a tourist's acquaintance with it.

84 13 **denique . . . ipse:** *what is more* (**denique**) *not even* (**ipse**) *hard service*, etc.; a climax. — **signa et tabulas:** *statues and paintings.*

84 15 **arbitrantur:** Roman provincial governors often used every means to enlarge their private art collections. Verres was the classical example (Introd. § 60; cp. pages 129 ff.). Do not confuse **visenda** with **videnda.** To describe Pompey as indifferent to Greek art was a popular stroke on Cicero's part.

84 18 **intuentur:** they regard Pompey *as one* (**sicut aliquem**) almost divine, — *dropped from the skies.*

84 19 **continentia**, etc.: *that there really were . . . of such self-restraint formerly, a thing which.*

84 23 **habebamus:** the clause merely marks the time (Gram. § 220). **Temperantia** was the more comprehensive term (cp. note on **83** 3). For **ea**, *such* (i. e. as we see in Pompey), cp. **hac**, l. 19.

84 25 **privatorum: aditus** becomes sing. (*access*) in Eng., while the Lat. plur. marks the separate instances. He had already mentioned Pompey's *accessibility* (**facilitas**) at **83** 3.

84 26 **aliorum:** *inflicted by others.* To say 'wrongs of others' would not give the right impression. The gen. is subj. (Gram. § 117).

84 28 **iam:** again equiv. to **iam vero**, *moreover*; cp. **43** 10. — **quantum . . . valeat:** *how wise he is, and what an impressive and eloquent speaker* (lit. ?).

84 29 **in quo . . . imperatoria:** treat as a parenth., — (*a capacity*) *which of itself gives a certain distinction appropriate to a high commander* (lit. ?). For the tense of **valeat** cp. Gram. § 67.

84 30 **loco:** the Rostra. **Cognostis = cognovistis**; a short form used for the sake of the rhythm. This sentence develops the thought of **quanto ingenio, 83** 3.

84 31 **fidem vero eius:** transition, — *but as for his honor* (**83** 3).

84 32 **iudicarint:** another short form, preferred for the rhythm's sake. The descr. clause gives a reason: *when*, etc. (Gram. § 178).

85 1 **tanta est: iam** is again equiv. to *moreover*, with **humanitate** placed first, to contrast with **fides**, — *he is so kindly*. — **difficile dictu sit:** Gram. § 93, *b*.

85 3 **dilexerint:** the two ptcps., **pugnantes** and **victi**, are equiv. to **cum**-clauses (*while . . . when*) (Gram. § 77). — **quisquam dubitabit:** almost equiv. to **nemo dubitabit**. Cicero would have been embarrassed if someone had taken him lit. and replied, **Ego dubitabo!** Cp. the confident "Will *somebody* (**aliquis**) help me?" with the nearly hopeless "Won't *anybody* (**quisquam**) help me?"

85 4 **permittendum sit:** Gram. § 212.

85 6 **esse videatur:** having now gone through that list of virtues and powers in **83** 1–4, Cicero, in closing the paragraph, gives a general conclusion in ques. form.

85 9 **re:** Gram. § 152. — **plurimum possit:** *is very strong* (not, as more commonly, *has great power*). **Auctoritas** is *prestige, the respect he commands*.

85 12 **ignorat:** its obj. is **pertinere**, with its modifiers, including subjs. in the form of indir. quests., — *that it is of great importance for . . . what*, etc.

85 13 **contemnant = non metuant.**

85 15 **commoveri:** *are aroused*; upon this depends the result clause with its four verbs, which may become nouns in Eng. (*to fear or indifference*, etc.). **In tantis rebus**, l. 12, means simply *at critical moments*, and **ut** is not to be connected with **tantis**. Obviously **metuant** and **contemnant** picture the possible reactions of the **hostes** toward an **imperator**, while in **oderint** and **ament** we have the effect on the **socii**.

85 16 **clarius fuit: igitur** is merely *then*, — i. e. granted that our generals' reputation abroad is of great moment, who *then* has a higher repute than Pompey?

85 17 **id quod:** refers to **tanta . . . fecistis**. For the idea that prestige is created by the giving of office, cp. **67** 18.

85 18 **fecistis:** i. e. in giving him military commands and civil offices, esp. the consulship for 70 B.C. For the meaning of **an vero** cp. note on **81** 12.

85 19 **pervaserit:** result clause. **Quo**, rel. adv., is equiv. to **ut eo**, or **ut in eam**.

85 22 **sibi:** *as their choice*.

85 23 **depoposcit:** the clause defines the time. He is recalling the passage of the Gabinian Law of 67 B.C.; cp. Introd. § 62. For the gen. with **commune** cp. Gram. § 128. The temples meant in line 21 are those of Concord, Saturn, Castor and Pollux, Vesta (see page lxi).

85 24 **non dicam:** *refrain from saying*; for this **ut non** cp. Gram. § 193. — **aliorum exemplis:** *illustrations (drawn from the lives) of other men.*

85 26 **sumantur:** freely, *let us take our illustrations* (Gram. § 55, *b*). — **qui quo die:** in Eng. *who on what day* becomes *for on the day on which he.*

85 27 **imperator:** has an emphatic position.

85 28 **ex:** *coming after.*

85 29 **nomine:** with **unius hominis** as possess. gen. (obj. gen. with **spe** at the same time; Gram. §§ 118 f.). In Eng. *owing to the confidence inspired by one man's name.*

85 30 **potuisset:** there is no **si**-clause for this unreal conclusion, but it is implied in the words **pax**, etc., equiv. to 'if there had been a prolonged peace, with (in) the utmost,' etc. (Gram. § 248). Profiteers had been hoarding foodstuffs; but when they heard of Pompey's appointment, they scrambled to get rid of their wares. Cp. the story of the siege of Samaria in 2 Kings vii.

86 2 **invitus admonui:** *have reluctantly reminded you*, referring to his allusion to the defeat at Zela, **78** 5 ff. (cp. note on **78** 7).

86 4 **haberet:** the three verbs of the **cum**-clause are bound together by **socii, hostium, provincia**, not by conjs. (asyndeton). — **Asiam:** the **provincia** of the previous clause; emphasis by position.

86 5 **temporis:** *emergency*; he means *just at that very critical moment.*

86 6 **attulisset:** Pompey had reached Cilicia, the pirate state. **Ad [illegible] regiones** = *to that quarter* (or *part of the world*).

[illegible] 9 **quisquam dubitabit:** cp. note on **85** 3. — **virtute:** *by (the actual exercise of) his ability.* — **perfecturus sit:** *will accomplish*; Gram. § 70 fin.

86 10 **auctoritate:** *by (the mere power of) his prestige.* — **perfecerit:** this may be a descr. clause, or attracted by the indir. quests.

86 12 **defenderit:** like **perfecerit** as regards mood. — **age vero:** as in **84** 4. — **illa res . . . quod:** *this fact . . . that.* — **quantam . . . auctoritatem:** *what prestige*, obj.

[illegible] 13 **declarat:** *reveals.*

86 16 **communi:** as a subst. **commune** = *commonwealth*; here a province. — **cum . . . esset:** for **noster imperator**, *a general of ours*, cp. **78** 16; for Metellus and the situation in Crete cp. **82** 18 ff. and note.

86 19 **dixerunt:** but they had their own reasons, and it was not merely a tribute to Pompey's **auctoritas** (cp. note on **82** 18). **Ultimas** exaggerates his distance from Crete. — **quid?:** *again*, or *to take another instance.*

86 21 **misit:** while Pompey was commanding an army in Spain against Sertorius, 76–72 B.C. — **eum:** in appos. with the preceding **legatum**, — *the man whom*, etc. or *the man, I mean, whom*, etc.

86 22 **ei:** this word being in strong contrast with **Pompeius**, no conj. is required in Lat. In translating insert *but* or *while*. Pompey was a rival of his chief, the proconsul, another Metellus (Q. Metellus Pius; cp. **111** 13); and the

latter's friends, thinking he had been slighted (as is shown by **potissimum**) gave out that only a spy had been sent to Pompey. — **ad . . . missum:** subj. of **erat**, *that he had been sent to him rather than to anyone else.*

86 24 **potestis . . . existimetis:** the grammatical relation of the units of this sentence is shown in the following scheme, which will also serve as a guide to trans. The essential framework of the sentence is in heavy type:

Potestis igitur iam **constituere**, Quirites,
quantum existimetis hanc auctoritatem valituram esse
apud illos reges
(et) quantum (existimetis eam valituram esse)
apud exteras nationes
amplificatam
multis postea rebus gestis
magnisque vestris iudiciis.

Quantum . . . valituram esse = *what effect . . . will have.* **Amplificatam** = *now that it has been increased* (agreeing with **auctoritatem**). **Multis . . . gestis** = *by his numerous later exploits.* Notice how the verbs, as ever, guide one on: **potestis** to **constituere, constituere** to **quantum existimetis**, and so on. An expert reader does not do all this, but maneuvers to keep the Lat. order and emphasis, while he checks results by keeping a vigilant eye on the grammatical structure.

86 28 **reliquum est:** the subj. is the **ut**-clause (cp. **restat ut, 78** 20). — **quam:** *something which.*

86 29 **meminisse:** asyndeton. Insert *but which* in trans. — **de:** *in the case of.*

86 30 **sicut . . . deorum:** belongs with **timide . . . dicamus** and should be translated after it. The feeling that one must not boast of good luck, and that it may not be safe even to mention it, is very ancient. With **est** sc. **dicere** (from **dicamus**), as subj.: *as it is proper for men to speak of a power belonging to the gods.* — **timide et pauca:** *reverently and briefly.*

87 4 **esse commissos:** they were *repeatedly* (**saepius**) called to the command. The generals named fall into two pairs—(1) from the Second Punic War: Fabius Maximus the Delayer and Claudius Marcellus, who captured Syracuse; (2) of more recent date: Scipio Africanus the Younger, destroyer of Carthage, and Marius (cp. **92** 10, 12; **63** 7, 11).

87 5 **viris**, etc.: *some . . . men have really had.*

87 7 **fortuna:** emphasized by position at the end (cp. the verb at the beginning) and by suspense due to the insertion of three **ad**-phrases between **quaedam** and its noun. — **adiuncta:** *assigned to them for* (or *which was*, etc.).

87 8 **agimus:** note **quo de** for the usual **de quo. Loquimur** would refer to a less formal discussion than **agimus**.

87 9 **dicam:** the **ut**-clause explains **hac** (= *such*) **moderatione.**

87 10 **videamur**, etc.: *show myself mindful . . . hopeful for the future.*

87 13 **domi militiae**: Gram. § 154, *c*, 3; the absence of a conj. is common. — **terra marique**: Gram. § 154, *b*, 4.

87 14 **adsenserint**: the **ut**-clause, (*or*) *how*, etc., is another indir. quest.

87 16 **obsecundarint**: each of the four members (from **ut** on) has its own verb, though all are synonyms. — **dicam**: contrast with what he is *not* going to say (*praeteritio*, Introd. § 22, *n*, 6) makes **hoc** = *only this* (no conj.). — **brevissime**: *in the fewest words.*

87 18 **auderet optare**: rel. result clause, — *as to venture to hope* (Gram. § 175). — **quot et quantas**: *as* is all Eng. needs.

87 19 **quod**: a connecting rel.

87 22 **debetis**: the subst. **ut**-clause is the obj. of **velle** and **optare**, synonyms at the close. While this sentence can be worked out like **86** 24, it is rather easier to preserve the order: *that this may be his lasting possession, Quirites, for the sake both . . . and . . . you ought*, etc., *just as you are doing.*

87 24 **possit**: the **cum**-clause is causal.

87 27 **fortuna**: note the enumeration in four phrases (no conjs.). — **boni**: *blessing* (Gram. § 125).

87 28 **oblatum et datum est**, etc.: synonyms add impressiveness.

87 29 **conferatis**: *apply*; the subst. **quin**-clause is obj. of **dubitatis**, a verb which usually has the inf. when it means *hesitate*, as it does here (Gram. §§ 90, 212). The uncommon constr. gives a better rhythm. The quest. **dubitatis** = **num dubitatis** (Gram. § 32, *e*).

88 2 **erat . . . mittendus**: the ind. is reg. in the conclusion of an unreal cond. if the periphrastic is required, — *he would be the man for you to choose and send* (Gram. § 253).

88 4 **adiungatur**: in **nunc**, *as it is*, we have returned to reality; cp. **10** 16. The nature of the **cum**-clause will appear as we read on. **Opportunitas** = *advantage.* — **ut . . . possit**: the three **ut**-clauses are subst. clauses in appos. with **opportunitas**, and the **cum**-clause is seen to be causal (*when, since*). For the commanders meant in **qui habent** (**exercitum**) cp. note on **78** 12.

88 7 **ducibus**, etc.: *under the leadership*, etc. Cp. **75** 28.

88 9 **committamus**: deliberative quest. (Gram. § 55, *d*). **Cetera** (**bella**) are Pompey's previous wars, including that against the pirates. — **regium**: *against the kings.*

88 10 **clarissimus**: from the introductory **at** Cicero's hearers would at once know that he is now taking up the opinion of an opponent (Gram. § 50, *e*). **Enim** is affirmative, *in fact, to be sure.* — **amantissimus rei publicae**: *most patriotic*, as in **37** 3. — **vestris**: . . . **adfectus** freely, *who has received . . . at your hands.*

88 12 **summis ornamentis . . . praeditus**: *who enjoys the highest distinctions.*

88 13 **dissentiunt:** Q. Lutatius Catulus, consul in 78 B.C., and leader of the aristocrats, had completed the rebuilding of the Capitol in the consulship of Hortensius (69 B.C.). The latter was Cicero's great rival in oratory (cp. Introd. § 60). Both were now bitterly opposed to Cicero's *view* (**ratio**). — **quorum ego auctoritatem . . . confiteor:** begin a new sentence, — *Now I freely admit that their distinguished opinion.*

88 15 **in hac causa:** as contrasted with this, **multis locis** has the meaning *in many other cases, on many other occasions.*

88 16 **auctoritates . . . clarissimorum:** sc. **esse**, — *that there are views opposite to these, expressed by the ablest*, etc. **Virorum** is subj. gen., — the views originated with them.

88 17 **omissis . . . veritatem:** a sure way to appeal to the unthinking is to insist that their own "common sense" is more reliable than the views of experts.

88 18 **veritatem: re** and **ratione** cover the ground of *situation, condition, — by (observing) the actual state of affairs.* — **hoc facilius:** *all the more.* For **hoc** cp. Gram. § 151.

88 20 **concedunt: isti** is not disrespectful here, — *opponents of mine.* — **et . . . bellum esse:** *namely that the war is both*, etc. In appos. with **omnia**, l. 19.

HORTENSIUS

88 21 **omnia**, etc.: Pompey has *all the qualifications in the highest degree* (**summa**).

88 22 **Hortensius:** the view of Catulus is to be taken up later (§§ 59 f.). — **tribuenda sint:** indir. disc.; **omnia** = *all powers* or *power.*

88 24 **oratio:** *argument, plea*; **ista** = **tua.** — **re:** *fact(s).*

88 26 **copia:** *fluency, eloquence*, in a parenth. compliment to his gifts as an orator. **Pro**, *in accordance with, as was to be expected from*, is common in polite phrases. Cp. **74** 7.

88 28 **dixisti:** Hortensius had spoken *impressively and eloquently* against Gabinius' bill. **Et in senatu** is contrasted with **et ex hoc ipso loco.**

88 29 **promulgasset:** notice of any proposed bill had to be given seventeen days in advance. This allowed time for discussion both in the senate and in

gatherings of the people in the Forum (Introd. § 38). Pompey was not actually named in the bill proposed by Gabinius.

89 1 **fecisti:** from the Rostra too Hortensius had opposed concentration of power in the hands of one man. There is a hint in all this that Cicero may have been a little bored by his rival's eloquence. For **quid** introducing a following quest. cp. Gram. § 30.

89 3 **valuisset:** modified by **tum** (emphasized by position in advance of **si** and by separation from **valuisset**). Trans. *but tell me, for heaven's sake, if at that time*, etc. **Vera causa** means *true interests*.

89 5 **teneremus:** Cicero argues merely from the success of concentrated authority in the war with the pirates, and ignores the danger that a generalissimo might become a dictator or a tyrant.

89 6 **capiebantur:** cp. his statements in §§ 32–33 (Gram. § 220; here a customary action). For **-que** with a third term cp. Gram. § 43.

89 7 **commeatu:** *intercourse, traffic*, further defined by the **ex**-phrase (*with* the provinces, we should say; but most important was what came *from* them, — supplies and materials of various kinds). Thus we may trans. *imports*. For the abl. of separation cp. Gram. § 134.

89 10 **possemus:** emphasizing the fact that no business could *any longer* (**iam**) be carried on overseas.

89 12 **Atheniensium:** sc. **civitatem**. So with **Carthaginiensium** (l. 13) and **Rhodiorum** (l. 17). — **satis:** *rather*.

89 13 **dicitur:** after the Persian Wars, Athens gained control of the Ægean and became a great maritime power.

89 14 **qui . . . valuerunt:** *whose strong navy made them supreme upon the seas* (lit.?).

89 16 **valuerunt:** Carthage long dominated the Mediterranean, until her power was broken by Rome in the Second Punic War (218–201 B.C.).

89 21 **remansit:** in the period of Roman conquest in Macedonia and Asia, Rhodes had an excellent navy and a large carrying trade. **Disciplina navalis** may be translated *naval traditions, seamanship*; **gloria** also is modified in sense by **navalis**, without actual agreement. For the rhetorical fig. *praeteritio* cp. Introd. § 22, *n*, 6.

89 24 **defenderet:** rel. result clause (Gram. § 175). **Aliquam**, etc. *a good (large) part of its territory*.

89 25 **legem Gabiniam:** cp. **88** 28 f.; Introd. § 62. — **cuius . . . permanserit:** descr. clause. **Invictum** much exaggerates Roman naval successes. — **ac:** *or rather* or *and in fact* (Gram. § 44).

90 1 **caruit:** *was deprived of* (for **parte** cp. Gram. § 134). Since the earlier prowess of the Roman people is contrasted with its later inefficiency, **cuius** (89 25) is equiv. to **cum eius**, *although (in spite of the fact that) . . . its*. **Utilitatis**, *material advantages*, referring to commerce and the like.

90 2 **Antiochum . . . Persenque:** in the war with Antiochus the Roman navy, aided by the Rhodian fleet, played a very important part (191–190 B.C.). In that with Perseus (Perses) the Roman fleet coöperated, but with small credit (171–168 B.C.), as the Macedonian king had no navy.

90 5 **vicerunt:** the best-known victories over Carthage on the sea were in the First Punic War, esp. that off the Ægates Islands. But the Roman fleet did good service in the siege of Syracuse (214–212 B.C.) and that of Carthage (147–146 B.C.). Strict truth would have required the orator to mention one great defeat, off Drepana (249 B.C.). — **ei:** *we, I say* (cp. note on **81** 23). — **iam:** *any longer* (cp. **89** 9).

90 7 **habebamus:** *used to keep* (Gram. § 74).

90 8 **salvos praestare:** = **tutos habere**; change of words for variety.

90 9 **posita:** Delos, in the Ægean, and the smallest of the Cyclades, was highly revered as the birthplace of Apollo and Diana.

90 10 **commeabant:** esp. after the fall of Corinth (146 B.C.) Delos became one of the chief centers of Mediterranean commerce. Cp. **commeatu**, **89** 7.

90 11 **nihil timebat:** protected by the sanctity of its temples. Bring out the contrast by inserting *although* before the trans. of **posita**, etc. In 69 B.C. Delos was ravaged by pirates, and its sanctuaries were destroyed. Cicero omits also to mention that Mithridates' admiral had plundered the island twenty years before, slaying thousands of the inhabitants and many Italian merchants.

90 13 **carebamus:** i. e. *could no longer use*. **Idem** serves the same purpose as **ei** in the preceding sentence, l. 5: *we, I tell you*. As the Appian Way, leading to Brundisium (Brindisi), was the main route to the East, its abandonment (wherever it ran along the coast) for fear of pirates was a crowning disgrace.

90 16 **ornatum:** for two hundred and seventy-two years the *rostra* of captured ships from the fleet of Antium had adorned the front of the speakers' platform.

90 17 **tum:** referring to **eis temporibus**, l. 14, and recalling the **tum** in **89** 1. The apostrophe (**Q. Hortensi**) is not a proof that Hortensius was present.

90 18 **ceteros:** be careful to connect with **te** in line 17 and not with **populus Romanus.**

90 19 **sentiebatis**, etc.: i. e. *your real* (*honest*) *opinions*, emphasizing at the end the idea with which the sentence began, i. e. **bono animo**, *in good faith*, or *with the best intentions*. — **in salute communi:** *in* (*a case of*) *the common welfare*, where we say *when* (or *where*) *the welfare of all was involved*.

90 21 **obtemperare:** *be guided by* (lit. *obey*). **Dolori** = *indignation* or *feelings*.

90 22 **unus annus:** 67 B.C. Anaphora joins the group of three together.

90 24 **imperare:** with **vere videremur**, *were rightly regarded as the rulers of*, etc. — **quo . . . Gabinio:** *for this reason it seems to me that the opposition which has been made hitherto is even more outrageous — opposition, shall I say, to Gabinius*, etc.

90 27 **ne . . . Gabinius:** *to prevent the appointment of Gabinius as legatus.* This neg. purpose clause implies an effort to prevent; hence the trans. of **ne** by *to prevent*. In general it was illegal to appoint the proposer of a law to a position created under that law. — **expetenti**, etc.: *though he begged and pleaded.*

90 29 **quem velit:** descr. clause. The Gabinian Law appears to have given the general in command power to appoint his own *legati*. — **impetret:** Gram. § 176. **Idoneus non est = indignus est.** The form of the quest., beginning with **utrum** (omit in trans.), foreshadows a similar quest. about another person or persons to follow. Both **postulat** and **impetret** are provided with an obj. by **quem velit.**

90 31 **eduxerint:** adversative clause; **cum** = *whereas, when* (Gram. § 230).

91 1 **gloriae:** with **expers**, — *ought . . . to have no share in*, etc.

91 2 **periculo:** the risk to Gabinius' political aspirations, if his bill had been rejected, would have been considerable. — **constitutus:** commander and army are considered as one creation of the Gabinian Law; hence the sing. rel. and verb. In Eng. use two verbs: *that commander who was appointed and that army which was created.*

91 4 **nomino**, etc.: *for all of whom I have only the highest respect*, — a standing formula used when one wished to show regard, or at least the desire not to offend. Metellus was at this time commanding in Crete. The others are of no consequence, except Lentulus (cp. **95** 24).

91 5 **potuerunt:** he is citing examples of other men who had been tribunes and in the next year *legati*. Precedents are stated in quest. form, as in § 19 ff. It does not appear, however, that Falcidius, etc. proposed the measures by which they profited. Hence the cases were not really parallel.

91 6 **diligentes:** *particular, punctilious* (about the law in Gabinius' case).

91 8 **constituit:** for **quem** cp. **qui** in line 2. — **debebat**, etc.: *ought to enjoy high authority* (descr. abl.) *with* (lit. *in, in the case of*) (cp. note on **20** 5). Cicero would have the legal restriction appear unreasonable. Gabinius could be appointed if Manilius' bill became a law. Cp. notes on lines 14, 19.

91 9 **de . . . legando:** *about his appointment as legatus.* — **relaturos:** for the *relatio* of a presiding magistrate cp. Introd. § 33. The consuls are Lepidus and Volcacius Tullus.

91 10 **relaturum:** as a prætor had the right to do.

91 12 **defendam**, etc.: freely, *from defending the right bestowed by your favor.* The people are represented as impatient of the restriction which prevented Gabinius' appointment. Cp. Gram. § 210 and (for **vobis**) § 147, *b*.

91 13 **audiam:** *listen to.* For the tribune's veto cp. Introd. § 26. — **de qua:** connecting rel., — *and about this.*

91 14 **etiam atque etiam:** lit. *again and again.* We should say, 'they will think twice.' Tribunes (or higher magistrates) who threaten a veto will weigh

the risk of popular disapproval. The adoption of the proposed law will make Manilius, not Gabinius, ineligible for such an appointment.

91 16 **unus . . . socius ascribitur:** *is (to be) reckoned as Pompey's only partner*, i. e. the only partner in the war with the pirates linked with Pompey in the popular mind is Gabinius. — **belli . . . gestarum:** *in the exploits of the naval war*; hendiadys (cp. Introd. § 22, *n*, 12).

91 18 **suscipiendum:** Gram. § 80. — **detulit**, etc.: *assigned (committed) . . . to a single commander.*

91 19 **delatum . . . confecit:** make the ptcps. into clauses, — *after it had been assigned to him, took charge of it and brought it to a successful close.* Gabinius was, in fact, sent out as *legatus* to Pompey, and, though corrupt and rapacious, he reached the consulship in 58 B.C.

91 20 **reliquum est ut . . . dicendum esse videatur:** try to make real Eng. out of the absurdly lit. 'it remains that it is evident that it must be spoken.' For **reliquum est ut** cp. **86** 28 and note on **78** 21. In the two abls. **auctoritate et sententia** we have the common practice of adding a second noun to make clear in which particular sense the first noun is intended. He means the *view* (**sententia**) which has the *support* of Catulus. Cp. note on **88** 13.

91 21 **qui cum:** = **nam cum ille.** — **quaereret:** i. e. at the time when he spoke against the bill of Gabinius.

91 22 **si . . . si** Eng. requires *if . . . and if* (or *and then*). — **omnia poneretis:** *laid all the responsibility.* In dir. disc. **poneretis** would be **ponetis**, a simple fut. cond. Its dependence on **quaereret** turns it into the subjv.

91 23 **factum esset:** in dir. disc. **factum erit** (Gram. § 290). The euphemism **si quid**, etc. is common, to avoid a direct reference to death: *and if then something should happen to him.* For **eo** cp. Gram. § 138. — **habituri**, etc.: *on whom you would place your hopes.* — **cepit:** *received.*

91 24 **dignitatis:** interlocked order.

91 25 **eo ipso:** Catulus. Trans. simply *him.* — **dixistis:** the **cum**-clause is explanatory, rather than temporal, — *in that*, or *in the fact that* (Gram. § 222).

91 28 **in hoc ipso:** *on this particular question.*

91 29 **vita: quo minus** with the ind. has shown clearly that this will be a proportional sentence, with **eo, hoc**, or some other demonstr. term to follow; i. e. *the less certain*, etc. (Gram. § 151). But Eng. would be apt to avoid this as stiff, and say 'but the fact that human life is uncertain and brief is the very reason why,' etc.

92 1 **per deos**, etc.: 'I will allow you to do that' in Lat. might be **id facere per me tibi licebit.**

92 2 **virtute:** Gram. § 147, *a*. *Enjoy* is here equiv. to *have the benefit of.* — **at enim:** freely, *but, it is objected.* — **ne . . . fiat**, etc.: the words of objectors, a conservative slogan. For the mood cp. Gram. § 55, *b*.

92 5 **paruisse:** *had regard for.* **Non dicam** is one of the forms to introduce

the fig. called *praeteritio*, often more effective than detailed mention (cp. note on **89** 21). — **ad . . . accommodasse:** *adapted new measures to new situations* (lit. ?).

92 7 **Hispaniense:** another *praeteritio* in **non dicam**, etc. He refers to the last war with Carthage and that with Numantia (cp. **63** 8).

92 9 **minitabantur:** Gram. § 291.

92 10 **esse deletas:** the point is the double violation of **consuetudo** in the case of the younger Scipio Africanus: (1) by his exemption from the law fixing age requirements, so that he could be elected consul for 147 B.C., to command before Carthage; (2) his reëlection for 134 B.C., that he might finish the war in Spain, in the face of a law at that time forbidding a second consulship. — **non commemorabo:** beginning a third *praeteritio*.

92 11 **nuper** is purely rel., *more recently*. — **esse visum:** = **placuisse.**

92 12 **poneretur:** subst. clause, subj. of **visum esse.** **Ita** is used to arrest the attention and to point toward the **ut**-clause. Disregard in translating, and use the active voice.

92 14 **administraret:** the same constr. as **poneretur.** Precedent was abandoned when Marius was reëlected consul for five years in succession, — from 104 B.C. (when he triumphed over Jugurtha) to 100. His victories over the Teutons and Cimbri were in 102 and 101 B.C. respectively (cp. **63** 11). — **Pompeio:** we come now to the real point: *in Pompey's own case*, not to enlarge upon previous examples. Asyndeton. — **novi constitui nihil:** *no innovation to be made.*

92 16 **recordamini:** in **summa . . . voluntate**, *with the entire approval of*, etc., he cleverly brings out Catulus' inconsistency in approving earlier innovations but rejecting this one. Interlocked order.

92 17 **quid . . . conficere:** *what (was) such an innovation as for . . . to raise*, etc. Supply **fuit.**

92 18 **confecit:** for the young Pompey's prowess under Sulla cp. note on **79** 8.

92 19 **huic praeesse:** *as for him to be in command of this (army).* Keep **quid tam novum** in mind; also with **gerere**, l. 20.

92 20 **praeter consuetudinem:** *unprecedented.* Cicero is amplifying the **multa nova** of line 15.

92 22 **abesset:** descr. clause or concessive. In 82 B.C. Pompey, at the age of twenty-four, was still six years too young to enter the senate; but many customs suffered in that time of upheaval (cp. Introd. § 28 fin.). The tense shows that **fuit** was to be supplied with **quid**, l. 20. — **dari:** in translating keep the order, — *as that a very young man . . . should have the command of an army assigned to him.* — **Siciliam permitti:** *that Sicily should be intrusted.*

92 23 **administrandum:** for Pompey in Sicily and Africa cp. **80** 6 ff. (cp Gram. § 80).

92 24 **fuit . . . virtute:** *he displayed*, etc. Lit. trans. of pred. abls. of descr. is to be avoided. Or we may say *he showed himself to be a man of*, etc. Neither **innocentia** nor **gravitate** nor **virtute** can be translated here by its Eng. derivative. They mean, respectively, *honesty*, *dignity* (or *seriousness of purpose*), and *ability*.

92 26 **deportavit:** bringing home a victorious army was a necessary step to a triumph.

92 27 **triumphare:** Pompey's triumph, with Sulla's reluctant consent, was in 80 B.C. Ordinarily a knight with political ambitions would have reached the quæstorship, and with it senatorial rank (Introd. § 28), long before he could command an army. — **at . . . putavit:** that is, the triumphal procession passed through cheering crowds.

92 29 **quid . . . ut:** for **quid tam inusitatum (fuit) quam (fuit) ut** (*as was the fact that*, result clause, subj. of the second **fuit**).

93 1 **cum . . . essent:** concessive (adversative) clause. A purely formal compliment; for Decimus Brutus and Lepidus, consuls for 77 B.C., were men of no real eminence.

93 3 **pro consule:** *as proconsul*. He was given proconsular authority for the war against Sertorius in Spain (cp. **80** 10). — **quidem:** *by the way*, suggesting that an anecdote or illustration may follow.

93 4 **non nemo:** = **non nulli**, *some persons*, as in **56** 16.

93 5 **pro consule:** this *could* mean 'in place of the consul,' but usually means *proconsul*, or, as here, *as proconsul*. — **L. Philippus:** an orator, whose caustic pun is now quoted by Cicero.

93 6 **non se illum . . . mittere:** freely, *it was not the intent of his motion to send him*. — **pro . . . consulibus:** *as proconsul, but pro (both) the consuls*. The Lat. pun is bad enough, and this attempt to transl. it is probably worse! But it was nevertheless a sharp dig at the consuls, who had refused to go.

93 8 **constituebatur**, etc.: *was set (fixed) upon him*. Emphatic position of **in eo**. **Rei . . . gerendae** = *of an able administration*.

93 10 **quam ut:** as in line 1. — **ex:** *in accordance with*. — **legibus solutus:** *released from legal restrictions*.

93 12 **licuisset:** i. e. (with pers. subj.) *before he would have been legally* (**per leges**) *eligible* (Gram. § 248). Pompey, being in his thirty-sixth year when he became consul (70 B.C.), had not reached the age required even for a lower office. Cicero's statement seems to imply that one could not become quæstor before his thirty-seventh year. Yet Cicero himself had entered upon the quæstorship in his thirty-first year. Probably thirty-six was still the letter of the law; but exceptions were allowed down to thirty, and so frequently as to make that the new minimum age for a quæstor (Introd. §§ 23 fin., 28 fin.). — **iterum . . . triumpharet:** his former triumph was mentioned in **92** 26 f. Pompey triumphed over Spain (and the Sertorians in reality) on December 29, 71 B.C., the day

before he became consul (Gram. § 302). **Ex senatus consulto** stresses the consent of the senate, necessary for any triumph.

93 13 **quae . . . nova . . . constituta sunt, ea:** = **■■ nova quae** etc., *the innovations which have been made.*

93 15 **haec:** *these just mentioned.*

93 16 **exempla:** *precedents.* — **profecta . . . auctoritate:** *had to do with the same man and originated in the support*, etc. (lit.?). Cicero might have included the *lex Gabinia* in his list of exceptions, for it gave Pompey extraordinary powers in the pirate war; but as this piece of legislation had been opposed by the aristocrats, there would have been no point in mentioning it here.

93 19 **videant . . . improbari:** *let them avoid the situation, at once utterly unjust and intolerable, that while you have always assented to their views*, etc., *they should not assent*, etc. Check this by your own lit. trans., and note that the pass. has been changed to the act. to avoid clumsiness.

93 20 **illorum** refers not to the subj. of **videant** (the persons mentioned in lines 17, 18), but to the *optimates* as a whole. Otherwise we should have **suam**; and, in line 21, instead of **illis** we should have **se**.

93 23 **suo iure:** *with a perfect right.* Pompey's success, in a command which these aristocrats would have refused him, gives the people a right to defend that choice.

93 24 **vel . . . dissentiunt:** **vel** = *even*, but the force is better felt if we trans. the whole expression freely, — *yes, against all objectors.*

93 25 **isdem . . . reclamantibus:** *in spite of the loud protests of the same objectors.* **Istis** refers to the subj. of **videant** (l. 19).

93 26 **quem . . . praeponeretis:** rel. clause of purpose.

93 27 **praedonum:** in Lat. one noun modifying another of different meaning is reg. in the gen. Do not hesitate to trans. by the prep. which makes the best Eng. Cp. note on **55** 12.

93 28 **rei . . . consuluistis:** *gave too little thought to the best interests of the state.* — **studia vestra . . . regere:** *to control your enthusiasm.*

94 1 **sin autem:** *but if, on the other hand.* — **plus . . . vidistis:** *showed more political insight.*

94 2 **vos:** (*and if*) *you*, or simply *if you.* Asyndeton. — **eis repugnantibus:** *in spite of their opposition* (lit.?).

94 4 **aliquando isti principes . . . fateantur:** *let those distinguished gentlemen admit, once for all* (Gram. § 55, *b*). Note the slight irony in **isti.** — **et sibi et ceteris:** Gram. § 114. If there were danger of confusion, the abl. of agent would be used (Gram. § 114, *a*). **Ceteris** means *everybody else.* Cicero is preaching to the people the pleasant doctrine that when they are all agreed, they are supreme.

94 5 **auctoritati parendum esse:** impers. because **pareo** is intrans. Act. in trans.: *must yield to the judgment.*

94 6 **Asiatico et regio:** Lat. prefers the adjs. — 'Asiatic and royal' — where Eng. must say *in Asia and with kings*. Watch for other examples of this principle. — **non solum . . . requiruntur:** because Asia was very rich and a danger center, and the kings were powerful, unscrupulous, and ready to bribe.

94 7 **quae . . . singularis:** *which Pompey possesses to an unparalleled extent* (lit.?).

94 9 **regnis . . . nationum:** i. e. *the kingdoms in the interior.*

94 10 **nostrum imperatorem:** *one of our commanders.*

94 11 **pudore . . . moderatiores:** *less grasping* (*than the rest*) (lit. *more restrained*) *by reason of their natural decency and moderation.* **Qui** is indef.

94 12 **tamen . . . arbitratur:** when one has learned to look with suspicion on any class of people, he finds it hard to believe that there may be individual exceptions.

94 15 **nationes:** as **odi** has no pass., **in odio esse apud aliquem** and **odio** (dat.) **esse alicui** are used for *to be hated by someone.*

94 16 **libidines et iniurias:** *arbitrary and unjust acts.*

94 17 **nostris . . . religiosum:** *sacred in the eyes of our officials* (Gram. § 111). For temple treasures cp. **77** 7 f.

94 20 **quibus . . . inferatur:** rel. clause of purpose, — *so that a pretext for* (*making*) *war may be alleged against them.* (A city conquered in war was in no position to protest against looting.)

94 22 **disputarem:** i. e. in a personal interview (**coram**). They were probably not present among his audience. Cp. note on **90** 17. — **norunt:** = **noverunt.**

94 23 **sociorum volnera:** *the woes* (lit. *wounds*) *of the provincials.*

94 25 **simulatione:** repeats the thought of a *pretense* (cp. **causa belli,** l. 20), — the pretense that they are operating against an enemy.

94 27 **animos ac spiritus:** *pride and arrogance.* — **capere possit:** *can contain*, i. e. *satisfy.* **Non modo** = *I'll not say, not to mention*, when used with what goes without saying (cp. **13** 23). The tribunes took turns in commanding a legion, but were of lower rank than the **imperator** or his **legatus.**

94 28 **conlatis signis:** *in actual combat.*

94 29 **videatur:** *is thought.*

94 30 **nisi . . . qui:** *unless he shall be at the same time one who.*

95 1 **idoneus qui . . . mittatur:** *fit to be sent* (Gram. § 176).

95 2 **Asiaticum regiumque:** cp. note on **94** 6. — **ecquam putatis:** *do you think that any*, etc.?

95 3 **pacatam:** *left in peace*, or *undisturbed.* — **locuples sit:** descr. clause; may be a cond. in Eng.

95 4 **pacata:** here equiv. to *reduced to complete subjection*, as in Cæsar. So long as plundering could be done, the Roman authorities would consider subjugation incomplete. — **ora maritima . . . requisivit:** the cities of the west and

south coasts of Asia Minor had a first-hand acquaintance with Pompey's *self-control*, as well as with his prowess. **Animi** is sufficiently rendered in *self-*, being added to balance the gen. with **gloriam.**

95 6 **videbat . . . locupletari:** *for it* (i. e. the coast country) *was accustomed to see the governors enriching themselves.* **Locupletari = se locupletare.**

95 7 **quotannis:** because there was a new governor every year.

95 8 **classium nomine:** *by our pretense of* (*possessing*) *a navy* (badly manned and equipped, owing to official corruption).

95 9 **ut . . . videremur,** etc.: *that we were evidently* (lit. *were seen to be*) *more deeply disgraced* (than if we had made no pretense of having a navy).

95 10 **qua . . . proficiscantur:** Eng. would be less condensed, — *what rapacity men display as they set out for their provinces.* Work out a similar paraphrase for **iacturis** (*expenses* for public shows, etc., to gain the people's votes) and **condicionibus** (*terms* made by those who had previously lent money for campaign funds).

95 12 **ignorant . . . isti:** *doubtless those gentlemen are unaware.* Ironical.

95 13 **quasi . . . videamus:** Gram. § 270. The **non** goes with the verb.

95 14 **alienis vitiis: alienus** is reg. used instead of the rare gen. of **alius.** A lit. trans. is so clumsy that we must combine the ideas differently. This need not be hit-or-miss. The sentence answers the question 'How is Pompey's greatness revealed?'; i. e. 'How do we *see* it?' Eng. might put the answer like this: *as if Pompey's greatness were not equally apparent, whether we regard his own merits or the failings of others.* Do not accept this as perfect or final trans., but see whether it contains the complete thought of the Lat., and whether it can be pruned or recast to advantage.

95 15 **nolite dubitare:** Gram. § 55, *b*, fin. In place of the usual inf. after **dubitare** = *hesitate*, a **quin**-clause is used as in **87** 27 (cp. note on **87** 29).

95 16 **quem . . . gauderent:** *at whose presence* (*arrival*) . . . *rejoice*; tense determined by **inventus est.**

95 18 **auctoritatibus . . . confirmandam:** *that this case needs to be strengthened by the opinions of experts* (corresponding to **auctor,** *expert,* in line 19).

95 19 **omnium: = omnis generis.**

95 20 **maximarum rerum:** *important undertakings.* — **P. Servilius (Vatia):** consul in 79 B.C., who fought against the pirates in Asia Minor, and conquered the Isaurians.

95 21 **exstiterunt: = fuerunt,** with **tantae** as pred.

95 22 **deliberetis:** causal clause. A primary tense here follows the perf. definite (pres. perf.); cp. Gram. § 67.

95 23 **C. (Scribonius) Curio:** consul in 76 B.C., and then governor of Macedonia. His conquest of the Dardani (in Serbia) won him a triumph. — **summis . . . prudentia:** all four abl. phrases depend on **praeditus,** though it is not quite appropriate with **rebus gestis.** With **beneficiis** trans. *who has*

received; with **maximis**, etc., *and performed*; with **ingenio** and **prudentia**, *possessing*. The **beneficia** which he had received included his public offices and a triumph.

95 24 **Cn. (Cornelius) Lentulus:** consul in 72 B.C.; was defeated by Spartacus; a very severe censor; *legatus* of Pompey against the pirates (coast of Italy).

95 25 **in quo . . . cognostis:** lit., of course, *in whom you all have recognized that, in harmony with your distinguished honors, there is the highest wisdom*, etc. What is it that makes this impossible Eng.? First, the un-English expression, *in whom there is . . . wisdom*; and second, failure to bring out what is meant by *your* (= *conferred*, not 'possessed,' *by you*) and *honors* (= *public offices*). Moreover, *in harmony with* is stiff. Considering these points, we might say, *a man whose sound sense and solid worth you showed that you appreciated when you chose him to fill the highest offices*. Apply to this rendering the tests suggested in **95** 14, and try to improve it. Finally, keep these two notes in mind, and *train yourself* to turn "translation English" into Eng. that expresses the exact thought of the Lat. in a form that would not make one suspect that it was a trans. This is well worth doing, even at the cost of great pains.

95 27 **C. Cassius (Varus):** consul in 73 B.C.; also defeated by Spartacus in 72 B.C., in Cisalpine Gaul. — **singulari:** Gram. § 145.

95 28 **ut . . . videamur:** indir. quest., — *how we are evidently able*. **Auctoritatibus**, *expert opinions*, is the abl. of means with **respondere**. These will offset the objections of Catulus, etc. — **orationi:** *arguments*.

96 2 **sententiam:** i. e. the *open expression* of his **voluntas** (*purpose, intention*) in proposing this **lex** (*bill*). Note the conjs.

96 4 **Romano:** abl. abs. giving a reason, — *with the . . . to back you*.

96 5 **pertimescas:** for the **ne**ve-clause cp. Gram. § 272, *a*. The optimates were ready to bring an accusation against him. — **in te . . . esse:** cp. note on **in quo**, **95** 25.

96 6 **tantam . . . studio:** *this vast and deeply interested throng*.

96 7 **quantam iterum:** freely, *which for the second time*; the previous occasion was the passing of the Gabinian Law.

96 9 **dubitemus:** Gram. § 174. This clause contrasts the *end* (**re**) with the *means* or *possibility* (**facultate**) of its attainment.

96 10 **est in me:** *I have* (possession of a quality).

96 11 **laboris, ingeni:** *application, ability*. — **quicquid . . . possum:** sc. **consequi** for the sake of the Eng.

96 12 **atque:** here, as freq., not *and in addition* but *that is*, since **potestate** merely names definitely what **beneficio** put broadly. Eng. might combine the units of thought more closely: *the authority which you were good enough to give me in electing me to a prætorship* (Gram. § 44, *a*).

96 16 **defero:** *I put at your disposal*.

96 17 **huic . . . praesident:** **loco** and **templo** both refer to the Rostra, which had been duly consecrated once for all by the augurs (hence "inaugurate"), in order that auspices might be taken on that spot in preparation for every gathering of the people. An area so marked off and consecrated was called a **templum** (cp. Vocab.). Trans. *this hallowed spot* (not necessarily hendiadys in Lat.). The gods are those whose temples adjoined the Forum or looked down upon it from the Capitol (Introd. §§ 48, 50; note on **85** 23).

96 19 **perspiciunt:** *observe closely.* **Ad rem publicam adire** (or **accedere**) is *to enter public life, go into politics.*

96 20 **hoc . . . facere:** he means supporting the bill of Manilius.

96 21 **conciliari:** better act. in trans., — *that I am earning.* — **putem:** the **quo**-clause, parallel to **rogatu** (abl. of cause), states a *rejected* reason, — *nor because*, etc. (Gram. § 208).

96 22 **amplitudine:** *influence.*

96 23 **quaeram:** another clause of the same type, — *nor because I am seeking.* The two dats. (depending upon the two accs.) denote purpose or tendency, but in different directions (*against* and *to*) (Gram. § 115). Try to improve on the lit. *helps to public offices.*

96 24 **ut . . . oportet:** note esp. the trans. of **hominem** in Gram. § 203, *b*. Only the gods could really *guarantee* (**praestare**) anything.

96 25 **eadem illa nostra:** *the same which I have always followed.*

96 26 **ratione vitae:** i. e. *profession.*

96 27 **consequemur:** Cicero will not rise to the consulship by the favor of Pompey (**uno**), nor by haranguing the populace from the Rostra, but by hard work at the bar, as before (cp. **67** 12 ff.). — **feret:** *shall permit.*

96 28 **mihi susceptum est:** Gram. § 114. Use the act.: *whatever I have undertaken (to do).*

96 29 **tantum . . . videar:** Gram. § 199. Note the trans. there given, which may sound more natural if paraphrased *so far is it from being a correct view* (**videar**) *that I have sought some favor*, etc. For **aliquam** cp. note on **85** 3. The distinction between **aliquis** and **quisquam** is most important.

97 1 **bonam gratiam:** only a stronger term for **gratiam** (cp. [illegible] 20). — **ut . . . intellegam:** this result clause looks back to **tantum**, **96** 29.

97 4 **hoc honore:** another reference to his prætorship. — **praeditum . . . adfectum:** learn to handle these common words freely. *Since I possess* or *possessing as I do* is better than 'endowed with'; while **adfectus**, lit. *affected with*, is an all-round word which needs adjusting to almost every abl. with which it is found. Cp. notes on **88** 10, **88** 12, and **95** 23.

97 5 **statui:** we infer that **me** will prove to be the subj. of an inf. to follow.

97 7 **oportere:** with **praeferre** for its subj., and **me** as subj. of **praeferre.** The closing sentence, subordinating *every advantage and interest of my own*, shows masterly arrangement: balanced parts, asyndeton, polysyndeton (Introd. [illegible] 22).

FOR ARCHIAS THE POET

PLACE: In court, probably in one of the basilicas by the Forum (Introd. § 49). The presiding judge is the orator's brother Quintus.
TIME: The year 62 B.C., in the prætorship of Quintus Cicero.
CIRCUMSTANCES: Cp. Introductory Note, below; also Introd. § 86.

INTRODUCTORY NOTE

Archias, a Greek poet, whose title to Roman citizenship is defended by Cicero in this speech, was born at Antioch, the foremost city of Syria.[1] He was at least a dozen years older than Cicero, so that his birth may be placed about 120 B.C. The social prominence of his family, and the celebrated schools of Antioch, assured him the best possible education. A talent for verse-making won him distinction while still a boy, and as a prodigy he was fêted in many Greek cities visited by him in the course of his travels. Several such cities in the south of Italy, notably Neapolis (Naples), bestowed upon him their rights of citizenship. With such honors, and already widely known in spite of his youth, he came to Rome in 102 B.C., and at once became the protégé of several aristocratic families, especially of the Luculli. With Marcus Lucullus (brother of Lucius, the general) he spent some time in Sicily, and on his return journey visited Heraclea, a Greek town in Lucania, on the Gulf of Tarentum. The Luculli were perhaps patrons of Heraclea. In this allied town Archias wished to be enrolled as a citizen, and his request was granted. Accordingly, when a law of 89 B.C. (*lex Plautia Papiria*), after the Social War, conceded Roman citizenship, under certain conditions, to all citizens of towns previously allied with Rome, Archias, having the required domicile in Italy at the time the law was passed, and having duly registered with one of the prætors within the specified sixty days, became a Roman citizen. He took the *nomen* (Licinius) of the Luculli, and was known as Aulus Licinius Archias.

Twenty-four years later (65 B.C.) older legislation against strangers was revived by a tribune, C. Papius, in a law which expelled from Rome all who had no domicile in Italy (*lex Papia*; cp. **103** 19). Under this law, suit was brought in 62 B.C. against Archias by one Grattius, who sought to prove that the Greek, whose name could not be found on the census lists (owing to his long absences in the East with Lucius Lucullus), had falsely claimed Roman citizenship. As the poet, now nearly sixty, was sufficiently harmless, political influences are to be suspected, — an attempt, that is, to strike at the great, but unpopular Lucullus in the person of a literary man who had been his companion.

Cicero was personally concerned in more ways than one. Archias had given him some guidance in his studies in former years, and more recently had promised to write a Greek poem on the achievements of his consulship. In defending a literary man to whom he was thus indebted actually and prospectively, the orator disposes of the case itself very promptly; and almost as if literature itself were endangered, he devotes two thirds of his speech to a defense of letters, with special reference to poetry. The glowing language in which he clothes these things of the spirit has made this a favorite speech with most

[1] The main facts of Archias' life are given in this oration, esp. in §§ 4–11.

lovers of books. But, as an able Roman critic remarked, it was not the defense of an Archias that made Cicero a great orator, — it was to such speeches as those against Catiline or Verres that his fame was due.[1]

Archias was evidently acquitted, but of his later years we know nothing, except for a bare mention in a later work of Cicero.[2] He had written Greek poems on the victory of Marius and Catulus over the Cimbri (101 B.C.), and on the campaigns of Lucullus against Mithridates, having accompanied the Roman general on his expeditions against the king of Pontus.[3] He began the poem on Cicero's consulship, but there is no reason to think that he ever finished it.[4] None of his works has been preserved, and he is known to fame through this oration alone.[5]

Outline of the Argument

(1) Any gifts of mine as an orator should be at the service of Archias, such early encouragement did I have from him. (2) His talents may lie in another direction; but all the arts are linked together. (3) You must pardon me if I here employ a style rarely heard in the courts, (4) while I prove that he is a Roman citizen.

His birth, education, and early fame in Syria and elsewhere. (5) Honored with citizenship and other gifts by Greek cities in Italy, he came to Rome, where the Luculli welcomed him, (6) and other noted men did him honor.

On returning from Sicily he was made a citizen of Heraclea. (7) At Rome he fully complied with the law in registering as a citizen. (8) This would dispose of the legal aspects of the case. We have the most complete evidence obtainable. (9) He had a domicile at Rome, and registered with the magistrate who has kept the best records.

(10) There can be no doubt about his citizenship, either here or in those Greek cities. (11) Absence of his name from census rolls is easily explained. He has performed various acts requiring citizenship.

(12) My interest in Archias is due to this, that he provides us needed relaxation and inspiration. But poetry does not make me neglect my duties. (13) I may well devote to letters the time others give to their estates, to pleasures, or rest; for oratorical powers grow with reading. (14) I am indebted to books for training in character, to withstand the conflicts of life.

(15) Many of history's great men were indeed self-made; but best is the combination of natural gifts with training, — (16) for example, Scipio and others. If books yielded pleasure only, it would be the noblest pleasure, and without limitations.

(17) Gifts we lack ourselves should be respected in others; witness the popularity of Roscius, the actor. (18) Archias' gifts in extemporizing and in studied compositions. The poet is born, and divinely inspired.

(19) Civilized men must respect poets. Dead Homer is claimed by several cities; and shall we expel Archias, who has glorified Roman history? (20) Men of action wish

[1] Tacitus, *Dialogus*, 37, 7. He is not disparaging this speech, however.
[2] *De Div.* I, 79 (44 B.C.).
[3] Cp. **103** 24.
[4] Cp. **112** 3 ff.; *ad Att.* I, 16, 15.
[5] Certain Greek epigrams are probably the work of another Archias.

poets to sing of their deeds. (21) Archias, in his epic on the Mithridatic War, has honored Rome, not merely Lucullus. (22) So Ennius, in singing of his heroes, glorified Rome herself, and hence received citizenship.

(23) Greek verses are more widely read than Latin; and we wish all the world to know of our glories. (24) Alexander realized the power of poetry, and counted Achilles fortunate. Pompey made his historian a citizen. (25) Sulla might have done the same thing for Archias, as he paid even a bad poet. (26) Metellus also would have been willing. All desire fame, even those who write against it. (27) More examples of generals who valued poets. A civilian jury must not be indifferent.

(28) Archias has begun a poem on my consulship. Such glory is the best reward of services. (29) The hope of fame after death is a spur to the best man. (30) Are statesmen to believe that their labors are perishable? There are better memorials than statues. I have always had posterity in view.

(31) Since Archias' character and ability are established, the facts of his case proved, you should decide in favor of an inspired poet who glorifies Rome.

(32) My simple statement of the legal case will commend itself to you; also, I trust, this unprofessional digression.

99 1–7 si . . . debet: this sentence becomes much easier if we realize at the beginning that it was uttered in the following units:

Si quid est in me ingeni, iudices,
(quod sentio quam sit exiguum),
aut si qua exercitatio dicendi,
(in qua me non infitior mediocriter esse versatum),
aut si huiusce rei ratio aliqua
ab optimarum artium studiis ac disciplina profecta,
(a qua ego nullum confiteor aetatis meae tempus abhorruisse) —
earum rerum omnium
vel in primis
hic Aulus Licinius
fructum a me repetere
prope suo iure debet.

99 1 si quid: *whatever* (lit.?). — **est in me:** *I possess* (cp. note on **67** 17. — **iudices:** Introd. § 40. — **quod . . . exiguum:** when a rel. clause contains another subordinating word (here it is the interrog. **quam**), Eng. requires the rel. to be replaced by an *and, but, for,* or *now,* and a demonstr. pron. The formula would be

$$\textbf{qui} = \left\{ \begin{array}{l} \textbf{et} \\ \textbf{sed} \\ \textbf{nam} \\ \textbf{iam} \end{array} \right\} + \textbf{is}$$

Our sentence thus becomes ***et* sentio quam exiguum *id* sit.** This formula, which should be committed to memory, is nearly always useful when dealing with the connecting rel. When there is not a second subordinating word (**cum, ut, si, quam,** etc.), the **et,** etc. may sometimes be omitted. Cicero speaks modestly of

his **ingenium**, *talent*; but why did he mention it at all? Because he wished to include the three elements which are necessary to the mastery of any art: natural gifts, practice, and knowledge of principles. So Mr. Edison has inborn genius, has "toiled terribly," and understands the underlying laws of physics and chemistry.

99 2 **exercitatio dicendi**, etc.: freely, *whatever skill in public speaking I possess* (or *readiness of speech I have*).

99 3 **versatum**, etc.: *and upon this . . . have bestowed no small pains*. **Mediocriter** continues the impression of modesty contained in **quod . . . exiguum**. In reality, his training had been of the severest kind, and his *readiness* (**exercitatio**) had been acquired through years of persistent effort. — **huiusce . . . aliqua**: *possibly some acquaintance with the science* (or *theory*) *of my profession*. 'Possibly' is used because **aliqua** suggests that quite likely he does have this kind of knowledge. If a small child says to his father, "Did you bring me *anything* from New York?" he sounds less hopeful than if he says "Did you bring me *something* (**aliquid**)?"

99 4 **optimarum . . . disciplina**: the Roman equivalent of a university education, — freely, *the learning acquired through the study of the liberal arts*.

99 5 **profecta**: *proceeding* (*resulting*) *from*; cp. **93** 16. Cicero always insisted upon the most liberal type of education for the public speaker. Philosophy and literature were essential to such preparation. — **a qua . . . abhorruisse**: the antecedent of **qua** is **ratio**, — *and to this I admit no . . . has been indifferent*. **Abhorreo** really means *to shrink back shuddering*, but it is often found in a weaker sense, just as people use "awfully" without any thought of being filled with awe.

99 6 **vel in primis**: *more than any other man* (lit. *among the very first*). — **hic**: *my client*.

99 7 **A. Licinius**: how Archias came to have these Roman names added to his own is told in the first paragraph of the Introductory Note. Cicero's use of **A. Licinius** suggests to the jury that Archias would not have run the risk of using a Roman name unless he had really been naturalized. — **repetere . . . debet**: *deserves* (or *is entitled*) *to claim as his due*.

99 8 **quoad longissime**: *as far as* (lit. *whereunto farthest*).

99 10 **repetens**, etc.: intrans., *going back as far as that* (lit. *retracing even from that time*). — **hunc . . . mihi principem . . . exstitisse (= fuisse)**: *that he has been my leader*. For the case of **mihi** cp. Gram. § 111. — **ad**: *in*.

99 11 **rationem**: *systematic pursuit*. — **horum**: = **meorum**.

99 12 **quod si**: *if then* (rather than 'but if'). — **haec**: = **mea**.

99 13 **conformata**: *molded, cultivated*. Cicero had a poor voice to begin with. Archias was not a professor of elocution, but he did recite his own poems in public, and may well have given Cicero some *instructions* (**praeceptis**) as well as *encouragement* (**hortatu**). — **non nullis aliquando**: not 'to anyone at any

time,' which would be **umquam cuiquam**, suggesting a possibility at best remote, but *to various persons in the past*. Cp. note on **aliqua**, **99** 4, and remember that **aliquis : aliquando :: quisquam : umquam**. — **saluti**: Gram. § 115. — **quo**: since **accepimus** is act., it must mean *from* (not 'by') *whom*. Trans. after the antecedent, **huic ipsi**, l. 15.

99 14 **ceteris . . . servare**: Cicero says *I can render services* (**opitulari**) *to all my other* (*clients*) (**ceteris**) *and keep some of them safe* (from the perils of the law). He recognizes that while a lawyer serves all his clients, he can win lawsuits for only some of them.

99 15 **quantum . . . nobis**: *as far as in me lies*.

99 16 **opem et salutem**: corresponding to the meaning of **opitulari** and **servare**. — **debemus**: *I am bound*. NOTE. It is possible to trans. the **a quo** clause where it stands by paraphrasing: *and if I have received from him*, etc. — **a . . . miretur**: *may happen to be surprised at my speaking in this way* (lit. ?). Cp. Gram. § 272.

99 17 **quod . . . ingeni**: *because my client has a different type* (lit. *ability*) *of mind*, or *natural gift*. **Quidam** is sometimes practically equiv. to *a* or *an*.

99 18 **neque**: *and not*. — **haec**: *which I possess*. — **ratio aut disciplina**: *theoretical knowledge and practical skill*. — **aut**: *and*, as often in neg. sentences (Gram. § 48). — **ne nos quidem . . . fuimus**: *I also have not been* (Gram. § 37, *e*).

99 19 **dediti**: here simply an adj. The subord. clause **ne . . . disciplina** depends logically upon an unexpressed *let me assure you*. — **penitus**: i. e. *exclusively*. Cicero was not an orator to the exclusion of other intellectual activities.

99 20 **etenim . . . pertinent**: trans. **artes** and **humanitatem** with care. 'Arts' and 'humanity' won't do. Cicero is asserting the kinship of the various studies belonging to a liberal education, — "liberal" in the Roman sense of befitting a freeman, who left the baser activities to slaves.

100 1 **videatur**: Gram. § 272. The subj. is **me . . . uti**. — **quaestione . . . publico**: *in a regularly established criminal court, and at a state trial*. See Introd. § 40 for the *quaestiones perpetuae*. The point is that although the state is concerned, and therefore it is a serious and formal occasion, Cicero is going to allow himself certain liberties which he justifies because of the personality of the defendant, Archias.

100 2 **cum . . . frequentia**: as the **cum**-clause and the following phrases list the circumstances which may make Cicero's unconventionality surprising, obviously **cum** means *although*. — **res agatur**: *the case is* (*to be*) *argued*.

100 3 **virum**: Quintus Cicero, brother of the orator; the adj. is stereotyped compliment. — **severissimos**: *strict* (not 'severe'). — **iudices**: *jury*, as in **99** 1. — **conventu . . . frequentia**: *when such a crowd of people has gathered* (Gram. § 141).

100 5 **consuetudine . . . sermone**: i. e. he is going to use a *style of speaking* (**genere dicendi**) at variance with both courtroom practice and the conventional diction of the orator.

100 6 **abhorreat:** for the mood cp. Gram. § 174. In § 182 we find a second reason for the subjv. — **quaeso . . . veniam:** the long **ne**-clause has led up to **quaeso** as main verb. Politeness leads him to abandon a direct statement (that this novel style was, after all, suited to the present case) and to substitute a request for a favor (to be made clear in a moment).

100 7 **reo:** the **reus**, of course, is Archias. — **vobis . . . spero:** (*and*) *to you, as I hope.*

100 8–11 **ut me . . . dicentem . . . patiamini:** (*namely*) *that since I am speaking . . . you permit me.*

100 10 **litteratissimorum:** we are to imagine the presence of not a few men of letters, as it had probably been rumored that Cicero would not confine his defense to the question of law. For **hoc concursu** cp. note on line 3. — **humanitate**, etc.: also circumstantial; freely, *before an enlightened jury such as this* (lit. *with this cultivation of yours*). — **hoc . . . iudicium:** (*and*) *finally since it is this particular prætor who is holding court.* Quintus Cicero's interest in poetry was well known.

100 14 **periculis:** *trials*, esp. criminal (cp. **67** 13). — **tractata est:** Cicero borrows his figures from the stage, as though the rôle (**persona**) of a poet were to be played before his present audience, — a rôle seldom *represented* (**tractata**) in court. Hence **persona** is *a character* (not 'person'). The *tranquil pursuits* (**otium ac studium**, hendiadys) of poets seldom brought them into court.

100 15 **quod si:** not 'but if'; for since there is no other subj. for the infs., **quod** must be a pron., — *and if . . . this* (cp. note on **99** 1).

100 16 **perficiam ut . . . putetis:** *I will make you think.*

100 17 **segregandum:** sc. **esse.**

100 18 **asciscendum fuisse:** *ought to have been made a citizen* (Gram. § 288 fin.; in dir. disc. **asciscendus fuit**; cp. **88** 2).

100 19 **ex pueris excessit:** *had passed beyond childhood* (lit.?). If Cicero is exact, Archias was about fifteen. — **ab eis artibus:** belongs with **se contulit**, not with **excessit.** He *turned from* school work (**eis artibus**, etc.) to *the profession of authorship* (**scribendi studium**). For the tense cp. Gram. § 200 and *a.*

100 20 **artibus:** as in **99** 20. — **aetas puerilis:** we should say simply *boys* (lit.?). — **ad . . . informari:** lit. *to be shaped toward cultivation.* The whole may be freely rendered *from the studies commonly* (cp. **solet**) *included in the liberal education of the young.* We might almost say *the usual academic studies of boys.*

100 21 **primum Antiochiae:** belongs with **antecellere coepit.**

100 22 **loco nobili:** *of* (*a family of*) *high rank* (the source; Gram. § 137).

100 23 **copiosa:** Antioch had been, and was again later, a great commercial center, having a large trade with both the East and the West, and being very *populous* (**celebri**). For **urbe** cp. Gram. § 154 fin. — **liberalissimis studiis:** *the highest culture.*

100 26 **sic . . . celebrabantur:** *brought such crowds together*, lit. *were so thronged*. **Adventus** is plur., to indicate *visits* to numerous cities. The Eng. sing. may be reënforced by *always*, to bring out the force of the tense. **Post** is the adv., *afterwards*.

100 27 **exspectatio hominis:** *anticipation* is sufficient in Eng. — **ipsius adventus admiratioque:** *the admiration when he did arrive* (lit.?). With **adventus**, **ipsius** is subj. gen.; with **admiratio**, obj. gen. (Gram. §§ 117, 118).

100 28 **superaret:** trans. this clause with pass. voice, — *that his reputation . . . was exceeded by . . . and anticipation by*, etc. — **Italia:** here, as sometimes, equiv. to *southern Italy* (Magna Græcia), which had many Greek inhabitants. — **Graecarum . . . disciplinarum:** *Greek learning and its practice*.

100 29 **Latio:** the point is that the Greek culture had interested the Latin-speaking population near Rome as well as the Greeks farther south.

101 2 **Romae:** the place least likely to concern itself with Greek learning. **Tranquillitatem** refers to the comparative quiet in the city during the years between the Gracchi and the Social War.

101 4 **donarunt:** cp. **103** 15 ff. Locri was under the "toe" of Italy, — a Greek colony, like the other cities here mentioned. Regium (Reggio) was opposite Messana (Messina, in Sicily). Neapolis (Naples) and Tarentum (Taranto) were the most important cities of southern Italy. A Greek might be a citizen of several cities at the same time. — **praemiis:** esp. wreaths of gold, etc. With **donare**, *to present*, the thing presented is freq. in the abl. of means, and the recipient the dir. obj., exactly as we may say either "He presented me with a gift" or "He presented a gift to me." But with **dare** only the latter is possible.

101 5 **aliquid . . . iudicare:** *were at all competent to form an estimate about men of talent*. The *at all* comes from **aliquid** (lit. *to judge some (judgment)*). Note the plur. of **ingenium** used of men. Trans. the **et** before **Tarentini** *not only*, and that before **omnes** *but also*, as this gives a more natural effect than the usual *both . . . and*.

101 6 **hac . . . famae:** *this wide reputation* (lit.?).

101 7 **notus**, etc.: *known even to those (Romans) who had not seen him*. The reason is expressed by an abl.

101 8 **Catulo:** Marius is given prominence by the unusual wording, in place of **Mario (quartum**, *for the fourth time*) **et Catulo consulibus** (102 B.C.). — **nactus . . . eos:** this sentence shows that **Mario . . . Catulo** was, for Archias, more than a date — it was a stroke of luck. Trans. *he found at the outset men occupying the consulship* (lit. *those (as) consuls*). **Res** = *themes*.

101 12 **posset:** descr. clause. Marius defeated the Teutons at Aquæ Sextiæ (Aix-en-Provence) in that year, and in the next crushed the Cimbri in the plains of the Po, near Vercellæ, with Catulus' help. The latter (the second **alter**), unlike Marius, was a man of refinement, an orator, and author of a history

of his own consulship; father of the Catulus who opposed the Manilian bill (**88** 11, **91** 20). **Adhibere** (*exhibit*) is appropriate with **studium**, *interest*, and **aures**, *attention* (lit.?); but with **res gestas** supply some other similar verb, as **praebere**, *furnish*, suggested by the drift of the sentence (zeugma, Introd. § 22, *n*, 5). — **Luculli . . . receperunt:** the great Lucullus was then a boy of about twelve to fourteen. **Praetextatus** here merely indicates youth; for Archias was beyond the age at which Roman boys still wore the *praetexta* (17 or 18), and, as a Greek, he did not wear it at all. For **domum suam** cp. Gram. § 101, *a*.

101 14 **fuit . . . senectuti:** if a foreigner said "That he has many friends is of his popularity," you would know he meant *due to* his popularity. On the same principle begin to trans. *this was* (*a proof*). The **ut**-clause of result is in appos. with **hoc**. **Prima favit** (note that **prima** is adj.) means *was the first to show favor* (Gram. § 107). **Ingeni ac litterarum** (*literary ability*), and also the gens. in the next line, form the pred. of **fuit** (Gram. § 119). **Eadem** = *also*. (For "I did this; *I also* did that," Lat. is apt to say "I did this; *the same* (I) did that.") The point of **senectuti** (*to his old age*, or, freely, *to him even at an advanced age*) is that had he not been both worthy and interesting, the Luculli would have dropped him years before. They were his friends for about forty years.

101 18 **temporibus:** *period* (really *circumstances*). — **erat . . . iucundus:** *he interested.*

101 19 **audiebatur:** Archias declaimed his poems.

101 20 **Lucullos vero . . . devinctam . . . honore:** *but it was during the time of his close intimacy with the Luculli*, etc. *that he was most popular.* His friendship with these great families made others eager to copy the fashion they set. **Devinctam consuetudine teneret** means, more lit., *he held them in the bonds of* (*bound by*) *intimacy.* Metellus Numidicus (uncle of Lucullus) fought Jugurtha in Africa; he was later recalled from exile through the efforts of his son (hence called the "Dutiful"). Æmilius Scaurus was long a leader of the aristocracy; the younger Catulus, one of the foremost figures of Cicero's time, rebuilder of the Capitoline temple, and opposer of the Manilian bill (cp. note on line 12). Crassus is the eminent orator; Drusus, the tribune who lost his life in an effort to reconstitute the senate and give the vote to Italians on the eve of the Social War (91 B.C.). The Octavius chiefly meant is Cinna's colleague and bitter enemy, who was massacred in a reign of terror, 87 B.C. Cato here is the father of Cato of Utica. The most noted Hortensius was the orator, and rival of Cicero; he had been the leading counsel for the defense in the trial of Verres (Introd. § 60).

101 23 **colebant:** change the voice, to keep the order, — *he had the respect not only of*, etc.

101 25 **simulabant**, etc.: freely, *even the possible pretenders.* **Audire**, though the weaker term (mere pleasure of hearing), follows the stronger **percipere** (*grasp, appreciate* his art), — an unusual order.

101 26 **satis longo intervallo:** abl. of time within which, — *some little time after.*

101 28 **Heracleam:** a colony of Tarentum; cp. Introductory Note, p. 404. The **cum**-clause is circumstantial, equiv. to *on his way back.* This was perhaps eight or ten years after he had come to Rome.

101 29 **foedere**, etc.: pred. descr. abl. (Gram. § 145), i. e. *enjoyed the privileges of a most favorable treaty* (hendiadys). It was a *civitas foederata*, paying no taxes to Rome, and independent in its domestic affairs; bound only to furnish, if need be, the quota of ships and men named in a very favorable treaty two centuries old.

102 1 **civitatem:** *body of citizens.*

102 3 **impetravit:** the second **cum**-clause (**putaretur**) is best taken as concessive, — *although*, etc., with correl. **tum**, *yet especially* (Gram. § 230, *a*). — **civitas:** *citizenship.* — **lege:** the tribunes M. Plautius Silvanus and C. Papirius Carbo brought forward a law in 89 B.C., conferring Roman citizenship upon residents of Italy under certain conditions (cp. Introductory Note, p. 404).

102 4 **fuissent:** representing **fuerint**, fut. perf., of the actual text of the *lex Plautia Papiria*; i. e. *shall prove to be* (Gram. § 290). The citation of the law is in indir. disc. **Si qui = quicumque**, looking forward to a demonstr. clause, — probably *they should be Roman citizens*, **ei cives Romani essent** (for **sunto** of dir. disc.). Note the dat. with **ascripti** here, but acc. with **in** in line 1.

102 5 **ferebatur:** defining the time exactly. The ind. is retained even in indir. disc., to stress the precise moment (Gram. § 292).

102 6 **essent professi:** completing the series of indirectly quoted fut. perfs. Registration must take place *within* the sixty days (Gram. § 155). Cicero breaks off the quotation of the law just before reaching the main clause (cp. note on line 4).

102 7 **haberet:** *had had* (Gram. § 62).

102 8 **familiarissimum suum:** *his intimate friend.* For this Q. Metellus Pius cp. **101** 19, **111** 13. — **nihil aliud nisi:** *nothing else but*, equiv. to **tantum**, *only.*

102 10 **causa . . . est:** *the defense has been made.* Note pres. for fut. in **dicimus** and **dico.** — **horum:** *of these* (*arguments*). Nothing is known of Archias' accuser, Grattius.

102 11 **Heracleae:** for the case cp. note on line 4 fin.

102 14 **religione et fide:** *conscientiousness and honor.* But it is less clumsy to say *a most influential, conscientious, and honorable man.* Bear this in mind in translating descr. abls.

102 19 **dicit:** note the three pairs of contrasted infs. Even an eye-witness usually testified **arbitror**, rather than **scio.** **Non audisse**, etc. = *did not learn of it by hearsay . . . was not* (*merely*) *present.*

102 20 **publico testimonio:** the *official attestation* of their magistrates.

102 21 **qui:** the connecting relative; equiv. to *and they.*

102 24 **omnes:** emphatic close (acc. with **tabulas**), — *every one of them.* The Italian War is commonly known as the Social War; i. e. the war with the **socii**, the cities of Italy which had rebelled against the terms of their alliance with Rome. In this war (90–88 B.C.), the record office of Heraclea was destroyed. **Hic** expresses indignation: *at this point*, in the face of the official statement; cp. **83** 27. Note that **ad** = *in reply to.*

102 25 **quaerere**, etc.: *but to ask for what*, etc. (asyndeton).

102 26 **tacere:** i. e. purposely *ignore* the *testimony* (**memoria**) of men. — **litterarum:** *records.* — **flagitare:** a very strong word, — *insist upon.* Asyndeton again.

102 27 **religionem:** as in line 14; concessive clause. — **integerrimi:** *perfectly honest.*

102 28 **fidemque**, etc.: *confirmation under oath.* Heraclea is now spoken of as a Roman *municipium* (a result of the Social War), no longer as a *civitas foederata* (cp. **101** 29).

102 30 **desiderare:** though Grattius had claimed that records were quite commonly altered. **Idem dicis** = *you also state* (in another connection). In spite of his lack of faith in records Grattius calls for them. Again no conj. (with **tabulas**). — **an . . . habuit:** *did he not, then, have?* — **tot annis:** i. e. twelve or thirteen years (Gram. § 151).

102 31 **datam:** for the use of the ptcp. (like that in **ab urbe condita**) cp. Gram. § 75. — **sedem:** *headquarters.*

102 32 **est professus:** as in line 6 above. The three points which Cicero has been discussing are (1) citizenship in a *civitas foederata*, (2) a domicile in Italy at the time the law was passed, (3) registration at the office of a prætor within sixty days.

103 1 **immo vero:** here, in an answer, equiv. to *yes indeed.* — **tabulis:** really an abl. of means; but Eng. would say *according to.* — **professus:** sc. **est.** — **ex . . . praetorum:** *among those belonging to the registration conducted by that board of prætors* (lit.?).

103 3 **auctoritatem:** *credit, reliability.* No records kept by other prætors of that board were so reliable. **Obtinent** = *retain.* — **cum . . . resignasset:** as the misdeeds of Appius and Gabinius are in evident contrast with Metellus' sense of duty, **cum** means *whereas* (concessive). — **Appi:** Appius Claudius Pulcher, father of Cicero's bitterest enemy, Clodius. He was then a prætor, later consul (in 79 B.C.)

103 6 **resignasset:** unsealing a document for dishonest alteration suggested this figure for *depriving of all credit.* Contrast with **post damnationem** makes **incolumis** = **ante damnationem**; cp. note on **77** 31. Thus Publius Gabinius was discredited first by his *worthlessness* (**levitas**) and then by his *downfall* (**cala-**

mitas) after conviction (**damnatio**), on a charge of extortion in his province, fifteen years later (74 B.C.). Note asyndeton after both **dicerentur** and **levitas.**

103 7 **omnium:** strengthens the superl. Trans. *the most conscientious and loyal of men.* — **tanta . . . fuit:** cp. note on **102** 14.

103 9 **dixerit:** for perf. subjv. in a result clause cp. Gram. § 69. The discovery of an erasure in his records led Metellus to have that case brought before a jury, that the citizenship of the person in question might be at once determined.

103 10 **videtis:** i. e. the entry **A. Licinius** stands in the records, with no sign of alteration. **Igitur** is *well then* or *now.*

103 11 **dubitetis:** Gram. § 174.

103 13 **ascriptus: fuerit**, in place of **sit**, because referring to a state of things now past and gone, as no such enrollments were legal after a town had become a Roman *municipium.* Note the abl. here (cp. note on **102** 4 fin.). — **cum . . . impertiebant:** the time before 89 B.C. is definitely marked by the **cum**-clause, — *at a time when* (Gram. § 220). — **mediocribus:** *ordinary people*; dat. with **impertiebant.** — **et:** Gram. § 42, *a.*

103 14 **humili:** *inferior.* Cicero is reflecting the Roman's contempt for actors, musicians, and dancers. — **arte:** *accomplishment.*

103 15 **Graecia:** i. e. Magna Græcia. — **Reginos . . . noluisse:** *I suppose . . . were unwilling* (*to give*) *to my client*, etc., *what* (**id quod**) *they used to hand out right and left* (**largiri**, lit. *lavish*) *to stage performers!* For the mood of **solebant** cp. Gram. § 291.

103 18 **quid:** Gram. § 30.

103 19 **datam:** i. e. to the allies in Italy, with reference to the *lex Plautia Papiria.* For **post . . . datam** cp. **102** 31.

103 20 **inrepserunt:** i. e. without a valid claim. It was more difficult after the *lex Papia* of 65 B.C., under which the present case was brought to trial (cp. Introductory Note, p. 404). The ind. with **cum** again refers to a well-defined space of time: *at a time when . . . have slipped into the records* or *in a day when*, etc.

103 21 **illis:** sc. **tabulis.** Cicero does not produce these records, though not all of these cities had had fires in their record offices!

103 22 **requiris:** Grattius did not find the name **A. Licinius** in the census lists. But the census had been taken at irregular intervals.

103 23 **scilicet:** a sarcastic *of course*, or *you would!* — **obscurum:** ironical. — **proximis censoribus:** *in the most recent censorship*, lit. *the late* (*incumbents*) *being censors*; cp. **45** 19 and note.

103 25 **eodem quaestore:** not 'the same quæstor,' for he has just called him an *imperator*, but *also with Lucullus, who was then quæstor.* (Enough words have been added to make the sense clear.) — **primis** (sc. **censoribus**) . . . **Crasso:** lit. *Julius and Crassus being the first censors* (the first after the new

law); freely, *in the first censorship, that of*, etc. With **superioribus** also supply **censoribus**. In reverse order Cicero mentions three successive censuses, with the reason in each case for the absence of Archias' name: (1) that of 89 B.C., L. Julius Cæsar and P. Licinius Crassus censors; on that occasion there was no census of population; (2) that of 86 B.C., when Lucullus was in Asia as quæstor under Sulla (in command against Mithridates); (3) that of 70 B.C., when Lucullus was himself conducting the war against Mithridates: this was the most recent census. At the time of (2) and (3) Archias was in the East, as a civilian companion of Lucullus. For the censors cp. Introd. § 29.

103 27 **confirmat**: those who took the census could not legally establish the claims to citizenship of all the men they registered.

103 28 **iam tum**: *even at that date* (of the census). — **ita**: *as such*, i. e. as a citizen. — **pro cive**: emphatic position at the beginning of the main clause; to be connected with **et . . . pro consule**, **104** 1–4.

103 29 **quem . . . versatum**: *whom you accuse of not having possessed the rights*, etc. (lit.?).

104 2 **nostris legibus**: only a citizen could make a legal will. — **adiit . . . civium**: *received property by inheritance from*, etc. (lit.?).

104 3 **civium Romanorum**: friends of his who remembered him in their wills. Only a citizen could be an heir or even receive a legacy.

104 4 **pro consule**: *as proconsul*. Lat. used also the single word **proconsul**. A returning provincial governor reported to the quæstors a list of persons under his command, or in his retinue, who deserved to be rewarded by the state with a grant of money, — a bonus. In Lucullus' **beneficia**, or *bonus list* (lit. *rewards*), Archias' name was found, — more evidence that he was a citizen at that time. Returning now to **pro cive** (**103** 28), we connect the phrase with **testamentum saepe fecit**, etc.: *in the quality of a citizen . . . he often*, etc. For the treasury (**aerarium**) cp. Introd. § 28. — **argumenta**: *convincing proofs*. — **si quae**: *whatever* or *such as*, may be combined with **argumenta**. (Some, however, supply *find* with **potes**, from **quaere** (= *try to find*), taking **si quae** in its other sense of *if any*.) Cp. **99** 1.

104 6 **iudicio**: answering the **ne ipsius quidem iudicio** of **103** 29 f. Cicero now closes his legal argument and enters upon a defense of poetry and poets, and of literature in general; and this fills nearly two thirds of the speech in its published form. — **revincetur**: for the negs. cp. Gram. § 40.

104 7 **hoc homine delectemur**: *I am interested in the defendant*.

104 8 **ubi**: *that wherewith*; really, *a place in which*. Archias, he says in effect, is my resort, for rest and refreshment of mind, and of ear as well, *after* (**ex**) the familiar *din of the courts* (**forensi strepitu**).

104 9 **convicio**: Roman lawyers often indulged in noisy abuse. — **conquiescant**: the descr. clauses are introduced by **ubi**, and take the place of an obj. for **suppeditat** (Gram. §§ 174, 204). The prefix **con-** strengthens

quiescant; after a hard day in court he will find complete rest in the company of books.

104 10 **suppetere . . . dicamus:** if someone should say, "There is not at hand for me what I may eat," you would know what he meant, and know the correct Eng. Get the trans. here in the same way. **Suppetere** is equiv. to a pass. of **suppeditare.**

104 11 **rerum:** the descr. **quod**-clause includes purpose (i. e. *thoughts to express*), and gives a subj. for **posse.** The **an**-question implies that Grattius cannot possibly hold any different view (Gram. § 32, *d*).

104 12 **excolamus:** from poetry as a means of relaxation he has passed over to literary pursuits in general, followed for self-improvement. And, as **animos** shows, **nobis** and **nostrōs** now include other orators and public men.

104 13 **contentionem:** *strain.* — **relaxemus:** the thought of mental refreshment (unbending) recurs, but with no limitation to poetry, the reading of which was commended to students of oratory by many teachers, including Quintilian. — **ego vero:** *for myself indeed.*

104 14 **deditum:** in harmony with **99** 4 f. — **pudeat:** Gram. §§ 55, *b*; 96, *a*.

104 15 **se litteris abdiderunt:** *buried themselves in their books* (lit. *by means of books*).

104 16 **ad . . . fructum**, etc.: *contribute to the common good.* — **in . . . proferre:** *bring anything to light for men to see* (lit.?). The force of **nihil** is distributed, not destroyed, by **neque . . . neque**; cp. note on line 6.

104 17 **pudeat:** repetition of the same verb strengthens the antithesis of **ceteros** (l. 14) and **me.** For the subjv. cp. Gram. § 55, *d*.

104 18 **vivo:** *have lived* (Gram. § 62). — **tempore aut commodo:** *emergency or interest.*

104 19 **otium . . . somnus: otium** hints that Cicero did not confine business to office hours; **voluptas**, that he might stay away from sports or other pleasures to work on a case; **somnus**, that he would forego a siesta to serve a client.

104 21 **reprehendat:** potential, in a quest. (Gram. § 57). — **suscenseat: aut** is here equiv. to *and*, owing to the neg. implied in the quest. (Gram. § 48).

104 22 **obeundas:** Gram. § 86. We suspect that **quantum** will be followed by **tantum**; also that the meaning will be completed by a gen. of the whole.

104 23 **celebrandos**, etc.: freely, *for attending the holiday performances* (plays, races, gladiatorial combats, etc.).

104 24 **temporum:** at last the gen. needed to define each **quantum** (lit. *how much of time*, i. e. *the amount of time*; plur. to cover the various cases).

104 25 **tempestivis conviviis:** *to dinners beginning early*, i. e. by the middle of the afternoon, and so encroaching on business hours.

104 26 **pilae:** handball games were favorite amusements of the Romans, and are not frowned upon here, though paired with **alveolus**, the *board* used in gambling with dice. Gambling was permitted at the Saturnalia or in the case

of old men. For the last **quantum** use *and* or *or* in Eng., since **denique** shows that the last two are closely joined, as trivial occupations.

104 27 **sumpsero:** though **reprehendat** (l. 21) may have led us to expect **sumpserim**, the fut. perf. shows confidence that he will continue such intellectual recreation (Gram. § 258). — **recolenda:** the fig. is from the garden. To pull the above together, notice the framework:

> quantum ceteris (ad, etc.) conceditur temporum,
> quantum alii tribuunt (conviviis, etc.),
> tantum mihi (ad, etc.) sumpsero.

He will devote to study the time which is allowed to *everyone else* (**ceteris**) for legitimate business and recreation, and which *some others* (**alii**) use in frivolous amusement. — **eo . . . magis:** *all the more.*

104 28 **haec . . . oratio et facultas:** *my power as a speaker.*

104 29 **quae . . . me:** *and be that great or small* (lit.?).

105 1 **amicorum . . . defuit:** *has failed friends who were in peril of the law.* **Periculis** properly means *criminal trials.* — **quae si:** *but if this* (connecting rel.). — **illa . . . sunt:** *the things of chief importance* (in contrast with **oratio et facultas**, which some, he suggests, may not take very seriously). The following words show what Cicero thinks are **summa.**

105 2 **ex . . . hauriam:** indir. quest. with **sentio.** Of course **fonte** refers to literature.

105 3 **multisque litteris:** *and by much* (or *wide*) *reading.*

105 5 **laudem atque honestatem:** *merit and virtue*; for by met. **laus** may stand for that which earns praise (*worth, excellence*). — **ea:** evidently refers to **laus** + **honestas**, as a single idea.

105 7 **parvi:** *of small consequence*; cp. Gram. § 124. — **ducenda:** the indir. disc. automatically selects the meaning to be given in translating this word.

105 8 **hos:** as usual refers to the first person, i. e. *made upon me.* The popular party was determined to avenge the summary execution of the Catilinarians (i. e. Lentulus and the rest; Introd. § 84).

105 9 **obiecissem:** the dat. is more usual with this verb than the constr. found here.

105 10 **pleni . . . vetustas:** the sentence falls into two parts, (1) the statement that *all sorts of books* and the *maxims of philosophers* are *full* (*of this thought*) and (2) that *the history of the past* (**vetustas**) *abounds in instances* of the same thing. The first means that it is a universal *theory* that virtue is the highest good; the second, that history shows the theory in successful *practice.*

105 11 **quae . . . omnia:** we can keep the order, — *which would be lying in darkness, every one.*

105 12 **accederet:** *were not* (*being*) *shed upon them* (Gram. § 252). — **nobis . . . expressas . . . reliquerunt:** *have portrayed and left to us* (Gram. § 73).

105 15 **quas . . . mihi . . . proponens:** *and setting these before me* (= *by keeping these in view*).

105 17 **conformabam:** *used to train.* **Animus** and **mens** often combine to express all the mental and spiritual powers, i. e. *heart and mind* (*head*).

105 18 **quaeret quispiam:** a formula to introduce an objection which the speaker wishes to meet in advance (cp. **104** 7, **quaeres**). — **quid:** Gram. § 30.

105 19 **proditae sunt**, etc.: i. e. by the books to which he has just alluded.

105 21 **quid respondeam:** i. e. *my answer*; indir. quest., subj. of **est**. The dir. quest. would also be subjv.: *What am I to answer?* (Gram. § 55, *d*. The periphrastic is not used when such quests. become indir.). **Certum** = *settled, clear* (*to me*).

105 22 **excellenti . . . virtute:** descr. abls. in the pred. after **fuisse**, — *have displayed* (or *possessed*), etc.

105 23 **sine doctrina:** *without the effect of formal training.* — **naturae . . . divino:** *because of the almost superhuman quality of their natural endowment* (lit. *nature itself*).

105 24 **exstitisse:** = **fuisse**. The verb means *to be* in some outstanding fashion. With no external aid they attained to self-mastery and stability of character, — were *both self-controlled and serious.* — **etiam . . . adiungo:** he will go even further than his critics, because their objections cannot destroy his main contention, given in the next sentence.

105 26 **valuisse** (with **ad**): *has been able to produce.* — **atque . . . contendo:** *and yet at the same time I assert.*

105 27 **cum . . . doctrinae:** the entire argument might be condensed into this: High character can exist without education. More than this, character without education is better than education without character; but when the two are combined, we have something finer than either one by itself.

105 28 **accesserit:** *there is given* (lit. *has been added*). — **ratio . . . doctrinae:** *the symmetrical development produced by training* (lit. *method and modeling of training*), *so to speak* (**quaedam**).

105 29 **tum . . . exsistere:** the subj. is **illud nescio quid praeclarum**; lit. *that distinguished something* (= *a certain distinction*). — **singulare:** *unique* (omit **ac**). — **solere exsistere:** *is the usual result.*

106 1 **ex . . . esse**, etc.: (*I assert*) *that to this class belong.* The force of **contendo** is still felt. — **hunc . . . Africanum:** there were two Scipios who were given this title; as **hunc** would be used of one living at a nearer time, Scipio the Younger is meant. — **quem**, etc.: the **quem** belongs to **hunc**, not to **numero**.

106 3 **Furium:** C. Lælius Sapiens and L. Furius Philus were intimate friends of this Scipio, and labored with him for the advancement of letters.

106 4 **fortissimum:** here equiv. to *of remarkable vigor.* — **illis temporibus:** *in those times, of his day.* **Numero** is to be supplied with **ex hoc** (anaphora).

106 5 **senem:** a celebrated example of studiousness at an advanced age. The elder (M. Porcius) Cato is often distinguished from his great-grandson (of Utica) by adding **senex**. He wrote a history (*Origines*, now lost), a work on farming (*de Agri Cultura*, extant), etc., and published many of his orations. He died in 149 B.C. Note the pairs of superls. — **nihil:** Gram. § 103.

106 6 **adiuvarentur:** the tense indicates the general experience of these men (*had not been helped all along*) (Gram. § 256, *a*).

106 8 **ostenderetur:** *were not held out* (as an inducement); Gram. § 252.

106 10 **humanissimam ac liberalissimam:** *entirely worthy of a man and a free-born Roman.*

106 11 **temporum:** *circumstances.* — **sunt:** with the gens., equiv. to *belong to* (Gram. § 119).

106 13 **adversis:** sc. **rebus**, — *in misfortune*; Gram. § 141.

106 16 **attingere:** *put our hands to, try our hands at.*

106 17 **deberemus:** *we should be bound.*

106 18 **videremus:** *we see*; sequence due to **deberemus**; attraction.

106 19 **fuit:** note **tam** with a descr. abl. which has the force of a pred. adj. — **commoveretur:** Q. Roscius was the leading comic actor of the age of Cicero, who had defended him in a lawsuit about fourteen years before, and who esp. admired his gracefulness (**venustas**, l. 21). — **qui . . . mortuus:** *although he had died in old age* (or *was an old man when he died*) (**senex**, pred.); Gram. § 170. **Tamen** shows the nature of the **cum**-clause.

106 21 **debuisse**, etc.: freely, *it seemed that he ought not*, etc.

106 22 **motu:** *agility.*

106 23 **nos:** meaning particularly the court, contrasts with **nobis omnibus** (i.e. every Roman). The first member of the sentence is subord. in thought: *well, then* (**ergo**), *if* (or *while*) *he . . . are we to be indifferent to*, etc. (Gram. § 280).

106 24 **hunc:** (repeated in line 27) subj. of **dicere**, l. 29.

106 27 **cum . . . nullam:** *without having written a single letter.*

106 28 **eis . . . agerentur:** *the topics of the day* (lit.?) (Gram. § 289).

106 29 **ex tempore:** much was made in ancient times of improvising in verse. — **revocatum:** *when encored.*

107 1 **eandem rem dicere:** *treat the same theme.*

107 2 **quae vero:** *but as for what.* — **accurate:** not 'accurately.' — **ea:** *these compositions.*

107 3 **veterum:** *classic.*

107 4 **diligam**, etc.: Gram. § 55, *d*.

107 5 **sic . . . accepimus:** *this truth we have learned.*

107 6 **ceterarum . . . constare:** *that (while) the practice of all other arts is founded (based) upon.*

107 7 **doctrina . . . arte:** *instruction and rules and theory.* — **poetam . . . valere:** *the poet's gift is born in him* (lit.?).

107 8 **mentis . . . excitari:** (changing to the act.) *it is his own* (**mentis**) *powers that cause his activity.* — **quasi . . . quodam:** *as it were with a kind of.* A paraphrase, keeping in mind the intended contrast with arts which may be learned by mere diligence, would be 'the poet derives his quality from nature, his impulse from within, his inspiration from the gods.'

107 9 **suo iure:** *with perfect right.* **Noster ille** stamps Ennius as a Roman celebrity, in contrast with the **veteres scriptores** (of line 3) and Archias. Quintus Ennius (239–169 B.C.) was regarded with reverence as the father of Roman poetry. He was the first to introduce the heroic hexameter, in his national epic, the *Annales*, of which, as of his tragedies, many fragments remain. An Italian from the far south (Calabria), he gained recognition at Rome, and Roman citizenship.

107 13 **poetae nomen:** Gram. § 121. — **nulla . . . violavit:** in contrast with **humanissimos**, *most refined*, stands **barbaria = gens barbara**, *rude folk, wild tribe.*

107 14 **saxa . . . consistunt:** Cicero's hearers would be reminded of the legends of Orpheus, Arion, and Amphion, who charmed animals, trees, stones, etc. by their music.

107 16 **instituti . . . optimis:** *educated men that we are* (lit. *instructed in the best subjects*).

107 18 **moveamur:** Gram. § 55, *d*. **Nos** shows the same asyndeton as in **106** 23; and the mold of the whole sentence is the same (Gram. § 280).

107 20 **Salaminii:** their Salamis was at the east end of Cyprus, not the Salamis near Athens (cp. note on **108** 5).

107 21 **confirmant:** slightly stronger than **dicunt**; but there is no true climax in this notable series. Smyrna comes last, as perhaps the most probable claimant, and as he has more to say about it.

107 22 **dedicaverunt:** i. e. honors were paid him as a hero, with a temple and a statue. Smyrna had a coin also, the *homer*. Alliteration (the names).

107 23 **contendunt:** other claimants were Athens, Rhodes, and Argos. — **ergo**, etc.: this sentence is of the same type as **106** 21 ff. Apply the same method in translating.

107 24 **alienum:** of course none of them would admit that he was *a stranger*, but only one of the claims could be correct.

107 26 **repudiabimus: repudiemus**, deliberative subjv., would have meant *Are we to reject?* and would be answered by 'Yes, reject him,' or 'No, don't.' The fut. ind. here is an indignant *Are we going to reject?* answerable in the same mood and tense. Contrast with the subjvs. in lines 4, 5, and cp. Gram. § 55, *d*.

107 28 **et:** *not only.* — **Cimbricas res:** not 'the Cimbric affairs,' but *the campaign against the Cimbri* or *the story of the Cimbri.* He had written an epic poem on Marius' victories over the German invaders in 102–101 B.C.

107 29 **adulescens:** used like **senex** in **106** 20, — *in his youth.* — **ipsi:** as being about the last man one would expect to take notice of a poet. But this poet wrote about Marius' own exploits! — **durior:** *rather indifferent.* The jurors may have smiled at this mild description of the unpolished Marius; cp. **106** 19.

108 1 **iucundus fuit:** *found favor with,* or *was liked by,* or *made a good impression on*; cp. **101** 18.

108 2 **aversus . . . patiatur:** some people of our day might express this as follows: 'No one is such a lowbrow that he can't bear to have someone make a song about him.' Please use polite Eng., though, in your trans.! Note the instinct for publicity, strong two thousand years ago; the **aeternum praeconium** was what counted.

108 3 **patiatur:** Gram. § 175.

108 4 **summum:** *a great* (not 'the greatest').

108 5 **cum . . . quaereretur:** *on being asked* (lit. *when it was asked,* etc.). The Greek word (**acroama**) denoted *anything heard,* esp. *music*; then the *singer, player,* or *reader*; here *performer.* Themistocles was victorious over the Persian fleet at Salamis, 480 B.C., but spent his last years in exile in Persia and Asia Minor, dying about 460 B.C.

108 7 **praedicaretur:** clause subord. to **audire** understood (sc. **vocem se libentissime audire**) (Gram. § 289). Of course, this was Themistocles' little joke, even if Cicero pretends to take him seriously.

108 8 **dilexit:** Plotius Gallus was the first to teach Lat. oratory at Rome. For the ind. in indir. disc. in **ea quae gesserat = res gestas suas** cp. Gram. § 291 fin.

108 9 **vero:** *but,* justifying our trans. of **et** in **107** 28.

108 10 **versatum,** etc.: i. e. *involving frequent shifts of fortune* (more lit. *involved in*).

108 11 **hoc:** i. e. Archias. A poem in several books is implied. — **expressum est:** *has been portrayed* (*narrated*) (cp. **105** 14). In spite of **totum** Cicero means that part of the Third Mithridatic War which was conducted by Archias' patron, Lucullus, 74–67 B.C. (cp. pages 363–364, 6–10). — **qui:** *now these.*

108 13 **inlustrant:** as described in **107** 27 ff.

108 14 **Pontum:** repetition gives **populus Romanus** emphasis, — *it was the Roman people that,* etc.

108 15 **vallatum:** cp. **76** 1 ff. Note hendiadys for *the lay of the land* (**natura,** etc.).

109 1 **fudit:** at the battle of Tigranocerta, capital of the Armenian king, Tigranes, 69 B.C. Lucullus had scarcely 15,000 men (cp. page 364, 10). **Non maxima** is understatement, or litotes (Introd. § 22, *n,* 2). — **populi . . . est:** *to the Roman people belongs the credit* (**laus**), etc.

109 3 **ereptam . . . atque servatam:** *rescued and kept safe.* For the relief of Cyzicus by Lucullus (73 B.C.) cp. page 363, 6, and **75** 26 f.

109 4 **nostra:** felt as pred. as naturally as "theirs" in "Theirs but to do and die." The subj., of course, is **pugna**. Lit. *as ours will always be mentioned*, etc.; freely, *ours will be the eternal fame and glory (of having won) that*, etc. Note the order of the modifiers of **pugna**.

WARSHIP

109 5 **L. Lucullo . . . est:** the **cum**-clause refers definitely to **pugna**; hence the mood (Gram. § 220). It "tags' that battle as effectively as a rel. clause would as being 'the battle when the enemy's fleet was sunk.' But Eng. would probably prefer a different "hook-up," — perhaps 'when Lucius Lucullus fought with our foes, and their captains were killed and their fleet was sunk.' (A Roman war galley was not armed with a bronze beak for nothing!)

109 8 **triumphi:** the reference to Lucullus' triumph was all the more effective because it had occurred only a year before (63 B.C.). Tenedos is an island opposite Troy. It served as an important base in the naval operations of 1915 against Gallipoli. For the naval victory (73 B.C.) cp. page 363, 7; **75** 27 ff. — **quae:** = **et haec** (cp. note on **99** 1). For the position of **eis** cp. Gram. § 164. Lit. *and by whose talents these are lauded, by them;* etc.; freely, *and when these are lauded by men of genius, then . . . by such poets* (**eis**). Note, and preserve in translating, the emphasis on **populus Romanus** and on **nostra** through this long sentence.

109 10 **Ennius:** a poet appreciated by men of action. Cp. note on **107** 9.

109 11 **ex marmore:** *in marble* (a bust or statue). We should say, *his marble bust is thought to stand* (lit. *to have been placed*). The most famous of republican tombs, that of the Scipios, was on the Appian Way, outside the Porta Capena (but inside the later wall of Aurelian), and may still be visited. The inscriptions (of great importance for early Lat.), together with a much imitated sarcophagus and a laurel-crowned bust in stone, are in the Vatican. The poet was buried in that tomb, and Livy speaks of three statues there, one of which was said to be that of Ennius (38, 56, 4). Africanus (the Elder) himself was probably buried at Liternum (near Naples).

109 12 **laudibus:** the reference is to Ennius' epic of Roman history, the *Annales*, which celebrated Scipio and many others. Note the **populus Romanus** again.

109 14 **tollitur:** i. e. in the same epic Cato the Censor is honored (cp. **106** 5). His great-grandson (Cato of Utica) was perhaps present in the court; though **huius** may mean only the Cato *whom we know*. — **adiungitur:** in praising Cato, Ennius was paying his tribute to the national greatness (Gram. § 280).

109 16 **decorantur:** still speaking of Ennius' poem. **Denique** = *in short*. The plur. names **Maximi**, etc. are used like the names in "our Washingtons and Lincolns are honored, not for what they had, but for what they did." The plur.

merely shows that we are thinking of that *type* of man. Cicero's audience would think primarily of Q. Fabius Maximus, the famous "Delayer"; M. Claudius Marcellus, the conqueror of Syracuse (both in the Second Punic War); and M. Fulvius Nobilior, who subjugated Ætolia (189 B.C.) and was a friend and patron of Ennius (cp. **111** 28).

109 17 **qui haec fecerat:** *the author of this poem* (**haec** = **haec carmina**).

109 19 **expetitum:** with **civitatibus** (*states*) as dat. of agent (Gram. § 114).

109 20 **eiciamus:** the framework of the sentence is like that used in **106** 21 ff. and **107** 14 ff. (Gram. § 280). **Legibus** = *legally*. **Civitate** = *citizenship*, as in line 18. The insignificance of little Rudiæ (a half-Greek town in Calabria, hardly known except as the birthplace of Ennius) is contrasted with the importance of Heraclea.

109 23 **Graeca:** = **Graeca scripta**, where we should say *Greek*.

109 24 **Latina:** (*while*) *Latin* (to show the connection with **quod**). — **continentur:** with the abl. of that which bounds or limits (Gram. § 147). **Sane** (with **exiguis**) marks a necessary concession: *one must admit*. Greek was the world-language, while in Cicero's day Lat. had hardly more than an official use outside of Italy; and even in Italy there were still regions in which Lat. was spoken less than other Italic dialects or Greek.

109 25 **si:** when it means *if, as is the fact*, **si** is virtually equiv. to *since* (Gram. § 264). — **regionibus:** = **finibus**, as in **48** 15 and **63** 13.

109 26 **quo . . . eodem:** again a rel. clause precedes the demonstr. (cp. line 8). Cicero desires the glorious record of Rome's armies to be known as far as their missiles reach. Since Greek was the most widely read language, Greek books would best accomplish this.

109 28 **cum:** *not only*. — **de . . . scribitur:** *whose story is told* (lit. ?). — **haec:** *such accounts*. Plur. because the thoughts are now applied to all nations. — **ampla:** *glorious*.

110 1 **dimicant**, etc.: *risk their lives in battle* (lit. *struggle at the risk of life*). **Tum** = *but also*.

110 2 **hoc:** referring to the same things as **haec**, **109** 28, but attracted into agreement with the pred. noun **incitamentum**. — **periculorum:** = **ad pericula subeunda**. Clearly 'of' will not do.

110 3 **scriptores:** besides historians, he had with him at least one indifferent poet, Chœrilus. — **magnus ille:** *the Great* (Gram. § 23).

110 5 **Sigeo:** a promontory near Troy. Achilles is the hero of Homer's Iliad, and Alexander claimed to be his descendant.

110 6 **praeconem inveneris:** cp. **108** 3 (Gram. § 98, *b*). The descr. clause (*since you found a Homer as the herald*, etc.) gives a reason (Gram. § 178).

110 7 **vere:** sc. **dixit**.

110 9 **quid:** *again* (Gram. § 30). — **Magnus:** **noster hic** makes a flattering comparison between Pompey and Alexander.

110 11 **civitate:** cp. note on **101** 4. — **nostri illi:** *our troops*. Theophanes, of Mytilene, on the island of Lesbos, was a poet, a friend and adviser of Pompey. He wrote a history of the war with Mithridates. Roman generals could confer citizenship upon individuals.

111 1 **magno . . . approbaverunt:** *did not they show their approval of it by loud cheering?* This indicates, as Cicero implies, that they believed in honoring a *scriptor*, although they themselves were ignorant common soldiers (**rustici**, etc.).

111 2 **credo:** when used ironically, as it often is, **credo** really means that one does *not* believe. Trans. *I suppose*. As it is parenth., there is no indir. disc.

111 3 **ut . . . donaretur perficere:** *to have himself presented*.

111 4 **non potuit:** *would not have been able* (not **potuisset**; cp. Gram. § 257).

111 5 **donaret:** sc. **civitate**. — **petentem:** = **si petivisset** (Gram. § 248). If mere Gauls, etc. received this favor, Archias could have obtained it much more easily.

111 6 **quem:** = **nam eum** (cp. note on **99** 1).

111 7 **subiecisset:** *had handed up*, i. e. to Sulla, seated on a platform. **Libellus** is a *manuscript*. **De populo** = *of the people*, and hence untutored.

111 8 **fecisset:** a rel. clause in indir. disc., — *an epigram which*, etc. (Gram. § 168, *a*). — **tantum modo . . . longiusculis:** *merely with the alternate lines rather longer* (its only merit). Probably it was written in the "elegiac distich," with hexameters and pentameters alternating.

111 9 **iubere:** 'I saw him do it' is **eum** *facere* **vidi** as well as **eum** *facientem* **vidi**. — **tribui:** Sulla was presiding at the sale of property confiscated from owners who had been proscribed. For the time of **iubere** cp. Gram. § 71.

111 10 **scriberet:** the **ne**-clause explains **ea condicione**, (*only*) *upon condition that*, etc. (Gram. § 273); like giving money to a street player and telling him to go away. — **qui . . . duxerit:** *since he thought* (descr. rel., expressing cause; Gram. § 178).

111 11 **duxerit:** the primary tense is explained by its position so far in advance of the main verb.

111 12 **virtutem:** *excellence*. — **copiam:** in contrast with the bad poet's one epigram.

111 13 **expetisset:** Gram. § 248. — **Pio:** cp. **101** 19; he was one of the ablest of Sulla's generals, and his colleague in the consulship of 80 B.C. He had also commanded in the Social War.

111 14 **donavit:** as proconsul in Spain, where he fought against Sertorius.

111 15 **impetravisset:** like **expetisset**, l. 13. The Luculli were cousins of Metellus Pius. — **qui . . . cuperet:** *especially since he was so eager*, etc. (Gram. § 178).

111 16 **pingue . . . peregrinum:** in assuming that the poem was *dull* (**pingue**), and *provincial* (**peregrinum**, lit. *foreign, alien*) in its idiom, Cicero appeals to

the minds of the mob, which habitually thinks of foreigners as inferiors. But later on Cordŭba (Cordova) itself gave the two Senecas and Lucan to the Roman literary world.

111 18 **quod:** we may trans. as if we had **nam id.**

111 19 **ferendum**, etc.: i. e. *must be frankly admitted.* **Hoc** evidently cannot refer to what precedes.

111 20 **gloria:** with **ducitur**; trans. *ambition.*

111 21 **ducitur**, etc.: *and it is the best man who is most*, etc. **Hoc**, *this fact* or *truth*, proves to have anticipated the statement **trahimur**, etc.

111 22 **inscribunt**, etc.: freely, *add their names to the titles even of those books*, etc.

111 23 **despiciunt:** in **eo ipso** refers to the whole procedure, — *in the very act of expressing their contempt.*

111 24 **volunt:** the meaning of **nobilitatem** is made clear by the corresponding **se nominari**, *to be celebrated.* **Praedicari** is impers. here. Trans. *to be praised.* So Pascal says, "Even those who have written against fame wish for the fame of having written well." — **Decimus Brutus:** this Brutus, the first general to carry Roman arms to the Atlantic, triumphed in 132 B.C. over what is now Portugal (and Galicia). With the spoils he built a temple of Mars in the Campus Martius. It is not known that he built more than one temple. Accius, his friend (b. 170 B.C.), was perhaps the greatest Roman writer of tragedies. Some of his verses were inscribed at the entrance of this temple.

111 28 **consecrare:** M. Fulvius Nobilior (cp. **109** 15) took Ennius with him on his expedition against Ætolia (northwestern Greece). In his triumphal procession (187 B.C.) were displayed over a thousand Greek statues, some of which were placed in a temple of Hercules and the Muses built by Fulvius in the Campus, near the Flaminian Circus.

111 29 **in qua urbe . . . in ea:** Lat. is very fond of this position of the rel. clause. First trans. lit., to become used to the arrangement; then as though it were **in ea urbe in qua.** Commit the two formulas to memory, as they will prove convenient. — **prope armati:** i. e. they have just laid down their arms.

111 32 **abhorrere:** note contrast between military men and civilians (**togati**); reversed order in **togati iudices** (chiasmus).

112 1 **id:** i. e. honor the Muses and protect poets, as implied in the previous sentence.

112 2 **indicabo**, etc.: lit. *will inform against myself.* He is going to 'tell on himself,' as it were. Trans. *betray.*

112 3 **quas res . . . incohavit**, etc.: lit. *what deeds I did, he has begun*, etc. Trans. as though **res** (**incohavit**, etc.) **quas.**

112 5 **universa re publica:** *the general good of our country.*

112 6 **attigit . . . incohavit:** freely, *has begun to write a poem about* (lit.?). Cicero means the crushing of Catiline's conspiracy in the previous year. From

letters to Atticus we infer that the plan was never carried out. Cicero himself wrote a Greek poem on his consulship, and another in Lat. on the same subject (cp. note on **44** 9).

112 7 **magna . . . et iucunda:** *important and interesting.*

112 8 **adornavi:** a very human touch. Cicero learns with interest that Archias is going to write about his consulship, and sees to it that the poet has full information. From a letter which Cicero wrote to another man who proposed to write in prose on the same period, we can guess that he would make sure that his successes were given all the emphasis they would bear. — **virtus:** *merit.* For the first pair of gens. cp. Gram. § 118; for the second pair, § 121.

112 10 **qua . . . detracta:** = **et si ea detrahatur** (Gram. § 153). — **quid est quod:** *what reason is there why* (Gram. § 174).

112 13 **quibus . . . terminaret suas:** the same sentence pattern as in **111** 29. **Regionibus** = **finibus** as in **109** 25.

112 16 **de . . . dimicaret:** cp. **110** 1. — **ipsa vita:** *his very life.* Cicero uses **animus** in the latter part of the sentence as if he were speaking of the man, and not merely his mind or spirit. We might therefore trans. **nec se frangeret**, etc. ONE *would not break oneself down*, etc.

112 17 **nunc:** *as it is* (as freq. in contrast to an unreal cond.). — **optimo quoque:** cp. note on **67** 5. — **virtus:** *power, instinct* (to fit **concitat** and **admonet**).

112 18 **gloriae:** as in **111** 20.

112 19 **cum . . . dimittendam:** *must not be allowed to cease when our lifetime is over* (lit. *together with our lifetime*).

112 20 **cum . . . adaequandam:** i.e. our fame should be imperishable. Begin with a lit. trans.; then paraphrase.

112 21 **omnes**, etc.: *are all of us . . . to be thought?* (deliberative quest.). For cp. Gram. § 32, *d*. **Parvi animi** is pred. gen. of descr. (Gram. § 123), referring to the quality which makes a man act as if he had no concern with his reputation after he is dead (cp. lines 24, 25). We may trans. *wanting in imagination.*

112 22 **qui . . . versamur:** *who are engaged in business of state, and whose lives, like my own* (from **his**), *are full of risk and toil* (lit.?).

112 23 **ut . . . arbitremur:** *as to imagine.* — **spatium:** sc. **vitae** from line 22. — **nullum . . . spiritum duxerimus:** *have drawn no breath.*

112 25 **omnia:** i.e. *all that we have done.* — **an**, etc.: for the form of this whole sentence cp. Gram. § 280. Bind it together in Eng. by beginning *or if.*

112 26 **studiose . . . reliquerunt:** *have been eager to leave.* For **multi summi** cp. Gram. § 42, *a*.

112 27 **consiliorum . . . ac virtutum:** *of our aspirations and merits.*

112 29 **expressam et politam:** *perfectly portrayed.* Lit. *modeled and polished.* We speak of literary portraiture in terms of painting, but Cicero is thinking in terms of sculpture (cp. **105** 14). — **omnia . . . gerebam:** *all my deeds*; obj. of **spargere** and **disseminare.**

112 30 **iam . . . gerendo:** = **tum etiam cum gerebam** (Gram. § 85). The figure of sowing broadcast is made clearer by adding the second verb. The world's memory is the field.

113 2 **afutura est:** *is to be* (*a thing*) *apart from*, etc., — on the theory that there is no consciousness after death. **Haec** refers to **memoriam**.

113 3 **ad . . . pertinebit:** *will concern*. Many philosophers, esp. Socrates and Plato, taught that the soul survives death.

113 4 **quidem:** *at any rate*. — **cogitatione . . . delector:** freely, *I find pleasure in a kind of hopeful meditation* (lit.?).

113 6 **pudore eo:** descr. abl. As it is *certified* (**comprobari**) *both by the worth of his friends and by the long continuance* (*of their friendship*), it must denote the quality which would secure these, viz. *fine personality*. **Pudor** means *shame* (that prevents one from doing base deeds), and then the qualities which such preventive shame brings: *decency, honor*, etc.

113 8 **ingenio . . . tanto:** *who possesses as much talent*. — **convenit:** used like **oportet**, — *it is fitting*. Freely, *as you may properly judge*.

113 9 **summorum . . . iudiciis:** *by men of prominence and judgment*.

113 10 **videatis:** subjv. both because it occurs in a descr. clause and because it depends on an inf.

113 10 **causa . . . modi:** the third descr. abl. Trans. *while the merits of his case are such that they are supported*.

113 13 **si:** *assuming that*, or *since* (cp. note on **109** 25). — **si qua . . . debet esse:** freely, *since there is in . . . something more than human which must recommend them* (cp. **107** 11). **Commendatio** = *that which recommends*.

113 14 **ut eum:** with **sic . . . fidem** in lines 19–20, — *so to take under your protection one who*, etc.

113 18 **profitetur:** recalling what was said at **112** 3 ff. — **est . . . numero:** *belongs to the class* (*of men*).

113 19 **itaque dicti:** *and so proclaimed* or *pronounced*.

113 21 **esse videatur:** freely, *that men shall see that he*, etc.

113 22 **quae:** not the connecting rel., its antecedent being **ea** in line 23. He expresses confidence that the brief treatment of the actual **causa** in §§ 4–11 will have convinced the jury.

113 23 **probata . . . omnibus:** *have commended themselves to all* (or *been proved to the satisfaction of all*).

113 24 **quae . . . locutus sum, ea:** *while as for* (*such of*) *my remarks as were*. — **et . . . studio:** *both about his* (**hominis**) *special gift and in a general way about his profession itself*.

113 26 **in . . . partem:** *in a good sense*.

113 27 **scio:** sc. **esse . . . accepta**. In **qui iudicium exercet** he is again referring to the presiding judge, his own brother Quintus, himself a writer of tragedies and other verse (not preserved); cp. **100** 2.

FOR MARCELLUS

PLACE: In the Senate-house (Introd. § 49).
TIME: 46 B.C., early autumn, after Cæsar had celebrated his quadruple triumph over Gaul, Egypt, Pontus, and Africa.
CIRCUMSTANCES: Cp. Introductory Note, below; also Introd. § 93 fin.

INTRODUCTORY NOTE

M. Claudius Marcellus, an orator of note, consul in 51 B.C. and colleague of the eminent jurist Servius Sulpicius, had been one of the bitterest opponents of Cæsar, especially in proposing measures which forced the latter's hand and thus led to civil war. After Pompey's disastrous defeat at Pharsalus, 48 B.C., Marcellus retired to the Ægean island of Lesbos, and devoted himself to philosophy and other studies at Mytilene, where Brutus paid him a visit commemorated in the latter's lost work *de Virtute*, with high praise of the spirit in which Marcellus bore his exile. Though he would not deign to ask Cæsar's forgiveness and permission to return, his friends took pains to bring the matter before the senate under circumstances recorded by Cicero in a letter to Servius Sulpicius (see Letter 27, pp. 200 ff.).

Upon mention of Marcellus' name by L. Piso,[1] Gaius Marcellus, a cousin of Marcus, fell at the dictator's feet, whereupon the whole senate rose and approached Cæsar, entreating him to pardon Marcellus. The dictator, after some vigorous language about Marcellus' opposition to him, and praises for Servius, by way of contrast, granted the request of the senators with unexpected promptness. The leading men in the senate, being then called upon to express their opinion of the advisability of recalling Marcellus, thanked Cæsar for his gracious act. Cicero, called upon in his turn, did not content himself with mere assent, but decided on the spot to break his resolve never to speak in public again. He voiced the thanks of the senate in glowing language, with a fervor which has its explanation in his confidence at that particular moment that Cæsar would actually reëstablish the state. It was a short-lived confidence, and Marcellus himself was slow to take advantage of his permission to return, postponing his journey until the following summer. He had reached the Piræus when he was murdered by one of his own party. Servius Sulpicius, his former colleague, and now governor of Achaia, was then in Athens, and wrote a letter to Cicero, giving the details of the tragedy.[2] Some correspondence between Cicero and Marcellus has also been preserved (see Letters 26, 28, pp. 198, 202).

This speech, though entitled *pro Marcello*, thus corresponding with *pro Ligario* and *pro Rege Deiotaro*,[3] is not so much a defense of Marcellus as a eulogy of Cæsar. Technically, however, the question before the house is the recall of Marcellus from exile, and Cicero has risen as if to support such a motion.

[1] Cæsar's father-in-law.
[2] *Ep.* IV, 12.
[3] These three speeches before Cæsar are often called the *Caesarianae*.

Outline of the Argument

(1) Today I am breaking my long silence, to speak of Cæsar's magnanimity. (2) Marcellus' pardon, after a separation which I could not bear, restores both his influence and mine, with a happy omen. (3) We appreciate, Cæsar, that you have yielded your own feelings to the public interest. Marcellus is indeed fortunate, (4) and deservedly so.

Your achievements beggar description, but none is greater than today's. (5) Your deeds are beyond comparison, especially in their rapidity. (6) There are greater distinctions still, for a commander must share his laurels. (7) But in this day's glory even Fortune may claim no share.

(8) Your conquests were great; less godlike, however, than this self-conquest. (9) Your military fame will be immortal everywhere, but the merciful man in history or legend is beloved. (10) In your case what will our feelings be? These very walls are grateful to you.

(11) This is your proudest day, the victory yours alone. Other trophies will decay; (12) but the fame of your mercy will increase, for by forgiveness you have vanquished even victory.

(13) In this decision Cæsar has acquitted and restored all of us who went to war against him. (14) Always an advocate of peace, I followed Pompey for personal reasons. (15) My policy was openly declared, and Cæsar showed his attitude by sparing the peacemakers before and after the victory. (16) Marcellus and I had our fears of Pompey's victory, and are all the more grateful for your generosity, Cæsar. (17) Your victory was not vindictive, as Pompey's would perhaps have been. (18) Even men of peace were threatened then, but now our hopes are in the victor.

(19) You will find satisfaction in your magnanimity, — no gift of Fortune. (20) Continue to preserve men who were honestly misguided into war without a real reason.

(21) The risk to your life is not to be altogether ignored; yet where have you now any personal enemies? (22) However, take care of a life so indispensable, yet exposed to the common risks, (23) and to the assassin besides.

You must reform all the evils of the war time. (24) No one else can heal the wounds of war. (25) Do not say you have enough of life. You cannot be spared while your work is unfinished, your glory incomplete.

(26) Great things remain to be done if you are to reach the heights of fame. (27) When you have reorganized the state, then you may say, "Enough of life!" Short it is, and you have always craved immortality, — (28) the real life in the memory of the ages; to that you must devote yourself. Posterity will marvel at your victories; (29) but unless you reconstitute the state, your fame will be insecure. Respect the impartial judgments of the future. (30) You are concerned now, if not then.

Though we have been divided and distracted, (31) the war is now over, and the victor merciful. Tempers too must be disarmed. (32) Dissension being at an end, our safety is in unity and clemency. In protecting your life we promise our aid.

(33) To repeat, we are all most grateful, and I am only the spokesman for these men. (34) As my friendship for Marcellus requires, I thank you, Cæsar, for this greatest of your favors to me.

115 1–4 **diuturni . . . attulit:** the relation of the parts of this sentence is shown here: —

Diuturni **silenti,** patres conscripti,
quo eram his temporibus usus,
(*Modifying* eram usus) { non timore aliquo, / sed partim dolore, / partim verecundia, }
finem hodiernus **dies attulit.**

The framework is in heavy type.

115 1 **eram . . . usus:** we should say *have kept.* — **his temporibus:** *in the trying times through which we have been passing.* **Tempora** often means *circumstances*, particularly of a dangerous or distressing kind. The actual time referred to is about a year, during which Cicero, though he had been forgiven by Cæsar for siding with Pompey, was in retirement at home, engaged in literary work, but politically inactive; Introd. § 93.

115 3 **dolore, verecundia:** Cicero confesses to mingled emotions, — *distress* (**dolore**), for which a reason is assigned in lines 12 ff., and a *sense of propriety* or *decency* (**verecundia**) partly explained by lines 15–18.

115 4 **idemque:** *and at the same time.* — **quae . . . sentirem:** depending on **dicendi.** For the subjvs. cp. Gram. § 182.

115 7 **modum:** *moderation*, limited by the obj. gen. **rerum.**

115 10 **reddito:** *by the restoration of* (Gram. § 75). Abl. abs.

115 14 **causa:** *side, party.* — **non . . . fortuna:** settles the question whether the **cum** of line 13 was *when, since*, or *although.*

115 15 **versari:** subj. of **esse.** **Persuadere** would normally have taken **ut versarer**, but the thought was interrupted by **fas . . . ducebam.**

115 16 **illo . . . distracto:** (1) this abl. abs. may be translated *when*, etc.; (2) **aemulo** and **imitatore** go with **studiorum**; **socio** and **comite**, with **laborum**; (3) **me . . . distracto** = *separated from me.* Cicero's name and that of Marcellus had often been coupled as standing for many of the same gifts and interests.

115 17 **quasi quodam:** *as it were, a kind of*; i. e., *I might almost say.*

115 19 **interclusam:** trans. by rel. clause — *which had been interrupted.* — **his . . . sustulisti:** *you have, as it were, raised a standard in the sight of all who are present, (as a signal) to*, etc.

115 21 **mihi quidem . . . omnibus:** Gram. § 114. — **in multis . . . in me ipso:** the condensed *in the case of many men . . . in my own case* means, and should be translated, *from the treatment accorded to*, etc. It was Cæsar's clemency to his former foes that convinced Cicero that he put the state's welfare before his own feelings.

115 22 **sed paulo ante**, etc.: *but a few moments ago when . . . by all of us.* The time is defined by **cum . . . concessisti**: when Marcellus was restored to his position, all saw what Cicero had already seen.

116 1 **senatui . . . concessisti:** *pardoned out of regard to*, etc.

116 2 **offensionibus**, etc.: *especially after making mention of your grievances*; more exactly, *of the offense he had (repeatedly) given*. Cæsar had dwelt upon the **acerbitas** (*bitterness*) of Marcellus in opposing him; cp. 201 4.

116 4 **anteferre:** the indir. disc. gives us our subj. for **intellectum est**, 115 21. **Suspicionibus** anticipates §§ 21 ff. Cæsar probably feared that Marcellus might support a possible conspiracy against him. — **fructum . . . cepit:** *has reaped the fruit*. **Ante actae** = **praeteritae**.

116 6 **maximo:** *of the greatest importance*. **Tum** shows that **cum** is conj.

116 7 **dato . . . accepto:** *the giving of . . . the receiving of* (Gram. § 75).

116 8 **cuius ex . . . pervenerit:** = **cum ex eius**, etc. (Gram. § 178).

116 9 **ventura sit:** being at Mytilene, Marcellus will not know for some time that Cæsar has pardoned him.

116 10 **quod quidem:** *and indeed this*, referring to **est . . . pervenerit** as a whole.

116 13 **praestantior:** in such a quest. **aut** becomes the weakest *or*, or even *and* (Gram. § 48). **Laudis** = *merit, commendable quality, distinction*.

116 14 **nullius . . . ingeni:** *no brain is so fertile* (lit. *of* (= *from*) *no talent is the outflow so great*). — **nulla . . . copia:** *there is no power (of expression), no wealth (of words) so great*.

116 15 **quae:** *that it* (with **possit**). — **non . . . enarrare:** Cæsar's achievements exceed the powers of any orator or historian, *even to record, much less* (or *not to say*) *to glorify*.

116 17 **tua:** **pace tua** is a formula of politeness, *by your leave, with your kind permission*, etc. **His** refers to **res gestas**.

116 19 **ante . . . ponere:** *to keep in view*. — **id:** *this fact*, obj. of both **ponere** and **usurpare**.

116 20 **sermonibus**, etc.: *make the remark frequently in conversation*. — **omnis**, etc.: indir. disc. in appos. with **id** (l. 19), and continuing through **lustratae sunt** in line 27 — *that all the achievements*, etc.

116 25 **conferri:** the total of Cæsar's battles was placed at fifty. His campaigns had been carried on, often with bewildering suddenness of attack or rapidity of movement, from Britain to Asia Minor and Africa. No one, except Alexander, could be compared to him as regards range of experience in warfare with nations of every degree of civilization.

116 27 **non dicam . . . sed:** as in line 15; but trans. here *not merely . . . but actually*. **Cursibus** is picturesque language for *rapid marches*, in contrast with **passibus**, of ordinary travel. — **lustratae sunt:** *have been covered*, as involving a more complete circuit than **peragrari**. For ind. in indir. disc. cp. Gram. § 292 fin.

116 28 **fatear:** **quae** is merely connecting rel., equiv. to **et haec**; and **quidem** suggests a contrast to follow.

116 29 **capere possit:** *can grasp.* — **sim:** Gram. § 258, *b*.

117 1 **maiora:** recalling the thought of **116** 17 ff., — to have forgiven an enemy is the crowning distinction for the victor; cp. lines 17 ff.

117 2 **detrahere, communicare:** asyndeton. — **ducibus:** Gram. § 112.

117 3 **propriae:** *the exclusive property* (Gram. § 128).

117 7 **gestum:** sc. **est.**

117 8 **paulo ante:** as in **115** 22, and referring to the same act.

117 9 **neminem:** may be taken as dir. obj., with **socium** in pred. appos. (*no one as your companion*), or as an adj. (*no companion* or *partner*).

117 10 **maximum est: quod = et id,** — *and it certainly is a very great thing.*

117 12 **decerpit:** the figure is from the plucking off of flowers, fruit, etc. by a passer-by or a trespasser.

117 13 **in . . . societatem:** *for the partnership.* We should prefer to say *as a partner.*

117 14 **fatetur:** the thought of lines 9 ff., with the added notion of an inalienable title in **propriam,** — *a permanent possession.* Sc. **istam gloriam.**

117 16 **admittitur,** etc.: *nor do you take counsel with chance*; more freely, *nor does chance govern your decisions.*

117 18 **locis infinitas:** i. e. *occupying vast regions.*

117 19 **sed . . . habebant:** the appos. result clause **ut vinci possent** defines **naturam** as well as **condicionem** (Gram. § 199). In Eng. we may turn the clause into an obj. phrase, *the possibility of being conquered,* and reduce the Lat. objs. to *by nature and their circumstances.* Cæsar's conquests, great as they had been, were still humanly possible. This intentionally quaint thought is in preparation for the next sentence.

117 21 **possit,** etc.: *cannot be . . . crushed by armed forces.*

117 22 **animum vincere:** in striking contrast with **vis,** etc. (asyndeton); insert *but.* We may trans. *self-conquest,* with emphasis on *self-.* — **cohibere: iracundiam** shows what kind of feelings were implied in **animum,** the general being paired with the particular. — **victo temperare:** *to show forbearance toward a conquered* (*foe*) (cp. Gram. § 107, *b*). More asyndeton.

117 23 **praestantem:** cp. **116** 13; and note three abls. without conjs., — a climax in words of diminishing length (Introd. § 22, *d*, *k* fin.).

117 25 **haec qui faciat:** the five infs. above are in appos. with **haec.**

117 26 **deo:** Gram. § 116.

117 27 **quidem:** *it is true*; this looks forward to the contrast marked by **at vero** in **118** 3.

117 29 **linguis:** in translating connect **litteris atque linguis** with **nostris.**

118 1 **conticescet:** a true prophecy. — **nescio quo modo:** Gram. § 162.

118 3 **clementer . . . factum:** because **factum** is a ptcp. it is modified by advs.; but trans. **aliquid factum,** *some deed* (not the lit. 'something done'), and replace the advs. by adjs.

118 6 **audimus aut legimus:** *hear or read of.*

118 7 **gestis rebus:** order reversed, to mark the contrast between **fictis** and **gestis.** Trans. *real history . . . legend.*

118 9 **praesentem intuemur:** in contrast with characters of legend and history.

118 12 **ut . . . velis:** this result clause is in appos. with **mentem**, etc. — *whose purpose and inclination and expression we see are (such) that you mean*, etc.

118 13 **reliquum . . . fecerit:** *has left of constitutional government.* Cæsar had been made dictator.

118 18 **complectemur:** climax, raising **diligamus** (l. 8) to the highest power. — **me dius fidius:** shortened form of **ita me dius fidius iuvet** (or **servet**), *so may the god of truth help (save) me!* But here it is no more than *on my honor* (or *word*).

118 19 **gestiunt:** note personif. and hyperbole; Introd. § 22, *n*, 1 and 7. For the **curia** cp. § 49.

118 20 **auctoritas:** as **suorum** and **suis** must refer to **auctoritas**, it is plain that **illa auctoritas** is rhetorical language (abstract for concrete) for **ille vir summa auctoritate.** For the mood of **futura sit** cp. Gram. § 233.

118 23 **viderem:** the reference is to the situation described in the Introductory Note, p. 428, and in Cicero's letter (**201** 9 f.). Gaius Marcellus was probably not Marcus' brother (consul, 49 B.C.), but a cousin of the same name (consul, 50 B.C.), who had married Cæsar's grandniece (sister of Octavian). **Pietate** = *devotion.*

118 24 **offudit**, etc.: *filled my mind.* The most celebrated name among Marcellus' ancestors was that of M. Claudius Marcellus, a hero of the war with Hannibal, and conqueror of Syracuse, 212 B.C. He is repeatedly mentioned in the Fourth Verrine (e.g. **146** 24, **149** 10).

118 25 **suam:** here refers to the indir. obj. **quibus**, i.e. the Marcelli (Gram. § 26). For **conservato** cp. **reddito**, **115** 10.

118 28 **gratulationibus:** he means the *thanksgivings* (**supplicationes**) voted by the senate in Cæsar's honor at different times. — **unius . . . Caesaris:** Gram. § 128.

119 1 **illae quidem:** sc. **sunt** (**magnae** pred.); cp. note on **117** 27.

119 2 **multo . . . comitatu:** *in company with a numerous and powerful band of followers*, recalling the thought of **117** 1 ff.; sc. **gestae sunt.**

119 3 **rei:** *action* (the pardon of Marcellus). — **idem . . . comes:** recalls both **duce**, l. 1 and **comitatu**, l. 2, — *leader and at the same time associate*; a neat paradox, focusing the thought of the preceding sentence.

119 4 **ut . . . magis:** *that while time shall destroy . . . yet your justice*, etc., *shall wax greater every day.* Note, however, that the sentence is actually built on another model. Grammatically **adlatura sit** is a subjv. of result, while **florescet**, fut. ind., is a principal verb. Such an irregularity, or "anacoluthon," may be

used by a writer who has perfect control of the language, somewhat in the way that discords are employed by great composers — to relieve monotony and give color. First trans. the sentence lit., and note that a parenth. often switches the thought to a different track.

119 7 **operibus:** *public works.*

119 10 **viceras:** *had surpassed* (esp. Marius and Sulla).

119 11 **vereor ut:** Gram. § 194.

119 12 **auditu:** *when it is heard* (lit. *by hearing*); contrasted with **atque ipse cogitans sentio**, *as I myself regard it when I think about it.* Cicero is preening himself for a rhetorical flight and wishes to be sure that his hearers follow him. — **victoriam vicisse:** cp. the Biblical "led captivity captive." Presently his audience will learn that he means that Cæsar showed himself superior to the temptations which victory brings to the victor.

119 13 **cum . . . remisisti:** *in restoring*; explanatory **cum** (cp. Gram. § 222).

119 14 **cum . . . occidissemus:** *whereas . . . all of us, the vanquished, had forfeited our lives.* The *decision* is *due to* (lit. is *of*) Cæsar's **clementia.**

119 16 **condicio:** *terms.*

119 17 **vis:** *meaning.* — **devicta est:** Cicero wishes to keep up the fig. of Cæsar's victory over conventional ideas about the conduct of a conqueror. Trans. *have been disregarded*; or change to the act. and say *who have shown yourself superior to*, etc.

119 18 **hoc . . . pateat:** *how far this decision . . . reaches.*

119 21 **tenemur**, etc.: in a legal sense, *are convicted of some fault due to*, etc. — **scelere:** *willful crime.*

119 22 **liberati:** *acquitted.* Cicero argues from the pardoning of Marcellus that all the rest are now *acquitted* of any more serious charge than a political blunder in joining Pompey's forces (the **illa arma** of line 19). — **cum . . . conservavit . . . reddidit:** *in sparing . . . and restoring* (cp. note on **119** 13).

119 23 **me . . . rei publicae:** *me both to my old dignity and to public life.*

119 24 **reliquos**, etc.: (*and*) *in restoring the distinguished men who shared my fate* (asyndeton). To say 'the rest of the distinguished men' would make Cicero say that he himself was **amplissimus vir.** More lit. it is *the rest, — distinguished men.*

119 25 **et frequentiam**, etc.: omit the first **et** in trans.

119 28 **cupiditate . . . crudelitate:** *partisanship . . . bloodthirstiness.* We prefer the act. voice from **plerisque** on: *that most of us had gone into the war*, etc. He did not regard them as really **hostes.**

120 2 **audiendum (esse):** impers., *that one must listen to peace proposals.* **Quo** is connecting rel. (Gram. § 170).

120 4 **repudiari:** Pompey had been obstinate, refusing all suggestions of peace from Cicero and others. — **neque**, etc.: *and indeed I was never attracted by*, etc. — **ulla:** he had not been in the army of Marius or Sulla.

120 5 **arma:** *war.* — **consilia pacis . . . socia:** Cicero said that victory would only mean a tyrant (Cæsar or Pompey), and that an unjust peace was better than a just civil war.

120 6 **hominem:** i. e. Pompey; in strong contrast with **arma civilia** (l. 5), — *it was the man*, not the cause or party, that had attracted him (asyndeton).

120 7 **publico**, etc.: *personal*, not *political, obligation* had moved him.

120 8 **valuit:** here *loyal memory* = *unfailing loyalty*. Cicero owed his return from exile in part to Pompey.

120 9 **ne spe quidem:** *even without hope* (Gram. § 144). For **non modo** cp. **non dicam, 116** 15. — **prudens et sciens:** an old proverb, *with my eyes open.*

120 12 **dixi:** before any decisive step had been taken (**integra re**, *while the matter was undecided*).

120 13 **cum:** Eng. *at.* — **sensi**, etc.: *expressed the same opinions.*

120 14 **rerum existimator:** i. e. *historical critic.* **Ex quo** = *consequently.* — **dubitet:** Gram. § 175.

120 15 **voluntas:** not mere *wish*, but *preference, choice*, or *position.*

120 16 **iratior:** not a true compar. — *inclined to be severe.* **Ceteris** = (*but*) . . . *to the rest*; asyndeton. — **id:** sc. **erat.**

120 17 **tum:** *at a time.* — **cum esset:** circumstantial, not temporal (it does not point to some precise day or hour, etc.).

120 18 **victor:** *as victor*, or *after the victory.*

120 20 **Marcello . . . testis:** *Marcellus has me as witness* (Gram. § 113).

120 22 **congruebant:** the meaning of **huius rei** — *of this attitude* (toward peace) — is now clear. Marcellus is to be reckoned among the **pacis auctores. Bello** is further emphasized by reversing the order (chiasmus).

120 23 **certorum:** = **quorundam**, but more definite, referring to the hot-headed advocates of war, esp. on Pompey's side. Had he been victorious there would probably have been proscriptions; cp. lines 32 ff.

120 27 **comparandae: victoriae** includes all the uses which Cæsar had made, and which Pompey would have made, of victory.

120 28 **vagina vacuum:** unusual phrase for *out of its scabbard, unsheathed.* The war was not followed by proscriptions or other cruelties.

120 29 **perculit:** change to pass. in translating.

120 30 **nemo:** emphatic position (end of a member).

120 31 **posset:** Gram. § 252.

120 32 **alterius . . . partis**, etc.: *as for the other side . . . that its victory would have been too full of resentment.* For such a conclusion in *oratio obliqua* cp. Gram. § 288. A **si**-clause is implied in the victory which did not come about.

121 3 **otiosis:** those who remained *neutral.*

121 4 **quid . . . dicebant:** all who elected to stay in Italy, and did not cross the sea with Pompey, or join him later, were accounted *hostes*. Cæsar followed the opposite principle, reckoning as friendly all who were not against him.

121 7 **excitaverint:** the rel. clause is causal, — *inasmuch as they* (the gods) *have stirred up*, etc., i. e. *in bringing on*, etc. (Gram. § 178).

121 9 **contulisse:** *have intrusted*, or *made . . . to depend upon.*

121 10 **bono:** *blessing*; the combination of **clementia** with **sapientia.** — **fruere:** impv.

121 11 **moribus tuis:** *your character.*

121 12 **sapienti:** the ideal *sage* of the Stoics. **Ex quo** refers to the idea of **natura et moribus**, which cover the ground of *virtus*, — the sole essential, according to that school, for a happy life.

121 13 **cetera . . . tua:** sc. **bono** from line 10. — **virtuti:** *ability, prowess.*

121 14 **gratulabere:** *you will pride yourself upon.*

121 15 **in re publica:** *active in affairs of state.*

121 16 **tuis beneficiis:** *favors which you have conferred.* Military achievements are contrasted with acts of forgiveness.

121 19 **splendor:** *honor.* — **in laude vera:** praise which measures up to the highest standards.

121 21 **esse videantur:** Fortune's "gifts" are to his mind only loans. Asyndeton (**cetera**). **Virtus** is personif. to match **Fortuna.**

121 22 **noli . . . defetigari:** suggests the familiar "Be not weary in well-doing."

121 23 **non . . . praesertim . . . lapsis:** = **praesertim cum non lapsi sint.** — **cupiditate:** as in **119** 28.

121 24 **improba**, etc.: their *idea of duty* was *stupid*, rather than *perverted.* — **specie:** they were further misled by *what appeared to be the common interest*, or by *what seemed to be the government* (i. e. Pompey and the senate seemed to be *the* government). Outsiders at the present day have sometimes been equally uncertain regarding China and Mexico when those countries were in revolution.

121 25 **enim:** Gram. § 51, *a*, fin.

121 26 **contraque:** *but rather* (Gram. § 43 fin.). — **quod . . . senserunt:** gives the reason for **summa laus (est).** — **minime . . . fuisse:** *there was no need at all*, etc.

122 2 **suspicionem tuam:** Cicero now takes up Cæsar's statement that Marcellus had shown great *animosity* (**acerbitas**) against himself. This is the **querela** (cp. **201** 4). Cæsar had perhaps intimated that Marcellus' rancor might stir up some assassin.

122 4 **providenda est:** better act. in Eng., i. e. *which you yourself have no more to guard against than*, etc. **Quae** really refers to the thing feared, — assassination.

122 6 **cautio est:** *precaution* is here equiv. to *vigilance*, equally incumbent upon the senators, even in their own interest, since their safety depends upon his. — **peccandum sit**, etc.: *I must go to one extreme or the other.*

122 8 **demens:** Cicero imagines some one enemy and possible assassin

'whom you (Cæsar) have in mind' (**iste**). — **de tuisne:** (*one*) *of your own* (*friends*)*?* — **tametsi:** *and yet* (Gram. § 269).

122 9 **quam quibus:** = **quam ei quibus.**

122 10 **eo . . . fuerunt:** i. e. the actual partisans of Cæsar. **Anne** (unusual for **an**) introduces the second part of the double quest. **tuisne . . . anne.**

122 11 **ullo:** here a subst. — **quo duce:** *under whose leadership* (abl. abs.).

122 12 **suae:** note that this order of rel. and demonstr. clauses, as often, keeps the order of time. For **sit adeptus** cp. Gram. § 182.

122 13 **inimici:** sc. **cogitent. Tui** includes all who were now on Cæsar's side, — pardoned enemies as well as original supporters.

122 16 **amicissimi:** Cicero glosses over the fact that not a few enemies of Cæsar still survived. In the next year came the final conflict at Munda, in Spain, the last of Cæsar's victories (45 B. C.).

122 19 **omnium:** with **quis.**

122 20 **rudis . . . publica:** *such a tyro in politics.*

122 21 **cogitans**, etc.: *indifferent to* (or *careless of*) *both*, etc. (Gram. § 40).

122 22 **intellegat**, etc.: *as not to understand* (Gram. § 175).

122 23 **omnium: contineri** and **pendere** are synonyms (*is bound up with, depends upon*). **Unius** is in agreement with a gen. implied in **tua.**

122 24 **casus . . . extimesco:** it gives him anxiety enough that Cæsar is subject to the common ills of humanity. Supply *for you* with **casus**, etc., **extimesco.**

122 27 **consistere:** the same thought as in **contineri** and **pendere**, ll. 22 f.

122 28 **sceleris . . . insidiarumque, consensio:** *an agreement to commit crimes and form conspiracies.*

122 29 **accedit:** *there is added.*

123 1 **uni:** in strong contrast with **omnia**, — *on you alone rests the responsibility of reconstructing everything.*

123 2 **iacere:** *lie in ruin.* — **quod necesse fuit:** *as was inevitable.*

123 5 **vincienda sunt:** in expanding **omnia sunt excitanda** Cicero reminds Cæsar of these important tasks: reform of the courts, restoration of credit, legislation to discourage immorality and encourage the rearing of larger families, tightening up of the loosened social structure in every way.

123 6 **non fuit recusandum:** *it was unavoidable* (cp. line 2).

123 7 **quin . . . multa perderet et:** *that . . . should lose not only* (**et**) *many*; subj. of **fuit recusandum.**

123 8 **fuisset**, etc.: represents a fut. perf., — the thought of those who looked forward to the outcome of the war; informal indir. disc. (Gram. §§ 181, 290).

123 10 **prohibuisset:** unreal cond., with **togatus** = **si togatus fuisset** (Gram. § 248). For **togatus** cp. **42** 12.

123 11 **quae quidem**, etc.: **quae** serves merely to connect, — *and it is just those wounds . . . which you must now . . . in every case.*

123 12 **quibus:** trans. as if **nemo enim,** etc., **eis mederi potest.**

123 14 **invitus audivi:** *was sorry to hear.* The superls. only describe Cæsar's utterance as showing in a high degree the spirit of a sage (cp. line 18).

123 15 **si placet:** *if you like, if you please.* Lat. omits the pron. (**tibi,** etc.) in this expression.

123 16 **parum:** emphasized by end position, in contrast with **satis** at the beginning.

123 18 **prudentiam,** etc.: i. e. *the wisdom which you have learned from the philosophers*; note the force of **istam.** — **nostro periculo:** *to our peril,* or *at our expense* (Gram. § 141). — **sapiens:** *a sage,* the ideal philosopher, of whom the Stoics had so much to say; cp. **121** 12.

123 19 **idem istud . . . dicere:** *made that same remark of yours.*

123 20 **dicere:** pres., as referring to a repeated action; subj. of **venit,** perf. definite. — **vixisse:** it seems clear now that Cæsar had used similar language at this meeting of the senate (cp. **idem istud**). — **credo:** *possibly you have,* or *it may be so.* — **audirem:** *should listen to,* i. e. *approve, accept.*

123 21 **viveres:** **si** is balanced by **tum.** *Only in case* serves for both. — **omnium:** insert *but* in translating. Asyndeton.

123 23 **complexae sunt:** *have encircled,* or *brought within their range.*

123 24 **ieceris:** *have . . . laid.* **Quae cogitas** = *which you are planning* (*to lay*). The fig. stands for all his great projects. — **hic . . . definies:** **Hic** is *in these circumstances, in that case.* **Modum** = *extent* (lit. *measure*). **Aequitate animi** = *by* (*your own*) *indifference,* or *stoicism.*

123 26 **satis est:** cp. lines 15 f. **Istud** = *what you have* (*of life*), *your present years.* Cæsar was only fifty-four.

123 27 **cuius:** *for . . . of this.* — **quamvis . . . sapiens:** *with all your philosophy* (lit.?).

124 1 **parumne . . . relinquemus:** **parum . . . magna** is lit. *things not great enough,* i. e. *not fame enough.*

124 2 **aliis quamvis multis satis:** *enough for any number of other* (or *ordinary*) *men*; lit. *for howsoever many others* (Gram. § 219 fin.).

124 5 **futurus fuit:** *was to be, was destined to be.* **Hic** (subj.) is explained by the following **ut**-clause. For the attraction cp. Gram. § 12.

124 6 **in quo nunc est:** i. e. in its present unsettled state, with so much reconstruction necessary. — **vide . . . ne:** *take care that . . . not.*

124 8 **gloriae:** Cæsar may still fall short of true glory. — **si quidem:** *since indeed* (Gram. § 264). — **gloria . . . meritorum:** a definition of **gloria.** *It consists in glowing and widespread reports* (**fama**) *of one's services to friends or country,* etc. Services to mankind (**hominum**) cap the climax. **Inlustris** and **pervagata** modify **fama**; **magnorum** modifies **meritorum.**

124 10 **pars:** *task, duty.*

124 11 **actus:** as a final act in the tragedy of the civil wars. — **in . . . est:**

at this you must toil. Note that the **ut**-clause defines not merely **hoc** but also **pars** and **actus.**

124 12 **ea:** *her* (the state); cp. Gram. § 147, *a*. **Summa** qualifies **otio** also in sense (Gram. § 143).

124 14 **solveris:** taking up **rem publicam constituas** of lines 11 f., — a duty now expressed in terms of a debt. **Tum** is emphatic, — *only then.* **Te** expects a verb still in suspense.

124 15 **dicito:** permissive impv., *you may say, if you will* (**si voles**, shifted to the end in Eng.). **Te** is subj. of **vixisse.** — **hoc ipsum diu:** *this particular "long"* (that we are speaking of). An adv. becomes a n. noun if one is to talk about it. **Omnino** = *after all.*

124 16 **extremum**, etc.: freely, *if it involves some limit.*

124 17 **pro nihilo est:** *counts as nothing* (as we say, 'it goes for nothing'); for **venit** (perf.) . . . **est** cp. Gram. § 224.

124 18 **quamquam:** Gram. § 218, *b*. — **his angustiis:** *with these narrow bounds* (Gram. § 147, *b*). For **iste tuus** cp. **3** 2.

124 21 **ducenda est: tua vita** is pred., **haec** subj. — **continetur:** *consists of, is bound up with* (cp. **122** 22).

124 22 **inquam:** adds to the effect of repetition. — **memoria:** abl. of cause, where we should say *in the memory.*

124 24 **tuebitur:** personif., as in **alet.** — **huic:** referring to **aeternitas**, *immortality.* — **inservias . . . oportet:** Gram. § 279.

124 25 **iam pridem:** Gram. § 62. For **quae miretur**, *to admire*, cp. Gram. § 177. — **habet:** the logical subj. is still **aeternitas** = *immortality* (in fame).

124 26 **exspectat:** the obj. is furnished by **quae laudet**, — *acts to praise.*

124 27 **imperia: certe** and the emphatic verb at the beginning may warn us of a contrast to follow.

124 29 **tuos:** agreeing in sense with all the objs. (**imperia**, etc.), — a long list, with asyndeton and obvious grouping in twos and threes. In **Nilum** the reference is to Cæsar's winter in Egypt (48–47 B.C.) and capture of Alexandria; in **Oceanum**, to his war with the Veneti in Gaul and his expeditions to Britain; in **munera**, to the *shows* (gladiatorial, etc.) at the time of his four triumphs (p. 428).

125 3 **non habebit:** chiasmus (**vagabitur . . . habebit**) serves to stress the contrast.

125 4 **cum alii . . . requirent:** *while . . . and others . . . will find something* important *lacking.*

125 6 **vel:** *the very.*

125 7 **restinxeris: salute patriae** is the means of quenching the fire, — *by saving the state*; freely, *and have saved the state.* — **videatur:** *shall seem* (Gram. § 70).

125 8 **consili:** pred. gen., *due to wisdom* (Gram. § 119). As **illud** refers to civil war, so **hoc** (*the latter*) takes up the work of reconstruction involved in

salute patriae. — **servi:** impv., *have regard to.* The sentence repeats in clearer terms the thought of **124** 24.

125 9 **haud scio an:** *probably* (Gram. § 162), with **quidem** = *for that matter.*

125 10 **cupiditate:** *partisanship, partiality.*

125 11 **iudicabunt:** note the conjs. (polysyndeton) and contrasted pairs.

125 12 **pertinebit,** etc.: *will not concern you.* In **falso putant** Cicero rejects the teaching of the Epicureans, that the soul perishes with the body.

125 15 **fuerunt:** *there have been (in the past).* — **distractae:** *divided.*

125 16 **consiliis . . . dissidebamus: consiliis** (Gram. § 152) repeats **sententiae,** while **studiis** matches **voluntates** (inverse order); two more pairs. — **obscuritas quaedam:** i.e. the issues were clouded.

125 18 **duces,** etc.: *between leaders of the greatest distinction.* Above the fog of uncertainty rose the two chiefs, Cæsar and Pompey, between whom it was difficult to choose.

125 19 **optimum esset:** i.e. for the state. These are the most patriotic.

125 20 **perfuncta . . . est:** lit. *has endured to the end*; hence equiv. to *is delivered from.*

125 21 **bello:** Gram. § 147, *a.* **Hoc** = *of which I am speaking.*

125 22 **suum:** *of himself*; equiv. to an obj. gen. — **leniret:** descr. **qui**-clause. Emphasis on **vicit,** — *the victor was one who,* etc.

125 24 **eosdem . . . erepta sunt: eosdem** = *indiscriminately, equally* (more lit. *at the same time*). Aside from war casualties Cæsar's victims were very few. Note that the second **ab aliis** = *from others* (Gram. § 134). Those who continued armed resistance after the battle of Pharsalus were defeated at Thapsus, in Africa, a few months before this speech.

125 26 **armatum:** there still remained numerous armed opponents in Spain, until they were crushed by the victory of Cæsar at Munda in the next year (45 B.C.). The **armatus animus** has ever been the greatest obstacle to world peace.

125 27 **qui:** anaphora is usual with rel. clauses in Lat. For *he who loves his country best* AND *is most worthy of honor* Lat. would say **qui patriae est amantissimus, qui dignissimus est laude.** — **in causa,** *for the cause,* repeats the *form* of **in acie** (**pro causa** is more usual).

125 28 **videri potest:** *can be regarded*; to be taken with both clauses. Those who fell in battle at least gave "the last full measure of devotion" (**constantia**).

126 1 **exstincta:** sc. **est.**

126 2 **restat . . . velint:** *it remains for all to unite in one purpose.*

126 3 **non . . . modo:** as often, equiv. to *I will not say.* Eng. may reverse the order, putting the stronger term last: *sound sense, not to say wisdom.*

126 4 **nisi te . . . salvo et . . . manente:** with **nisi** (here an adv., *except, unless*) the abl. abs. is equiv. to a cond., — **nisi salvus es et manes** (Gram. § 248).

126 8 **qui . . . volumus:** trans. directly after **omnes,** — *all of us who,* etc. **Te,** obj. of **hortamur,** etc., is brought up next to the subj. **omnes** for emphasis (juxtaposition). — **haec:** Rome, with its monuments and the whole structure of its institutions (cp. **54** 26).

126 12 **sentio: de me ipse** = *in my own case.*

126 13 **quod . . . sit:** *which needs to be guarded against.*

126 14 **laterum:** *bodies* (lit. *sides*). — **oppositus:** *protection* (plur. in Lat.).

126 16 **in eodem:** *with the same thought* or *on the same note.* Trans. **unde** *with which* (lit.?).

126 17 **maximas . . . agimus:** note interlocked order.

126 18 **habemus,** etc.: i. e. *and feel even more thankfulness* (reg. **gratiam,** sing.). On the **ut**-clause cp. Gram. § 190. — **idem sentiunt:** *have the same feeling.*

126 20 **dicere,** etc.: i. e. *to rise and express that feeling.* Mere assent to a motion did not make it necessary for a senator to rise. **Certe** = *at least.*

126 21 **quodam modo:** *in a way, so to speak.* It would be expected of him, as the friend of Marcellus, by everybody.

126 23 **intellego:** in the positive sense, *I am sure.* The rel. clause **quod fieri decet** (= *the proper thing*; **quod** = *what,* subj. of **fieri**) does not require the subjv. even in indir. disc. (Gram. § 291). **Reddito** = *on account of . . . restoration*; cp. **115** 10. **Id,** antecedent of **quod,** is explained by the next sentence.

126 24 **quod,** etc.: the framework of this sentence is as follows:

> quod summae benevolentiae est
> cum id . . . tam diu praestiterim
> quam diu de illius salute est dubitatum
> certe (id) praestare debeo
> hoc tempore.

Quod . . . est (looking forward to **id** in **127** 1) = *what is* (*a mark*) *of the highest regard*; possess. gen.

126 25 **quae mea:** *and this on my part*; more freely, *and how much of this I have.* Best translated as a parenth. (extending through **nemini**).

126 26 **ut . . . nemini:** result. The **ut** means *so much so that,* or *to such an extent that.*

126 27 **praeter eum:** insert *and* (asyndeton). **Fratri** is here probably equiv. to *cousin*; cp. note on **118** 23.

127 1 **cum . . . dubitatum:** *since I showed it by my,* etc., *as long* (**tam diu . . . quam diu**) *as there was doubt,* etc.

127 2 **hoc tempore:** *now* (in contrast with **tam diu . . . quam diu est dubitatum**).

127 3 **liberatus:** *when I have been set free.* — **praestare:** sc. **id.** The thought is: 'Having previously given evidence of high regard for Marcellus, I am bound to give proof of it now.'

127 4 **sic . . . accesserit:** the words **sic tibi gratias ago ut ad tua innumerabilia merita maximus hoc tuo facto cumulus accesserit** (lit. *I so thank you that the greatest addition has been made to your countless favors through this act of yours*) may be paraphrased thus: *I am couching my gratitude to you in such terms that this act of yours shall stand as a magnificent climax*, etc. **Accedo**, lit. *go to*, is used as a pass. of **addo**, *add.* — **me . . . conservato . . . ornato:** the following **tamen** shows that this abl. abs. is equiv. to **quamquam sum conservatus**, etc. — **omnibus rebus:** *in every respect* (Gram. § 152).

127 6 **quod . . . arbitrabar:** *something which I thought no longer possible.* Trans. after its antecedent, the clause **maximus . . . accesserit.**

THE FOURTH VERRINE (SELECTIONS)[1]

PLACE: As if in court.
TIME: 70 B.C.
CIRCUMSTANCES: Cp. Introd. §§ 59–60, and Introductory Note, below.

INTRODUCTORY NOTE

Cicero's first great success at the bar had just caused Verres to go into voluntary exile. To make that triumph complete, he now recast the vast mass of his material in the mold of this imaginary speech, just as it might have been delivered had Verres come up for another trial.

No part of the accusation leveled at the head of this corrupt provincial governor is of so much interest to modern readers as that which deals with the plunder of works of art from Sicily, — Book IV, *de Signis*. Verres had looted the province in a most systematic fashion. Not only were private owners forced to surrender treasured heirlooms and choice collections, — sometimes with the mockery of a pretended purchase, sometimes with outrageous violence, — but in one case a foreign prince, sojourning for a time in Sicily, was robbed by Verres of a valuable jeweled candelabrum which he had intended to present to the Capitoline temple at Rome. Even cities and towns were compelled under most galling circumstances to give up public monuments which had long been their pride.

In enumerating all these unlawful acts of the defendant, Cicero, with the most skillful arrangement of his matter and with ingeniously varied treatment, in a style full of life and vigor, carries his readers on a tour over a large part of the island, picturing in detail certain scenes of special celebrity, as Syracuse and Henna, and describing statues, paintings, or other works of art which had been "collected" by the governor and brought away to adorn his house in Rome and his different villas. Till then Sicily, with its once flourishing Greek cities, had been rich in such treasures. To dwell upon their value, as works ascribed to this or that famous artist, was a necessary part of Cicero's task. At the same time, in deference to the prejudices of a Roman jury, even when composed of

[1] Book IV of the so-called Second Action against Verres.

senators, he represents himself as a novice, who has acquired his limited information about old masters and art enthusiasms among these unaccountable Greeks, while touring the island to collect evidence. And, although this is a book speech, never delivered in anything like this form (Introd. § 60 fin.), he has made everything — even such matters of professional insincerity — conform to the fiction of actual delivery in court.

Outline of the Argument

(1–2) Now for Verres' passion for collecting works of art; it was a wholesale plundering of the art treasures of the province.

(3) To begin with Messana, where he was popular, and with one of its foremost citizens, (4) Verres robbed Heius of a Cupid by Praxiteles.

(5) In the same private chapel were other valuable statues. (6) The Cupid had been borrowed before and brought to Rome by Claudius, but promptly returned, as used to be the custom. (7) Verres carried off all the statues in that chapel, except an old wooden one. Such impudence, to carry off the show pieces of Messana! . . .

(32) How Pamphilus, of Lilybæum, who had been despoiled of a valuable vase, managed to save a pair of cups, by taking the hint from Verres' agents that a bribe would not be amiss. . . .

(54) Verres' workshop, in which antique silver medallions were reset in golden cups under his own direction. . . .

(60) The climax of Verres' robberies from individuals. (61) Prince Antiochus, of Syria, returning from Rome, comes to Syracuse. (62) Entertained by the governor, he invites the latter to dine with him, and shows his splendid tableware. (63) Verres is charmed, and later asks to have the most beautiful objects sent to him, that his silversmiths may inspect them. Antiochus complies.

(64) The prince has not shown a precious jeweled candelabrum, which he intended to present to the Capitoline temple. Verres gets wind of this treasure, and begs to have it sent to him. (65) Antiochus sends the veiled candelabrum to Verres, who pretends to need more time for its inspection.

(66) The days pass, and Antiochus cannot recover his candelabrum, which Verres shamelessly asks as a gift. Finally, on a false charge, he orders Antiochus to leave the province at once. (67) The prince makes an indignant protest in the market place of Syracuse, and formally states that the candelabrum was to be a gift to Jupiter.

An allied prince has been outrageously treated. (68) It will be a scandal everywhere, and to all of us, unless the insult is punished. Many gifts intended for the Capitol will go elsewhere if this matter is passed over. . . .

(93) From a temple at Agrigentum, Verres took away a much-prized statue of Apollo. Great indignation; the temples now guarded at night. (94) An attempt by night upon the Temple of Hercules and its statue roused the inhabitants (95) to arms, so that Verres' men were obliged to give up their siege of the temple. . . .

(106) All Sicily is thought to be sacred to Ceres and Proserpina. It was from Henna that the latter was carried off (by Pluto). (107) A description of the town, with its high-perched site, its groves, flowers, and grotto. Peculiar veneration paid to the Ceres of Henna. (108) Even foreign states have shared in this respect to her. A Roman embassy was once sent to Henna, to propitiate the goddess.

(109) The most ancient and highly revered bronze statue of Ceres was removed by Verres, (110) who took away a beautiful Victory also from the hand of a colossal statue of Ceres in front of the temple.

What must be his feelings, when I shudder as I recall the sacred spot, and the sorrow of priests and people at the time of my visit? (111) They made no complaint of his other abuses, but only of the loss of their Ceres, to whom the whole town is a sanctuary. (112) You, Verres, dared to do what even fugitive slaves in a great insurrection refrained from doing, — better men than you. . . .

(115) Finally, the capital, Syracuse. Contrast its capture by Marcellus with its treatment by Verres. (116) But omitting the other abuses, I return to our proper subject.

(117) Greatness and beauty of Syracuse; its harbors, connected behind the island; (118) its four quarters; palace, temples, and fountain of the island city. (119) The other quarters, — Achradina, Tycha, Neapolis.

(120) When Marcellus captured Syracuse, he spared all its buildings and many of its works of art. (121) Statues removed to Rome were set up by him in public places, not in his own house or villa. He touched no sacred statues. Compare Verres' conduct.

(122) The Temple of Minerva, untouched by Marcellus, was looted by Verres, who took from it a famous historical painting. (123) Contrast Marcellus. Verres robbed Minerva of other paintings too, among them portraits of the kings, no one of whom was such a tyrant as he.

(124) The marvelous doors of this temple were ruined by Verres, who removed the carved ivory panels and golden ornaments. (125) The huge bamboo poles, — mere curiosities.

(126) The statue of Sappho taken from the town hall. Of course Verres deserves to have it in his private possession! (127) The inscribed base left behind proves the theft.

The statues of Apollo, (128) Aristæus, Jupiter Imperator; a boar's head. (129–130) Sanctity and celebrity of the statue taken from the Temple of Jupiter. (131) Marcellus and Verres again contrasted. Minor works of art. (132) The local guides now serve a different purpose.

Religion and love of art make losses of this kind a very serious matter to the Greeks. (133) As for pretended purchases, one cannot believe any Greek city would ever sell its treasures of art voluntarily. (134) Such sales would shame them more than robbery, open or secret. The policy of our ancestors in leaving to allies and subjects these evidences of prosperity or crumbs of comfort. (135) What could compensate their cities for the removal of highly treasured statues or paintings, — a loss deeply felt by them?

129 1 **istius:** *of the defendant*; the "forensic use" of **iste**, sometimes implying scorn or contempt ('that malefactor,' etc.), sometimes merely indicating an opponent. — **quem ad modum:** *as*.

129 2 **studium:** *hobby*.

129 3 **latrocinium:** *highway robbery*. Note the climax (Introd. § 22, *d*). The opening sentence merely marks a transition; for no exordium was needed, this being merely a new division (book) of one speech on the largest scale. There are five books in all.

129 4 **rem:** *the facts*, requiring us to trans. **eam** *them*.

129 5 **iudices:** *gentlemen of the jury.* **Genus** covers the whole type of misdeeds to which he is now turning.

129 7 **putetis**, etc.: *should in your opinion be called.*

129 8 **tot oppidis:** *possessing so many towns*; descr. abl., equiv. to an adj. and parallel to **tam vetere** (Gram. § 145). — **familiis . . . copiosis:** same constr.

129 9 **Corinthium:** Corinth and the small island of Delos (**90** 9) were both famous for their bronzes. Corinthian bronze vessels were highly prized at Rome, — all antiques, since the industry had been destroyed with the city in 146 B.C.

129 10 **margaritam:** besides pearls the precious stones most mentioned are engraved gems (**gemmae**), i. e. intaglios for seals, etc., or cameos.

129 11 **signum:** *statue.*

129 13 **in textili:** *on tapestry*; sc. **fuisse. Pictura** is broad enough to include both painting (here on a wooden *panel*, **tabula**) and designs produced by the weaver or with the needle. — **quin conquisierit:** *that he did not hunt it up* (Gram. § 213).

129 14 **abstulerit:** Gram. § 213. **Placitum sit** is a rare form for **placuerit** (avoided here for euphony), — *and carry off what he liked.* — **magnum . . . dicere:** *you think this is big talk.*

129 15 **non . . . complector omnia:** *I am not making a sweeping statement* (lit.?). — **augendi:** *of emphasizing* or *exaggerating.*

129 18 **loqui:** by **Latine** he means *literally*; cp. "in plain English." — **planius:** sc. **loquar.**

129 19 **communibus:** *public* (as, for example, in the theaters).

130 2 **acciderit**, etc.: *came to his attention*; descr. clause.

130 3 **reliquisse:** this studied sentence, with its many negs., is an epitome of the entire fourth book.

130 4 **unde . . . ab:** as often, Lat. thinks of the place whence where Eng. thinks of the place where. Trans. *where . . . with.*

130 5 **tibi:** he speaks directly to Verres. — **una:** *unrivaled.* — **ex quo . . . numero:** *with what class.*

130 6 **laudatoribus tuis:** Messana (Messina), in return for his favor, had sent a delegation to Rome, to "whitewash" Verres. This book begins with one of the two cities which nominally supported Verres, and ends with the other (Syracuse, **146** ff.).

130 9 **esse praedatus**, etc.: we should prefer the impers. constr., *when* (*since*) *it is proved* (*discovered*) *that*, etc. The people of Messana were called Mamertini after the Oscan mercenaries of that name who had seized the town more than two centuries before. ('Mamers' is the Oscan name for Mars.)

131 2 **omnibus rebus:** *in all respects*, or *by all odds.*

131 3 **vel:** *you may say, perhaps.*

131 5 **istius:** cp. note on **129** 1.

131 6 **ornata**: frequently, in this speech, this verb and its derivs. have particular reference to the presence of works of art. — **ornamento**: Gram. § 115.

131 7 **quae . . . sit**: *although it is*.

131 8 **ab his rebus**: the simple abl. is more usual with **vacua** and **nuda** (Gram. § 134).

131 9 **magna cum dignitate**: equiv. to an adj., — the private *chapel* was *highly venerated, most impressive* (cp. Gram. § 143).

131 13 **intellegentem**: *discriminating, critical*.

131 14 **idiotas appellat**: *calls laymen* (or *Philistines*).

131 15 **Praxiteli**: gen. (nom. **-es**); a very celebrated Attic sculptor of the fourth century B.C. Only one original statue of his has survived, — the famous Hermes at Olympia, discovered in 1877. One Eros (Cupid) of his is represented by copies, as that in the Vatican (p. 130).

131 16 **nomina**: so strong was Roman prejudice against Greek art that a lawyer thought it necessary to explain away as accidental any knowledge of the subject which he might happen to have; cp. Introductory Note, pp. 442 f. **Dum . . . inquiro** = *while I was investigating the defendant's record* (Gram. § 239), on a tour of Sicily to collect evidence.

131 17 **Thespiis**: a Greek town in Bœotia, at the foot of Mt. Helicon; cp. **156** 31 f. It had a temple of Eros, and worshiped the Muses also. **Opinor** shows Cicero's usual avoidance of an accuracy that might be thought excessive.

131 19 **L. Mummius**: who destroyed Corinth (146 B.C.) and brought away many works of art. — **Thespiadas**: statues of the Muses, formerly at Thespiæ.

131 20 **Felicitatis**: the Temple of Felicitas was built by a Lucullus about eighty years before this, somewhere between the Forum and the Tiber (cp. **152** 20). It was destroyed by fire in the time of Claudius.

131 22 **non attigit**: *yet he did not touch*. The Eros of Thespiæ was later brought to Rome and placed in the Porticus of Octavia, where it was destroyed in the great fire of Titus' reign, A.D. 80.

131 23 **redeam**: from the digression about the same sculptor's more famous Eros.

131 24 **ex . . . parte**: cp. note on **130** 4.

131 25 **Myronis**: Myron was a famous sculptor in bronze (fifth century B.C.), who produced a well-known statue of a cow, an athlete with his discus (extant in marble copies), etc. (cp. **140** 7).

131 26 **et certe**: i. e. *I am positive* (after nominal hesitation).

131 27 **religionem**: it was a bona fide shrine, not merely a collection.

132 2 **sustinebant**: he gives a detailed description of statues representing Attic maidens in a religious procession, bearing baskets on their heads. The statuette here illustrated is from Pæstum (below Naples; cp. page 98). **Canephoroe** (*basket-bearers*) retains the Greek ending **-oe** (nom. plur. fem.).

132 3 **recte admones:** *you are right,* — as if addressed to a secretary, ready to act as prompter. The imaginary jury must not think that the speaker shares the defendant's weakness for art. — **Polyclitum:** a celebrated fifth-century (B.C.) sculptor of Argos. Well known were his Amazons, his statues of Hera (Juno), a youth with a spear, etc. Heius' statues were probably all copies.

132 4 **venerat:** *came*; repeated action (**ut** = *whenever*; Gram. § 200).

132 10 **aedilitatem:** the ædiles vied with each other in lavish shows as a means of gaining popularity and a higher office (Introd. § 27). Novel features of C. Claudius Pulcher's ædileship (99 B.C.) are mentioned by other writers.

132 16 **habuit ornatum**, etc.: *kept the Forum decorated*, for the religious processions passing through it during the festivals (Gram. §§ 240, 74).

132 18 **Heiorum:** causal clause, — *being*, etc.

132 19 **autem:** *and furthermore.*

132 20 **illis . . . est:** *found them obliging.*

132 24 **reportandum: ut** and **sic** may be reduced to a single term in translating — *and was himself equally careful*, etc.

132 25 **eius modi:** i.e. as honest as was Claudius.

132 26 **vidimus: immo vero** is here equiv. to *I should say*, correcting *of late* into *recently? yes, very recently.*

132 28 **ornarent:** descr. clause. The basilicas were next in importance to the temples (Introd. § 49). *Works of art* (**ornamenta**) were borrowed from guest-friends and other friends for the occasion.

CANEPHOROS

132 29 **reddebant: qui** is merely a connecting rel., — *and yet they.*

132 31 **quadridui causa:** i.e. for the duration of the festival; freely, *as a four days' loan.* — **per . . . aedilitatis:** *under the pretense that it was for the official use of the ædiles.*

132 32 **auferebant:** in Eng. **ablata** (l. 30) also should become a main verb, followed up by *and then* (Gram. § 73). Reversed order (chiasmus).

133 3 **ligneum:** evidently in an archaic style, valuable only for its age. **Tamen** may be brought in with **praeter**: *with a single exception, however.*

133 4 **noluit:** lit. so far as the old wooden image went; ironical as regards good luck. — **pro:** the interjection.

133 5 **fidem**, etc.: like our *for heaven's sake*; the exclamation (here of surprise) was orig. a prayer for help (**fides** = *faithful aid*). — **haec causa est:** *is this case of mine* (Gram. § 21).

133 6 **quae dico signa:** *the aforesaid statues*; this is both subj. of **sublata sunt** and obj. of **viserit.**

133 7 **cum imperio:** *possessing supreme authority.* — **quin viserit:** *without going to see them* (Gram. § 213).

133 9 **tum etiam:** *but also even.* — **cuiusque modi:** *of every stamp.*

133 10 **religiosis:** *conscientious, scrupulous.*

133 11 **quorum . . . auderet:** descr. clause, — *not one of whom . . . as to dare,* etc. Note how many important words (from line 10) are grouped in threes.

133 14 **auferet:** logical apodosis to the protasis **tot praetores,** etc., — *and shall Verres,* etc. (Gram. § 280, Introd. § 22, *h*). **Ubique** = *in each locality.*

133 15 **domus:** we should say *the contents of,* etc., but Cicero means to put it in a striking way.

133 16 **capiet:** *shall . . . contain.* — **ut:** (*only*) *that.*

133 17 **tolleret:** here Verres is **hic** (not **iste**), to contrast with **superiorum.**

133 19 **dicam: verum** is pred. adj.; freely, *I shall now tell you the unvarnished truth* ('unvarnished' is a substitute for the mild oath **mehercule**).

133 20 **Lilybitanum:** at Lilybæum (western end of Sicily) Cicero had himself served as quæstor in 75 B.C. (Introd. § 58).

133 21 **narrare:** the pres. inf. often follows **memini,** of personal experiences, — *I remember Pamphilus' telling me* (Gram. § 71, *a*). — **hydriam:** the *water jug,* apparently of silver, was the work of Boëthus of Chalcedon (end of the fourth century B.C.), known as the sculptor of a boy strangling a goose, and of a Dionysus recently discovered.

133 23 **abstulisset,** etc.: i.e. by misuse of his *legal authority* (**potestas**).

133 26 **esset ablatum:** note the number of subord. clauses (indir. disc.).

133 27 **Venerius:** a slave of the famous temple of Venus at Eryx, the western promontory of the island. Verres used these temple slaves as messengers, etc.

133 28 **sigillatos:** the cups had *figures in relief* (**sigilla**), such hammered work being the usual adornment of handsome silverware. Many beautiful specimens have been preserved (pp. 128, 134, 157, 449).

133 29 **binos habebam:** *I had a pair.* Such cups were regularly made in pairs; hence **binos** is preferred to **duos.** — **utrosque:** *both.* One would expect **utrumque,** but by attraction to **binos** we have the plur.

134 1 **venio:** of past time (animated and colloquial use of the pres.). — **quiescebat:** he was taking his siesta.

134 2 **inambulabant:** Cicero had elsewhere explained that these two brothers from Cibyra, in Phrygia, were Verres' agents in finding works of art, appraising their value, and securing them by any possible means.

134 4 **laudant,** etc.: rapid, sketchy narration.

134 5 **preti,** etc.: *of any appreciable value*; **ullius** instead of **alicuius** would have meant *of any value at all.* — **essent ablati:** Gram. § 290.

134 7 **auferantur:** notice **ut . . . ne**, not quite the same in meaning as **ne** alone (Gram. § 193). — **multa:** sc. **dicam**; a freq. ellipsis. — **HS mille:** the sign **HS** stands for **sestertios** (see Vocab.). Orig. it was **IIS = duo et semis**, and then a crossbar was added to distinguish a numeral from a word. The sesterce was at first $2\frac{1}{2}$ **asses**, the ▪▪ being the unit of value.

134 8 **daturum:** the promised bribe would amount to about $40 (with a far larger purchasing power).

134 9 **coepisse:** Cicero drops back into indir. disc. in telling Pamphilus' story.

134 10 **id quod:** *as.*

134 11 **negotium esse: negotium** is here equiv. to **rem**, and the whole expression is colloquial, — they were *rubbish* (much like our slang "It was a *punk* proposition"). No **sed** was needed with emphatic **luteum**; but supply for trans. purposes.

SCYPHUS

134 12 **haberet:** Gram. § 176.

134 13 **aufert:** the easy, off-hand way in which Cicero tells this story is well worth study. The orator knew when and how to unbend (Introd. § 15).

134 15 **sine . . . voluisse:** i. e. there was method in his madness in collecting vast numbers of **emblemata**, *relief designs*, in silver or gold, now removed from the vessels which they had originally adorned; see page 157. — **quanti . . . fecerit:** *how much importance he attached to* is in each case ironical (Gram. § 124).

135 1 **maximam:** emphatic position, — *a great, big one.* The **regia** was the old *palace* of King Hiero II, of Syracuse, now serving as an official residence of the governor; cp. **148** 17 f. There he set up his workshop. Note the unusual tense of **conlegerat** (Gram. § 215); and that here a result clause has the rare pluperf. (**reliquisset**), as prior to the time of **instituit.**

135 2 **suos:** *of his own.*

135 3 **concludit:** the silversmiths were in no sense prisoners.

135 4 **cum:** *although.* There were enough ornaments to occupy them all this time.

135 5 **illa . . . evellerat:** **illa** refers to the detached *relief ornaments* (**emblemata**). **Quae** in translating comes after **illa.**

135 7 **includebat:** *used to mount* (= *would cause to be mounted*) by soldering or riveting.

135 8 **diceres:** *one would have said* (Gram. § 57, *b*).

135 10 **pallio:** emphatic position; for wearing a *Greek cloak* was thought scandalous for a Roman governor. He wore also the *dark-colored* (**pulla**) tunic of the laboring classes, — a viceroy in overalls!

135 12 **ad cupiditatem:** i. e. for this new case (a much more serious affair) one can *no longer* (**non iam**) use such mild terms as **furtum**, etc.

135 13 **videantur:** descr. clause, best handled as a result in Eng. — *such a crime that in it*, etc., or, changing to act., *that it seems to include and contain.*

135 14 **violati:** sc. **sunt**, and deal similarly with the other ptcps.

135 19 **fuisse:** two princes (**reges**), sons of a former king of Syria, Antiochus X, had come to Rome three or four years before the trial, to urge the senate to intervene in Syria, which had fallen under the rule of Tigranes, king of Armenia, and to restore a legitimate prince.

135 20 **sine . . . obtinebant:** *unquestionably possessed*, meaning *were the rightful rulers of*, though dispossessed by Tigranes. — **ut:** *just as.*

135 21 **acceperant:** their claims to Syria were held by the senate to be indeed valid; but actual intervention, to the point of expelling Tigranes, was quite another matter.

135 22 **matrem:** their mother was a daughter of Ptolemy VII, king of Egypt.

135 23 **temporibus:** there was a *critical condition* (a freq. meaning of **tempus**) for the Roman government, which had on its hands at the same time wars with Sertorius in Spain, with Mithridates in the East, with the fugitive slaves in Italy, and with the pirates anywhere and everywhere.

135 25 **Antiochus vocatur:** he was surnamed *Asiaticus*. After Lucullus' victories over Tigranes, this Antiochus XIII (last of his line) was recognized as king of Syria for about four years, until he was dethroned by Pompey.

135 26 **isto praetore:** abl. abs., *in the prætorship of*, etc.

135 27 **hereditatem:** proverbial in the sense of *bonanza.*

136 1 **domesticum:** note order of words and the uncommon use of **homini** = **ei** (cp. **113** 24). **Haec** means *the usual*, or *customary.*

136 2 **visum est:** *seemed right.*

136 3 **suis decumis:** *his own tithes.* **Suis** implies (with a certain sting) that Verres exacted table supplies in an amount comparable to the regular tithes. For **esset**, implying *as he thought*, cp. Gram. § 181.

136 6 **fecerat:** for the **vasa aurea** cp. **135** 4 f.

136 7 **quid multa:** *why enlarge?*

136 9 **arbitraretur:** his frame of mind on leaving is put into a result clause, giving the resultant impression; a ptcp. in Eng., — *thinking, feeling.* Cp. **127** 4 ff.

136 12 **gemmis:** the reference is mainly to intaglios and cameos, as in **129** 10.

136 13 **vinarium:** *used in serving wine.*

136 14 **trulla:** the *ladle* must have been of onyx, agate, or other semi-precious stone. — **aureo**, etc.: *with a golden handle.*

136 15 **Minucium:** a Roman knight, Antiochus' host during his stay in Syracuse. **Credo** (with **idoneum** and **gravem**) is not ironical here.

136 17 **mirari:** three hist. infs. without conjs. give an animated tone to this part of the story (Gram. § 92).

136 18 **esse convivium:** Gram. § 297 fin.

136 19 **res:** *the outcome.*

136 21 **rogatum:** supine (Gram. § 93).

136 23 **ostendere:** for the workshop of the *silversmiths* (**caelatores**) cp. **134** 19 ff. — **qui . . . nosset (= novisset):** descr. causal clause, — *since he*, etc.

136 25 **rogatum:** here again with an obj., as in line 21. — **considerare:** at **velle se** begins the quoted explanation, — *saying he wished*, etc.

136 26 **mittitur:** simple conversational style (Gram. § 58).

136 27 **reliquum:** subst., *the rest, the sequel.*

136 29 **pervagatum est:** a subj. (**quod**) may be supplied from **de quo.**

137 2 **perfectum:** it was of gold, studded with many gems, alone mentioned here as a greater rarity. — **ii quos dico:** *the aforesaid*; cp. **133** 6.

137 3 **offenderant:** *had found.* The venerable Capitoline temple had been burned in 83 B.C. (cp. **39** 5 f.). The new temple, begun by Sulla, was unfinished at the time of the trial, but was completed and dedicated the next year (69 B.C.) by a member of the jury, Q. Lutatius Catulus (note on **88** 13).

137 4 **neque . . . potuerunt:** *were unable*; a principal verb.

137 5 **voluerunt**, etc.: *and decided not to*, etc.,— a decision rather than a state of mind; trans. *and at the same time declined*, etc. — **magnificentius:** pred. adj.

137 6 **suo:** *proper.*

137 9 **integra:** *revealed for the first time* (lit. *untouched*), reënforcing **recens.** — **perveniret**, etc.: *when . . . should come.*

137 10 **reportare:** with **statuerunt** we should have expected a conj., **itaque** or **igitur** (asyndeton). — **audissent:** *should hear*, representing the fut. perf. of their thought.

137 12 **dedicatum:** sc. **esse.** In place of the ancient terracotta statue something more modern was to be set up, probably in gold and ivory.

137 15 **adferrent:** Gram. § 177.

137 16 **nescio quo modo:** *in some way* (Gram. § 162).

137 18 **suspicaretur:** subjv. clause, a reason that is denied (Gram. § 208). **Ne** is with **multi** (Gram. § 193).

137 27 **deferrent:** for the tense cp. Gram. § 65; for Verres' official residence (**praetorium**) cp. **135** 1, **regia**; also **148** 17 f.

137 29 **regio munere:** i.e. *to be presented* (to the temple) *by a prince.* — **Capitolio:** note repetition of **dignam** (anaphora) and climax.

137 31 **esse debebat:** *was to be expected*, or *was the natural result* (more lit *was bound to be*).

137 32 **copia:** *lavishness, luxury*; note order.

138 2 **factum:** many large marble candelabra from ancient temples or palaces have been preserved. Some have been frequently copied for modern buildings.

138 3 **referrent:** for the tense cp. **137** 27.

138 6 **revertuntur:** to the house of Minucius (**136** 15).

138 8 **plures:** no verb is needed in mere counting. — **referri:** with the last hist. inf. the subj. changes to the candelabrum. — **si videatur:** a formula of politeness; indir., as part of the message. Usually one said *si placet*, *si vis*, or *sodes* (*si audes*). The whole context is in an off-hand conversational style; cp. **133** 26 ff.

138 9 **ut reddat**, etc.: *sends a messenger (requesting him) to return it.*

138 12 **cognoscite: impudentiam** shows that **os** = "*cheek.*"

138 14 **videret:** the rel. clauses are descr.

138 15 **religione Iovis Capitolini:** *respect (veneration) for Jupiter*, etc.

138 16 **diceret:** note the position of the gens. (obj. and subj. respectively; chiasmus).

138 18 **muneris:** in his intent it was already a *gift.*

138 21 **esse venturos:** a trumped-up excuse, all the more preposterous as Syria was then under Tigranes, and Antiochus was without power or responsibility, even if pirates were on their way.

138 22 **in foro:** *in the market place* (Greek *agora*). **Maximo conventu** = *in a large mass meeting* (really circumstantial).

138 23 **in . . . versari:** *am indulging in an accusation known to but few.*

138 24 **arbitretur:** the **ne quis** clause gives us the speaker's motive in making a still-unfinished assertion (Gram. § 272). **Suspicione hominum** means *in accordance with men's suspicions.*

138 29 **abstulisse:** the obj., **candelabrum**, is repeated in **id**. For **sibi** cp. Gram. § 112. — **gemmis:** such phrases with **ex**, indicating material, can be attached directly to nouns (Gram. § 138).

139 1 **quae . . . essent: sua** is in effect concessive, — *though his own*; more freely, *which were his own, but now in Verres' hands.* — **laborare:** not 'labor.'

139 2 **eripi:** for the constr. cp. Gram. § 296.

139 5 **Maximo:** in the four infs. (two pairs of synonyms), as in the full title of Jupiter, we have the solemn language of religious ceremony.

139 6 **voluntatis:** *intention.* — **religionis:** *solemn obligation.*

139 8 **possunt sustinere**, etc.: *can prove equal to the accusation under this one single head.* **Querimoniam** implies that the act was a crying shame, for which no words could suffice.

139 9 **qui . . . comitatu . . . fuisset:** descr. rel. clause. Trans. **comitatu . . . fuisset** *had maintained the retinue and state belonging to a king.* Lit. trans. of the descr. abl. is freq. awkward.

139 11 **esset:** we suspect already that the **cum**-clause will prove to be concessive. **Is** effectively repeats the subj. — **amicissimo . . . regibus:** in Eng.

we may take our cue from the repetition of **amicus** in **amicissimo**, and render, freely, *just as his father*, etc., *a most ancient . . . royal house* (**regibus**), *had been our good friends before him.* **Opulentissimo . . . regno** = *who ruled over a rich and powerful realm.* Note the three groups of descr. abls.: **amicissimo . . . maioribus**; **antiquissimis . . . regibus**; **opulentissimo . . . regno.**

139 15 **regna aliorum:** *the lands of other kings.*

139 16 **audirent:** representing the **audient** of dir. disc. (Gram. § 70).

139 20 **futurum:** sc. **esse. Odio** (also **in odio**) **esse** (with another dat. or **apud**) is used for the wanting pass. of **odi** (Gram. § 115).

139 23 **percrebruerit:** causal clause.

139 24 **approbarint:** a verdict of acquittal, rendered by the jury of senators, would be interpreted as evidence of tacit approval. **Sic** (trans. *it* or *this*), at the beginning of the sentence, anticipated the indir. disc. (**non istius**, etc.).

139 27 **desiderat:** many such gifts were to be expected from various parts of the Roman world about the time of the dedication of the temple. Note the three subjs. of **habent** (anaphora).

139 29 **tulisse:** here with no expressed obj. The abl. abs. gives the reason for their resentment: *were angry at the intercepting*, etc. (Gram. §§ 75, 76).

140 1 **re tam eximia:** i. e. the rare candelabrum.

140 2 **audient:** note three phrases with **in** (*in the case of*). For **sin** cp. Gram. § 261.

140 6 **monumentum:** *memorial, reminder.* Scipio Africanus the Younger, the destroyer of Carthage (146 B. C.), had restored to Sicilian cities numerous monuments, etc., carried away by the Carthaginians. He had been mentioned several times in the chapters here omitted. Evidently **Agrigento** (the place whence) looks forward to a verb of taking away. Agrigentum (Girgenti) was a flourishing Greek city in the sixth and fifth centuries B. C. Several remarkable temples mark the site today.

140 7 **erat inscriptum:** the *tiny silver letters* were inlaid in the bronze of the thigh. For Myron cp. note on **131** 25, and for **minutis argenteis** without conj. see Gram. § 42, *a* fin.

140 8 **sustulisti: ex . . . fano** adds the precise locality to the name of the city at the beginning. Trans. *from Agrigentum . . .* (*and*) *out of*, etc. Æsculapius was the god of healing, son of Apollo.

140 9 **cum . . . cum:** *when . . .* (*and*) *when* (asyndeton).

140 11 **duces:** pred., — (*as*) *guides.*

140 14 **requirebant:** *felt the loss of.* The five phrases represent all that the statue meant to the sorrowing citizens. **Religionem domesticam** = *local cult.*

140 15 **praecipitur . . . quaestoribus:** the quæstors were *directed and charged.* The [**ut**-clause is subj. of **praecipitur**, and also in appos. to **negotium.** In **quaestoribus** and **aedilibus** Cicero gives to local functionaries their nearest corresponding Roman titles.

140 20 **coniunctissimo animo:** the Roman merchants were *on the best of terms* with the native population.

140 23 **foro:** as in **138** 24.

140 24 **ipsius Herculis:** the pron. is not without point, since a temple of one god often sheltered images of other divinities; so the temple of Æsculapius (l. 8). **Ex aere** is attached directly to **simulacrum** (cp. note on **138** 29).

HERAKLES

140 26 **non tam multum . . . intellego . . . quam multa vidi:** freely, (*and yet*) *while I have seen many statues, I am not a connoisseur of such matters* (lit.?). (Cp. note on **131** 16.) **Tametsi** = *and yet* (Gram. § 269).

140 27 **usque eo:** sc. **pulchrum.**

140 28 **attritius:** *more worn* (than the rest of the statue); the parted lips and chin were worn away by kisses.

140 29 **solent:** Cicero is straining a point in attributing this to the beauty of the statue, rather than to old custom or the fervor of the worshipers.

141 2 **nocte intempesta:** the attack was made *in the dead of night*, under the direction of Timarchides, a freedman of Verres, often mentioned as his agent in these undertakings.

141 6 **valvis:** a pair of such temple doors is described in **151** 18 ff.

141 7 **conantur:** sc. *Timarchides and his men*, with change of subj.

141 8 **expugnari:** this word is sometimes applied to the occupants of a stronghold or city taken by assault, and here to Hercules in this attack upon his temple.

141 10 **praetoria:** agrees with **domo** as well as with **cohorte.** The men have been sent from Verres' official residence in Syracuse (**137** 26).

142 1 **fugitivorum:** the slaves are called **fugitivi** as a more abusive term, not to be taken lit.

142 2 **neque . . . neque:** Gram. § 40. — **aetate . . . infirmis:** *so old or so infirm* (lit.?).

142 3 **surrexerit:** Gram. § 175; for perf. subjv. in a result clause cp. § 69.

142 4 **adripuerit:** the pron. **quisque** is put by preference in the rel. clause. Trans. *every man snatching the weapon which*, etc.

142 6 **moliebantur:** *had been toiling away* (Gram. § 62). A cpd. of the same verb in **demoliendo**, *in pulling down* (Introd. § 22, *l*). Some pull ropes fastened to the limbs of the statue; others try to pry it loose with crowbars; still it does not budge. For **horam amplius** cp. Gram. § 136, *a*.

142 7 **cum:** *in spite of the fact that.*

142 11 **milites**, etc.: again the animated, informal style in this sarcastic sentence. Order heightens the scornful effect.

142 13 **religionum:** *hallowed objects.*

142 14 **Siculis: male est** is a colloquial phrase with the dat., — *the Sicilians are never so badly off.* — **dicant**, etc.: they always have *some* witticism (Gram. § 211).

143 3 **oportere:** adding a thirteenth labor to be entered upon Hercules' list, — an adventure with another *boar* (**verrem**). The pun was perhaps Cicero's own, but palmed off upon the Sicilians (Introd. § 22, *l*).

143 4 That the robbery of a temple statue from Henna, an especially sacred spot in the very center of the island, may make a deeper impression on the imaginary jury, Cicero describes the place in a stately passage of carefully finished form, with special attention to rhythm.

CERES

143 6 **consecratam:** the context has shown that **opinio** means *belief*, as confirmed by venerable books and inscriptions, etc. The worship of Demeter and Persephone had been brought from Greece to Sicily, where, as in Italy, the former was identified with Roman Ceres, while the latter's name was Romanized as Proserpina, or she was accounted the same as Libera, an Italian goddess.

143 7 **ipsis . . . persuasum est:** *the Sicilians themselves are so thoroughly convinced of it.*

143 8 **insitum:** *implanted*, suggesting an outside source for the idea, is amended by **atque innatum**, *or rather, inborn.*

143 10 **esse arbitrantur:** Demeter, according to the legend, had first taught man agriculture, at Eleusis (near Athens) and in other places. The Sicilians placed the scene of her benevolence at Henna.

143 11 **eandem:** *also.*

143 13 **nominatur:** Henna (now Castrogiovanni) was perched upon a rocky height, towering far above the valley. The rock on which it stood is 2600 feet above the sea, and is surrounded by precipices, making the place almost impregnable. The stealing away of Proserpina by Pluto had been a favorite theme of poets.

143 14 **vellet:** Ceres' quest of the lost daughter carried away to the lower world was an important chapter in the story.

143 15 **sibi . . . ipsa:** cp. Gram. § 27.

143 16 **terrarum:** impressive order and rhythm; for the **cum**-clause where we use a ptcp. cp. Gram. § 227, — *and carrying these before her*, etc.

143 17 **est loco . . . edito:** *has a site*, etc. (descr. abl.); freely, *stands on very high ground, towering above the surrounding country.* Cp. **139** 9 f.

143 19 **tota vero:** *while the whole of this level space.*

143 20 **quam circa:** = **circa quam.** A not uncommon position for dissyllabic prepositions with pronouns.

143 21 **flores:** the *flowers*, etc. were at the foot of the crag. — **locus ut:** = **ut locus**; result clause. This order emphasizes the subj.

143 23 **videatur**: the poets had enlarged upon the flowers Proserpina and her companions were gathering when Pluto suddenly appeared; and the visitor in those flowery meadows feels that the story must be true.

143 25 **cum curru exstitisse**: local legend had even fixed upon the cave from which Pluto (**Dis pater**) had emerged.

144 1 **conventu**: the scene of these gatherings was the fountain of Kyane (Cyane, the **lacus** of **143** 27), in the southern suburbs of Syracuse.

144 3 **deorum**: *divinities*; notice order, and separation from **horum**.

144 4 **Cereris Hennensis**: emphasis on the closing words; it is her statue of which he will presently speak. Marked separation in **mira . . . religio**.

144 6 **praesens**: this is *effectual*, *powerful*, rather than *immediate* or *visible* (cp. **28** 12).

144 10 **sacra**: (*participation in*) *the rites*; he refers to the celebrated Eleusinian mysteries, into which many noted Romans, including Cicero, had been initiated. Ceres was said to have visited Eleusis (near Athens) in her wanderings, and it became her most famous place of worship.

144 12 **quantam . . . eorum**: the quest. may be translated freely, *what should* (*must*, **convenit**) *be the religious feelings of those*, etc. **Convenit** is like **oportet**.

144 14 **atroci . . . tempore**: *at a terrible . . . crisis*.

144 16 **portenderetur**: for Tiberius Gracchus cp. note on **3** 19.

144 17 **consulibus**: 133 B.C. Of these consuls, P. Mucius Scævola and L. Calpurnius Piso, the latter commanded an army in Sicily against the revolted slaves, who had gained control of the larger part of the island. Henna was besieged by Piso, but the insurgent garrison held out for two years. — **Sibyllinos**: upon the report of prodigies (supposed to indicate the displeasure of heaven) it was customary to placate the gods by special sacrifices, gifts, etc. The senate might order the priests to consult the Sibylline books, of which they were the custodians, in order to find out what rites would be required. Cp. note on **38** 29. — **aditum est**: impers., — *recourse was had*.

144 18 **Cererem . . . oportere**: the Sibylline verses (in Greek) were in this case interpreted as requiring offerings to *the most ancient Ceres*.

144 19 **ex amplissimo . . . decemvirali**: *belonging to the reverend body of decemvirs* (the ten priests in charge of the Sibylline books, called *decemviri sacris faciundis*).

144 21 **templum**: this was near the river end of the Circus Maximus. Concessive clause, as is shown by **tamen**.

144 22 **profecti sunt**: a religious embassy was sent to Henna, in the midst of the siege mentioned above (cp. note on **consulibus**, l. 17).

144 23 **illius religionis**: *of that cult* (*worship*).

144 25 **obtundam diutius**: sc. **vos**.

144 27 **videatur**, etc.: an apology for glowing language, which might be thought out of place in a court (cp. **100** 4 ff.).

144 29 **fiunt**, etc.: not applying to all possible religions in the world, but to the worship of Demeter in many different places. Asyndeton. **Principem** = *taking precedence over*, in view of the antiquity of her worship there.

145 2 **Liberae**: i. e. **Proserpinae**. For **e marmore** cp. note on **140** 24, fin.

145 3 **non ita antiqua**: *not so very* (*not especially*) *old*.

145 4 **cum facibus**: Gram. § 143. She was usually represented carrying a torch or torches, to recall the long search for her daughter (see coin, p. 455). Asyndeton.

145 8 **perampla**: i. e. *of heroic size* (or larger). The two temples apparently stood in a large open court. Triptolemus was said to be the son of Celeus, king of Eleusis, who received Ceres into his household on her wanderings. Later she gave Triptolemus her chariot drawn by winged serpents (same coin), and sent him over the world to spread the knowledge of the new art of agriculture.

145 10 **demolitio . . . asportatio**: these very rare verbal nouns in **-tio** are used here for variety, in place of their verbs.

145 12 **Victoriae**: to symbolize the conquest of barbarism through her gift of agriculture, this Ceres held in her hand a large statuette of Victory.

145 16 **perhorrescam**: again the impassioned style; causal clause.

145 18 **in mentem**: with this expression the thing which occurs to one may be put in the gen., as with **memini**, etc. (Gram. § 131). Asyndeton.

145 19 **mihi**: **praesto esse alicui** = *to meet someone*.

145 20 **fuerunt**: the priests came out to meet Cicero as suppliants, with sacred branches (as olive or laurel), and wearing fillets in their hair.

145 21 **civium**: **contio** and **conventus** (like **dies**) are also in appos. with **omnia**, l. 18. Enumeration makes a conj. needless. Assonance.

145 22 **versari videretur**: *seemed to be* (or *to prevail*).

145 23 **imperia**: = *exactions*. Verres was arbitrary in the imposition of these tithes of grain.

145 26 **Cereris numen**, etc.: strong emphasis (in place of a **sed**) after the repeated **non** (anaphora), — *it was the divinity of Ceres*, etc.

145 27 **religionem**: note the three phrases without conjs.

145 28 **expiari**: *to be purified*.

146 3 **videretur**, etc.: *it was as if Verres, as a second Pluto*, etc.

146 4 **esse**: the whole town seemed to be a sacred reservation.

146 6 **accolae**: *neighbors*, *tenants*, as living on land which belonged, as it were, to the goddess.

146 7, 8 **Henna**: for the constr. cp. **140** 5. Frequent and impressive repetition of the goddess's name and that of the sacred city.

146 9 **et**: Gram. § 42, *b*. — **deae**: Gram. § 112. — **quorum . . . religioni**: the antecedent of **quibus** is the unexpressed subj. of **ausi sunt**. Trans. *but those who had every quality* (**in . . . omnia**) *. . . dared neither to profane nor to touch any of these things* (**quorum**). Who these were appears in the next sentence.

146 13 **hostes:** the siege, begun in the previous year, was continued and concluded under the consul P. Rupilius, 132 B.C. Henna had been the center of the revolt under a former slave, Eunus. — **sed . . . libidinum:** *but neither were they as much the slaves of their masters as you were* (*the slave*) *of your passions.* The remainder of the sentence follows the same pattern.

146 18 **scelere:** *wickedness*; includes such sacrilege as Verres had practiced at Henna.

146 20 The remainder of this fourth book is devoted to Syracuse, the capital of the province, and a city which had shown a certain amount of sympathy with Verres (cp. note on **130** 6). It had been a great city down to the time of its capture by the Romans (212 B.C., Second Punic War); but its importance was now much diminished. The circuit of its walls was immense, as the city covered more ground than Rome at that time.

146 23 **concludam atque definiam:** *complete and bring to an end.* By **totam . . . orationem** he means *this whole division of my speech* (on works of art). **Huius generis** = *on this topic.*

146 25 **non numquam etiam:** *and also at times.*

146 26 **legerit:** Gram. § 213. The classic account of the siege is in the twenty-fifth book of Livy, who was born eleven years after Verres' trial. He dwells upon the vast amount of the spoils; for the soldiers did sack the city. Cicero has overdrawn the restraint of Marcellus.

147 1 **ab . . . conditas:** sc. **esse**; freely, *that the conqueror of Syracuse was* (*really*) *its founder*; i.e. that although Marcellus took the city by force of arms, he set things in order with as much humanity as if he had been the leader of a colony.

147 2 **constitutas accepit:** *took it under his protection when it was in a state of law and order.* — **dicetis:** (*then*) *you will say* (cp. Gram. § 280).

147 3 **locis:** *points* (*in my speech*).

147 5 **servatum est:** Gram. § 291. **Id** is a repetition of the subj., **forum Syracusanorum.** Omit in translating.

147 7 **Carthaginiensium:** sc. **classibus.**

147 8 **eum:** *that, I say* (or omit). Like **id** in line 5. — **myoparoni:** sing., as when we say, "In the Great War much damage was done by *the submarine.*"

147 9 **patuisse:** in another place Cicero says that four light pirate vessels were not prevented by Verres from entering the harbor (V, 97). — **adhibitam, violatas:** Gram. § 75.

147 11 **neque** (the first one): *no, not,* or simply *either* (Gram. § 40).

147 13 **per:** *in the course of.* It means at various times within a given period rather than continuously. — **perfecta:** *successfully accomplished.* The prefix **per** notifies us that Verres did a thorough job.

147 14 **cognoscite:** after an elaborate *praeteritio* from line 2, Cicero returns to his proper subject in this fourth book (Introd. § 22, *n*, 6). **Antea dixi** (*had been speaking*, we should say) refers to this book only.

148 3 **situ . . . munito:** descr. abl., — *it has a location not only strong.*

148 5 **aedificatione amplexuque:** *by the surrounding buildings* (lit.?).

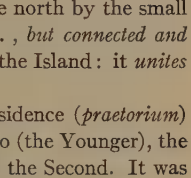
148 6 **inclusos:** the small harbor was, in fact, hemmed in by buildings, except on the seaward (east) side. The great harbor has a broad entrance from the east.

148 7 **qui . . . confluunt:** see the map opposite page 130, and note how the two harbors have approaches **diversos inter se**, *at a distance from each other*, but are connected **in exitu** by the channel between the island and the mainland.

148 11 **coniunctione:** it was *because of their connection* that the bridge was built.

148 13 **Insula:** called Ortygia, the oldest part of the city, virtually its citadel, between the great harbor and the sea, and bounded on the north by the small harbor. — **diiuncta . . . adiungitur:** trans. *is separated . . . , but connected and united.* The bridge does not merely furnish a passage from the Island: it *unites* the old and new towns into one city.

148 17 **proiecta est:** *juts out.* — **domus:** the official residence (*praetorium*) of the Roman governors was the former palace of King Hiero (the Younger), the ally of Rome in the First Punic War and the early years of the Second. It was in a strong position near the bridge (l. 13); cp. **137** 26, **141** 10.



DIANA

148 21 **Minervae:** this is probably the Doric temple of the fifth century B.C., still standing after many alterations and disfigurements. Converted into a church, then for a time into a mosque (during the Saracen occupation, tenth and eleventh centuries), it is the cathedral of the modern Siracusa. Of the temple of Diana (north end of the island) there are only scanty ruins.

148 22 **Arethusa est:** the celebrated fountain of a nymph who was fabled to have fled from the river god Alpheus. From the Peloponnesus she made her way under the sea, and emerged at last at Syracuse. The fountain was near the south end of Ortygia, but not literally at its extremity.

148 24 **munitione . . . lapidum:** *by a massive stone wall.* It was, and still is, separated from the harbor by this sea wall. The water is no longer fresh but brackish.

148 25 **Achradina est:** this great quarter, many times larger than Ortygia, extended northward along the seashore, and included a broad plateau.

148 27 **prytanium:** *city hall*; here were held the official dinners, to which came officials, ambassadors, and eminent citizens. The building was regarded as the hearthstone of the state. Enumeration without conjs.

148 28 **Iovis Olympii:** this temple, like the other buildings just named, was by the market place (*agora, forum*), near the small harbor. — **partes:** in contrast

with the important center to which he has just been referring, these are the other *sections* of the same *quarter* (**urbs**), Achradina.

148 29 **divisae . . . continentur:** *which are cut . . . and occupied* (lit. *held together*, contrasted with **divisae**).

149 1 **Tycha:** Greek for **Fortuna**. This quarter, which took its name from the goddess's temple, lay west of the northern end of Achradina, far from the island.

149 3 **colitur:** *is dwelt in.* — **frequentissime:** emphatic order, — *by the densest population.*

149 4 **Neapolis:** Greek for *Newtown.* It lay west of southern Achradina, and was growing toward the great harbor.

149 5 **theatrum maximum:** one of the greatest theaters of the Greek world, largely cut out of native rock on the edge of the plateau (**quam ad summam** = *at the highest part* (*of which*)), and still an impressive ruin (p. 147).

149 7 **Liberae:** for Ceres and Proserpina (**Libera**) cp. **143** ff. — **Temenites:** lit. *of the Temenos*, a sacred grove at Syracuse. So we sometimes connect places with the names of churches, as St. Mark's-in-the-Bouwerie (New York), St. Martin's-in-the-Fields (London). Note, however, that it is the god, and not the shrine, which is called Temenites.

149 9 **auferre:** it was actually brought to Rome in the last days of Tiberius (A.D. 37). Cicero does not mention a fifth quarter, Epipolæ, extending far to the west, — probably a region of villas and gardens, though included within the walls and protected by a fort, Euryalus.

149 10 **revertar:** the siege and capture of Syracuse, in 212 B.C., by M. Claudius Marcellus was a story familiar to all.

149 12 **ad laudem . . . pertinere:** freely, *that it would increase the glory.*

149 13 **ex qua praesertim:** descr. rel. clause, causal; equiv. to **praesertim cum ex ea.**

149 14 **delere**, etc.: in appos. with **hoc.**

149 16 **quasi . . . venisset:** Gram. § 270.

149 17 **in ornatu:** *in dealing with the works of art.* — **habuit**, etc.: *he considered the claims both of victory and of humanity* (lit. ?). **Victoriae** and **humanitatis** are obj. gens.

149 18 **humanitatis**, etc.: *humanity*, as applied to a considerate victor, who would show some evidence of refined feeling.

149 19 **victoriae . . . humanitatis:** *he thought that it belonged to victory* = *that his victory permitted him* (or *that as victor he was expected*); *that it belonged to humanity* = *that humanity required him.* The two infs. are subjs. of **esse.** For **victoriae** as pred. gen. of possession cp. Gram. § 119.

149 25 **praesertim quam:** = **praesertim cum eam** (cp. note on line 13 and Gram. § 178). The two rel.-clauses, **quae . . . possent** and **quam . . . voluisset**, reflect the thought of Marcellus.

149 27 **victoria . . . appetivit:** we should say *his victory did not* LEAD HIM TO *claim*, etc. Personif.

150 1 **videmus:** Marcellus had restored an older temple to **Honos**, on the Appian Way, just outside the gate (Porta Capena), and had added to it a shrine for **Virtus**, *Courage*.

150 2 **suburbano:** sc. **praedio**, — his *villa*, in contrast with his *town house* (**aedibus**). Elsewhere Cicero says that the one thing Marcellus kept for himself was a machine which the Syracusan astronomer Archimedes had made to show the motions of the planets (*de Re Pub.* I, 21 f.).

150 3 **ornamento . . . futuram:** as not tainted by plunder; sc. **esse.**

150 5 **attigit**, etc.: *did not even touch any* (*statue of a*) *god.*

150 6 **non . . . comparetis:** because **comparare** means primarily *to connect as equals* (from **par**). This would be an insult to the dead Marcellus. Trans. *rank one with the other.* — **tali:** emphatic, — *so great, of such high character* (**72** 19).

150 7 **bello:** as honorably conducted by Marcellus, in contrast with Verres' flagrant offenses in time of peace.

150 9 **conferatis:** the *coming* of Verres with his *staff* (*retinue*) is contrasted with Marcellus' triumphal entry.

150 10 **dixi:** i.e. at **148** 13 and 16 ff. The venerable temple has seen almost continuous use for some twenty-four centuries.

150 11 **plenam atque ornatam:** *in possession of all its treasures of art.*

150 13 **religionum . . . retineret:** *continued to respect the rights of religious customs* (lit. ?).

150 15 **esse videatur: non ut . . . sed ut** is reg., where we might expect **ut non . . . sed** (cp. ll. 6 f.; Gram. § 197). Note the double contrast. — **Agathocli:** Agathocles made himself tyrant of Syracuse, and ruled it with an iron hand, 317–289 B.C. The painting was on **tabulae**, *wooden panels*, as usual.

150 18 **putaretur:** Gram. § 174.

150 20 **non attigit:** sacred objects were supposed to become **profana**, *no longer sacred*, and forfeited to the victor who had taken a city, it being thought that the gods must have deserted the place before it could be taken. Connect **illa sua** with **victoria.** — **cum . . . accepisset:** freely, *although when he took charge of them, those art treasures were by this time revered as sacred*, etc.

150 25 **cepisset:** *should take*, for **capero** of dir. disc. (Gram. § 290).

150 26 **voverat:** his temple probably had two cellæ, or chambers, as it is sometimes spoken of as one temple, sometimes as two.

150 28 **quem . . . ille:** *as Marcellus* (**ille**) *did.* — **deberet:** descr. clause, — *a man who*, etc.

151 1 **is . . . conatus est:** **is** repeats the subj., as in **150** 26.

151 3 **transtulit**, etc.: *removed to the house of his mistress* (Chelidon). Note juxtaposition (twice).

151 7 **commemoratione . . . formarum:** *by recalling the men and (giving an) acquaintance with their features (looks).*

151 9 **quisquam:** not only follows negs., but also is often used in comparisons with **quam**, esp. if they might have been put in the form of a neg. statement. This one implies that *no one* of his *predecessors* (**superiorum**) was equally loathsome. — **tamen:** equiv. to *it must be admitted*, showing that, bad as the tyrants may have been, they had this one redeeming trait.

151 14 **augere atque ornare:** *magnify and commend* — **quod:** *a thing which*; obj. of **suspicari**.

151 15 **tam . . . cupidum:** in appos. with **quod**, — *namely, that I am so overzealous.* — **ut . . . velim:** *as to wish.*

151 18 **conscios:** *aware of*; pred. — **valvas . . . nullas umquam . . . fuisse:** Eng. would shift the negs., — *that in no temple have there ever been any doors.*

151 19 **perfectiores:** *more cunningly wrought.*

151 20 **incredibile dictu:** freely, *you would not believe me if I told you.* For **dictu** cp. Gram. § 93, *b*.

151 21 **scriptum:** the noun; freely, *accounts*. Historians often digressed to describe places and things of interest. Cicero evidently made much use of such passages in a Sicilian historian, Timæus.

151 22 **mirentur:** potential subjv. with **forsitan** (originally an indir. quest.; **forsitan** = **fors sit an**).

151 23 **esto:** *granted*; *very well.* — **honestius:** *more creditable* (with **rei publicae**, dat. of reference).

151 24 **illis:** i.e. to the Greeks.

151 26 **argumenta:** *subjects* or *designs*, scenes from legend or history, apparently on numerous ivory panels, with many small carved figures.

151 27 **Gorgonis:** this mask of the Gorgon Medusa was probably on a much larger scale than the panel figures, and in high relief, — a beautiful maiden's face, with writhing serpents in her hair. It may have been of bronze.

152 2 **auferre:** the *bosses* (**bullae**) were useless for any other purpose, except as mere metal.

152 4 **eius modi:** pred., — *in such a state.*

152 6 **gramineas hastas:** *bamboo poles*, probably brought from India. The great statue of the goddess (Minerva) perhaps had one bamboo shaft as a spear, with metal point added. Others, perhaps still larger, were preserved as curiosities in the temple.

152 7 **in hoc nomine . . . commoveri:** *were shocked at this item* (when they heard with amazement of the childish theft). **Nomine** is an *item* or *entry* in the list of robberies from the temple. — **quod:** (*a curiosity*) *which.*

152 8 **in quibus . . . erat:** *for they displayed no craftsmanship.*

152 11 **concupisti:** a parenth. and three rel. clauses so far postponed the verb upon which **hastas** was to have depended that **etiam** is repeated, and the object

duplicated by **id** (*such plunder*). In Eng. one may separate into three sentences, beginning *Am I to mention even the bamboo poles? For*, etc.

152 12 **nam:** here equiv. to *of course*; cp. Gram. § 51, *a*. The sentence is highly ironical, as if Verres had said, "You may make fun of the bamboo poles, but the Sappho was a real work of art" (**148** 27).

152 13 **concedendum . . . videatur:** sc. **tibi**, — *you should be pardoned and excused*.

152 15 **elegans:** *dainty*. — **quisquam . . . haberet:** *had anyone — private citizen or even community — a better right to own it?* (lit. *was anyone*, etc., *rather to have*, etc.). For **haberet** cp. Gram. § 55, *d*.

152 17 **Verres:** effective position at the end, with the contrasted name at the very beginning. Silanion was an Athenian sculptor of the middle of the fourth century B.C., famous for his skill in expressing emotions. **Elegantissimus** = *most critical* (*discriminating*).

152 18 **nostrum . . . quisque:** *for as for every mother's son of* US.

152 19 **delicati:** *fastidious*, sarcastically repeats the idea of **elegantissimus.**

152 20 **eat:** *let him go*. What Verres might be supposed to say.

152 21 **Metelli**, etc.: Cicero makes a rhetorical group of three buildings in Rome where art lovers went to see Greek statues: (1) a Temple of Felicitas already mentioned at **131** 19 (erected by Lucullus' grandfather between the Forum and the Tiber); (2) a Temple of the Fortune of the Day (*Fortuna Huiusce Diei*), vowed by Catulus in the battle with the Cimbri at Vercellæ, 101 B.C. (two temples of that name are mentioned, one on the Palatine, one in the Campus Martius; the latter is probably Catulus' temple); (3) a colonnaded court erected in 147 B.C. in the Campus Martius, near the Capitol and the river, by Metellus Macedonicus, and inclosing two temples. Any commemorative structure is a **monumentum.**

152 22 **Tusculanum:** sc. **praedium**, *estate*; but the adj. had come to be felt as a noun. **Istorum** (*of his fine friends*) refers to the aristocratic friends of Verres, who had villas near Tusculum (Frascati), esp. the orator Hortensius, the son-in-law of Catulus.

152 23 **suorum:** *of his treasures*.

152 24 **commodarit:** cp. **132** 9 ff. — **Verres:** contrasted with **nostrum** in line 18; *but let Verres*, etc.

152 27 **perferetis:** Cicero thinks it insufferable that one who looks so much like a *day laborer* (and did have a workshop, **134** f.) should have such *luxurious tastes*. — **educatus:** *reared*, refers not to schooling but to bringing up.

152 28 **appositior . . . auferenda:** *better fitted to carry statues round than to carry them off*; Introd. § 22, *l*. Physically he suggested a porter, not an art amateur.

153 1 **haec . . . sublata:** *the theft of this Sappho* (Gram. § 75).

153 2 **desiderium sui:** *sense of loss* (lit. *missing of herself*).

153 3 **facta:** *wrought, sculptured.*

153 4 **in basi:** the inscription was in verse, — one or more couplets, of a type well known from extant inscriptions and old collections. — **quod . . . non sustulisset:** there is a break in the thought (anacoluthon). The antecedent of **quod** is **epigramma**; but to make **quod** the obj. of **sustulisset** destroys the sense. We may trans. **quod** *and as for that*, and supply **statuam** as the obj. of **sustulisset**. (It is quite possible that, through some copyist's blunder, we do not have the sentence as Cicero wrote it.)

153 5 **Graeculus:** contemptuous, — *half-Greek*, or *Greekling*. — **subtiliter iudicat:** i. e. *is an acute critic of*. — **intellegit:** *appreciates*.

153 8 **fuerit:** sc. **in basi, or ibi**; the inscription (**quod scriptum est = epigramma**) proves the loss.

153 10 **non sustulisti:** Gram. § 32, *b*. The statue was of Apollo, who as the Healer was called Pæan, and honored here in the Temple of Æsculapius (said to be his son). **Religiosum** = *venerated*.

153 12 **Aristaei:** another son of Apollo; a benefactor of the early Greeks through his discoveries in agriculture (the olive, bee-keeping, etc.).

153 15 **Urion:** Zeus Ourios of the Greeks, a god of favorable winds, was identified with the Italian Jupiter Imperator, whose statues must have been somewhat similar. The temple (in Achradina) was mentioned in **148** 27 f.

153 16 **aprinum caput:** from the Temple of Libera (Proserpina) in Neapolis (**149** 6) Verres carried away a sculptured boar's head, if **aprinum** is the correct text. The series of four robberies (from line 9), is connected by repeating **quid?** *tell me* (anaphora; cp. Gram. § 30).

153 20 **Libero patre:** *Father Liber* (or *Bacchus*). **Pater** is merely an epithet of certain gods.

153 21 **quanto . . . fuisse:** as usual, the pred. descr. abl. needs free handling, — *how much honor . . . he received*.

153 22 **in suo templo:** i.e. not shared with the rightful owner, as in the other cases.

153 23 **volueritis:** fut. perf., as more positive; in Eng. *if you will only*. — **quanta . . . fuerit:** cp. note on l. 21. — **eadem . . . forma:** *of the same beautiful appearance*.

153 24 **captum . . . posuerat:** = **ceperat et posuerat.**

153 25 **Flamininus:** conqueror of Macedonia (Philip V) in 197 B.C., "liberator" of Greece, and a man of rare cultivation for his time. The tenses (**fuerit, posuerat**) show that the statue was gone. — **ferebantur:** = **dicebantur.**

153 26 **uno in genere:** *of one type*.

153 28 **vidimus:** the tense again reminds the hearers of the fire which in 83 B.C. had destroyed the Capitol (cp. note on **137** 3). — **Ponti:** here equiv. to **Ponti Euxini**, *the Black Sea*. — **angustiis:** at the north end of the Bosporus, on the Asiatic side.

154 2 **sua**: cp. Gram. § 26.

154 3 **poneret**: the purpose clause with **ita** in advance involves a restriction, — *only that he might*, etc. For a Roman the Capitol takes precedence over all other temples of Jupiter (Zeus).

154 4 **emerserint**: *have sallied forth*; personif.

154 5 **invecta sint**: the same fig., with the thought of an expedition sailing through the straits (cp. **82** 4 f.). Asyndeton.

154 8 **viderat**: for Marcellus at Syracuse cp. **149** 10 ff.

154 9 **incolae**, etc.: here **incolae** refers mainly to the Romans or other Italians resident in Syracuse; **advenae**, to mere *visitors* or *tourists*.

154 11 **sic habetote: = scitote**, — *be assured of this*; both are common in letters and familiar speech.

154 13 **desideratos**: exaggeration (hyperbole; Introd. § 22, *n*, 7). Note the causal abls.

154 14 **illum**: *the celebrated*. Cicero was fond of mentioning this eminent mathematician and astronomer, whose neglected tomb he had himself discovered at Syracuse (*Tusc. Disp.* V, 64 ff.); cp. note on **150** 2.

154 16 **tulisse**: second main clause of indir. statement (Gram. § 299), with connecting rel. (**quem = et eum**).

154 18 **praeteribo**: the fig. called *praeteritio* (cp. note on **147** 14).

154 19 **e marmore**: cp. **145** 1.

154 21 **Syracusis**: Gram. § 135, *a*. The **quod**-clause (*the fact that*, etc.) is in loose appos. with **illa** (cp. **4** 4). Delphic tables had three legs like the famous tripod at Delphi, and were used for the display of silverware, painted vases, etc. For Corinthian bronzes cp. **129** 9.

154 23 **mystagogos vocant**: the word **mystagogus** had lost all connection with the mysteries of Eleusis, and in Sicily meant no more than *guide*, *cicerone* (the latter derived from *Cicero*). But as he is giving the foreign word as such, trans. *mystagogues*. — **conversam . . . suam**, etc.: *have now a new* (lit. *reversed*) *way of lecturing*. **Habent** is not quite an auxiliary; Gram. § 74.

154 25 **quid . . . ostendunt**: according to the newspapers, the same thing has happened at the site of Libby Prison.

154 27 **quid tum?** *and what of it all?* suggesting a transition from the long series of robberies to other matter.

155 2 **ornatus**: as **deinde** has no **quod** (cp. **primum quod**, **154** 28), this is a main clause (anacoluthon; Introd. § 22, *n*, 12).

155 3 **nimio opere**, etc.: with change of voice, like Eng. *are only too fond of*.

155 7 **scio**: for **tametsi = quamquam**, *and yet*, cp. note on **140** 26.

155 8 **socii**: the *civitates foederatae*, and those others which, without a treaty, were still recognized as *immunes et liberae* (Introd. § 44). Other communities in the provinces are here included in **exterae nationes**.

155 9 **gravius ferunt ac tulerunt**: *resent and, in fact, (always) have resented.*

156 2 **licet**: Gram. § 278.

156 7 **iudicia . . . desierunt**: *strict trials ceased to be held*; i. e. ever since the juries ceased to consist wholly of knights, quite ready to convict dishonest senators. The temporal clause is not made an integral part of the indir. disc. (Gram. § 291). — **Graecos homines**: *the Greeks*.

156 8 **venditabant**: observe freq. repetition of the verb **vendere** or its freq.

156 9 **fiebant**: *used to take place, were the rule*. **Iudicia** has the pregnant sense, *real* (*honest*) *trials*.

156 10 **L. Crasso . . . commercium . . . non fuisse**: *that Lucius Crassus . . . did not have dealings with the Greeks regarding such articles* (i. e. a chance to buy them).

156 11 **quorum . . . ornatissimas**: *during whose term as ædile we saw the city so beautified with works of art* (lit.?).

156 13 **eis**: (*but*) *that those* (asyndeton).

156 14 **fuisse**: *did have* (*such dealings*). L. Crassus, the celebrated orator, and Q. Scævola, the eminent jurist, had given the people splendid shows in their ædileship (103 B.C.). For Claudius (uncle of Clodius) and his *borrowing* of a statue to adorn the Forum, 99 B.C., cp. **132** 9 ff. These ædiles would have bought if possible. On the reform of juries soon after this trial cp. Introd. §§ 40, 59.

156 17 **referri . . . publicas**: *for it to be entered in the official record*.

156 22 **esse apud**: *to remain among*. — **socios**: i. e. such of the Greeks as belonged to the free states, as Athens (cp. note on **155** 8).

156 24 **fecerant**: of the two kinds of tributaries here mentioned, the former paid taxes partly in kind, the latter a fixed sum in cash.

156 26 **oblectamenta**: pred., *as a delight* (*to the eye*); better sing. in Eng. (and so also **solacia**).

156 28 **merere velle**: the quest. **quid merere vis ut**, etc. seems to have been a common one in conversation in proposing a sale for a minimum price (*what will you take?*). Nothing is known of this Venus, apparently a familiar sight (**illa**) to visitors.

156 29 **in tauro**: Jupiter, in the form of a bull, carried Europa off to Crete.

156 30 **Satyrum**: Tarentum, as one of the most prosperous Greek cities in Italy, had many art treasures. This Satyrus was probably a local hero, honored in the Temple of Vesta (Hestia).

156 32 **Thespiae**: for this Bœotian town and its Eros of Praxiteles cp. **131** 16 ff. — **marmoream**: the people of Cnidus (in southwestern Asia Minor) had refused an immense offer from King Nicomedes of Bithynia for their statue of Aphrodite (Venus) by Praxiteles. This was the sculptor's most famous work; Pliny (first century after Christ) calls it the most beautiful statue in the world. Of many copies the best is in the Vatican.

157 1 **Coos:** the city of Cos was on an island of the same name, off the southwest coast of Asia Minor, and northwest of Rhodes. Its famous "Aphrodite rising from the Sea" was the work of Apelles, the greatest of ancient painters. — **Alexandrum:** a portrait, also by Apelles, in the great Temple of Diana at Ephesus (capital of the province of Asia).

ALEXANDER

157 2 **Medeam**, etc.: two paintings by Timomachus, later brought to Rome by Julius Cæsar for his Temple of Venus. For Cyzicus cp. note on **75** 24.

157 3 **Ialysum:** the founder of a town of the same name on the island of Rhodes. This famous painting by Protogenes (age of Alexander) was later brought to Rome.

157 4 **buculam:** for Myron cp. **140** 7. His bronze cow was very celebrated. The series naturally culminates with Athens; and the other works here mentioned commemorated Paralus, a local hero, and Iacchus, i.e. Dionysus (Bacchus), under the name by which he was honored in the mysteries at Eleusis, as brother or bridegroom of Persephone. Note that **merere velle** (**156** 28) is still to be supplied with **Athenienses.** — **longum est:** *it would be tedious* (Gram. § 53, *b*).

157 5 **apud quosque:** plur. because it refers to groups, as **Athenienses.** Trans. *in every city.*

157 6 **Asia:** only the western part of Asia Minor, chiefly the Roman province (cp. note on **68** 18).

157 7 **volo:** the **quod**-clause is in appos. with **illud,** — *this is my reason for mentioning . . . namely, that,* etc.

157 9 **auferantur:** the long list of famous treasures of Greek art in this passage, with the implication that they are well known to the jurors, contrasts strikingly with Cicero's usual assumed attitude in this speech, — that of one who knows and cares little about these things (cp. **131** 15 f.).

(The fourth book does not end here, but about seven pages farther on. An actual peroration, however, is reserved for the end of Book V, the conclusion of the entire speech.)

EXERCISES IN LATIN COMPOSITION

PART I. BASED ON THE FIRST ORATION AGAINST CATILINE[1]

1. Page 3, § 1

Indirect Discourse (281–285)[2]; Indirect Question (161)

Note. Part I of these and the following exercises is intended for oral or written work, at the discretion of the teacher. By changing tense, voice, person, number, and the like the teacher may extend the oral practice at will. Part II is intended for written work. It may be anticipated by oral work, or may be assigned for another day.

I. 1. Catiline is abusing my patience. 2. He sees (**sentiō**) that he is abusing my patience. 3. We see that he is abusing your patience. 4. He saw that he was abusing their patience. 5. Their plans are exposed (**pateō**). 6. They do not see that their plans are exposed. 7. Where is Catiline? 8. We do not know (**ignōrō**) where he is. 9. They did not know where he was. 10. What [of] plan did they make (**capiō**) last night? 11. He does not know what plan they made. 12. He did not know what plan they made.

II. Catiline thinks that he does not abuse our patience. He thinks that his plans are not exposed. He thinks that we do not know where he was last night, nor (**neque**) what he did.

[1] These exercises cover the syntax required for the third year in the New York State Syllabus, 1928, pp. 47–48, with some review of principles taken up earlier in the course. The exercises are based on the text of Cicero, but usually contain only such words and derivatives as are found in the Latin Word List of the College Entrance Examination Board for the first three years.

[2] The references in parentheses are to the Grammatical Outline, pp. 207–282.

2. Page 5, § 5

Future Conditions (258)

I. 1. If I order (shall have ordered) Catiline to be seized, he will be put to death. 2. If I should order (should have ordered) Catiline to be seized, the senate would put him to death. 3. If the camp is (shall be) pitched in Italy, the number of the enemy will increase. 4. If the camp should be pitched in Italy, the leader of the enemy would be seen in the senate. 5. If the senate orders (shall order) Catiline to be put to death, who will be able to seize him? 6. If he should be seen in the senate, nobody would be able to seize him.

II. But (**vērum**) if we are (shall be) able to seize Catiline, we shall not be able to put him to death. If he should pitch his camp in Italy, the number of the enemy would be able to increase. If in that camp their number shall increase, we shall know what their plan is.

3. Page 6, § 9

Relative Clause of Characteristic (174) and of Cause (178)

I. 1. Catiline is plotting for (**cōgitat dē**) the destruction of this city. 2. There are [men] who are plotting for the destruction of this city. 3. There were [men] who were plotting for the destruction of the republic. 4. There is nobody who plots for the destruction of Rome. 5. There will be nobody who will plot for the destruction of this city. 6. There was nobody who plotted for the destruction of this city. 7. There is nobody who dares to defend you (p. 5, l. 14). 8. What is there (p. 5, l. 19) that Catiline is waiting for? 9. They ought to have been seized because (§ 178) they plotted for our destruction. 10. Who is there to (**quī**) free you from your care, Catiline?

II. Here is [a man] who will plot for the destruction of this city and the republic. There will be nobody who will dare to defend him or to set him free. What is there that we are waiting for, since (§ 178) we know their plan?

4. Page 7, §§ 10–11

Present Imperative (for *nōlī, nōlīte*, see 55, *b*); Gerundive with *sum* (79, 114); Gerund (81–85); Supine (93)

I. 1. Fortify your (his, their) house with a stronger guard. 2. Do not fortify my (her, our) house with a stronger guard. 3. Go out of this city. 4. Set out from Rome (§ 135). 5. Do not go out of Rome. 6. By going out of the city you will free us from fear. 7. Who came to free me from fear? 8. Whom did they send to free me from fear? 9. My house ought to be fortified by you. 10. We shall have to defend the city. 11. Great gratitude was to be felt to the immortal gods. 12. The gates will need to be defended by us. 13. Take all your [crew] with you. 14. Do not take all your [crew]. 15. If you take all your [crew], we shall feel grateful to Jupiter, the guardian of this city. 16. Do not defend me with a public guard.

II. Why does my house need to be defended by you? I will not allow it to be defended. If Catiline goes (§ 258) out of Rome to escape (§ 82), and takes all his [crew] with him, we shall be freed from a great fear. If the gates are open, he will set out. You have now escaped this plague, and you should feel grateful to the immortal gods, the guardians of this city.

5. Page 9, § 15

Questions (32)

I. 1. Is the light of this sky pleasant to you, Catiline? 2. Can this light be pleasant to you? 3. Can you see that your plans are exposed (p. 3, l. 7)? 4. Could they see that your plans were exposed? 5. Did you not (**nōnne**) attempt to kill the consul? 6. You do not dare to deny [it], do you (p. 6, l. 20)? 7. You were not able to deny it, were you? 8. You will not hesitate to go out of the city (p. 8, ll. 13–14), shall you? 9. You will not hesitate to take all your [crew] with you (p. 7, l. 16), shall you? 10. How often have you planned for the destruction of this republic (p. 6,

l. 26)? 11. If your plans are exposed, you will not be able to deny (it), shall you? 12. If your plans should be exposed, this city could not be pleasant to you, could it?

II. What are you attempting to do, Catiline? Do you not see that your plans are exposed, and that you can deny nothing? Shall you be able to deny that you planned for the destruction of this city? Why do you hesitate to go out of Rome? Can you not take all your crew with you? If you should not go out of this city, would the light of this sky be pleasant to you?

6. Page 10, § 17

Conditions Contrary to Fact (252, 256)

I. 1. If they feared (timeō) me, I would leave my house. 2. If they had feared me, I would have left my house. 3. If his citizens feared him, he would think he ought to leave the city. 4. If my citizens had feared me, I should have thought that I ought to leave the city. 5. If his country feared him, would he not go out of Rome? 6. If he saw that his country feared him, would he not go out of Italy? 7. If his country had feared him, would he not have gone out of Italy? 8. If he had seen that his parents feared him, would he not have preferred to go out of this city? 9. If they could defend themselves, would they not attempt to kill the consul? 10. If they could have defended themselves, would they have feared their citizens? 11. If you could defend yourself, you would not go out of Rome, would you? 12. If you had been able to defend yourself, you would not have gone out of this city, would you?

II. If Catiline had been able to defend himself, he would have attempted to kill the consul. But if he had killed him, would he have thought that he ought to leave this city? What would he do now, if he saw that his [fellow] citizens feared and hated him? Would he not think that he could go out of Rome? If he thought that his parents hated him, would he not prefer to leave the city? If I saw that I was feared by my [fellow] citizens, I should now be leaving Italy.

7. Page 11, § 19

Substantive *quod*-Clauses (235); Circumstantial *cum*-Clauses with the Subjunctive (226)

I. 1. What about your giving (= having given) yourself into custody? 2. What about their living at (**apud**) Lepidus's? 3. What about their wishing to live at Lepidus's? 4. What about their saying that they wished to live at Lepidus's? 5. What about his coming to me? 6. What about their coming to Metellus? 7. When they had come to you, what did you say? 8. When they were living at Lepidus's, what did they say? 9. When he had given himself into custody, did he not plan for the destruction of his [fellow] citizens?

II. When you were planning for the destruction of your [fellow] citizens, where were you living? Had you not said that you preferred to live at Lepidus's? What about your coming to me and to Metellus? When you had given yourself into custody, did you not think that you ought to leave this city? What about your attempting to kill the consul?

8. Page 12, § 22

Substantive Clauses with *ut* and *nē* (192, 194, 273, 274); Clauses of Result with *ut* and *ut nōn* (195, 196, 198); Sequence of Tenses (64)

I. 1. That you should be alarmed (**commoveō**) by your vices is not to be asked (**postulō**). 2. That you should fear (**timeō**) the penalties of the laws was not to be asked. 3. We shall not ask that you yield to the needs (**tempus**) of the republic. 4. We asked that you should leave the city (p. 10, l. 8). 5. We shall see that you do not leave the city (p. 4, l. 15). 6. They saw [to it] that he did not leave the city. 7. We fear (**vereor**) that he will go out of Rome. 8. We feared that he would not go out of this city. 9. We shall fear that he will plan for the destruction of this city. 10. Nor is he [such] a man (**is**, § 198) that fear (**metus**) has [ever] called him back from danger (p. 12, l. 22). 11. He is such a man that fear calls him back from danger. 12. He was such a man that fear did not recall him from danger.

II. We did not ask that Catiline should be alarmed by his vices, nor that he should fear the laws. But we now ask that he should go out of Rome. His citizens hate him, and fear that he will plot for the destruction of this city. Catiline fears that he shall not be able to go to Manlius.

9. Page 14, § 27

Ablative of Comparison (136); Ablative of the Measure of Difference (151); the Vocative (159)

I. 1. Our country is dearer to me than my life. 2. Italy was much dearer to me than my life. 3. I say that our country is much dearer to me than my life. 4. He said that Italy was much dearer to him than his life. 5. All your plans are clearer to us than the light (p. 5, l. 24). 6. Do you not know, Catiline, that all your plans are clearer to us than the light? 7. Marcus Tullius, what is Catiline doing? Will you not order him to be led to prison (**in vincula**)? 8. Is your life dearer to you than this city? 9. Is his plan dearer to him than the life of his citizens?

II. What are you doing, Catiline? Do you say that this city is much dearer to you than your life? If your plans had not been clearer to me than the light, I would not have demanded (**postulō**) that you should go out of Rome. If you thought that your country was dearer to you than your life, you would not try to kill your [fellow] citizens.

10. Page 17, § 32

The Subjunctive in Commands (55, *b*)

I. 1. Let the worthless [fellow] go away. 2. Let him separate himself from the good. 3. Let him gather his [crew] into one place. 4. Let him be separated from other citizens by a wall. 5. Let him cease to plot against us. 6. Let Catiline and his friends cease to besiege the Senate-house with swords. 7. Let them express their sentiments (say what they feel) about the republic. 8. Let him not go away. 9. Let him not be separated from his [crew]. 10. Let

them not cease to plot against the consul. 11. Let him not express his sentiments about this city.

II. Let Catiline think that his plans are exposed. Let him not dare to deny [it]. Let him defend his house with a guard. Let him not dare to plot for the destruction of the republic. Let the gates be open, that (**ut**, § 189) he may be able to leave the city. Let him go to Manlius. Let him take all his [crew] with him.

PART II. BASED ON THE ORATION FOR THE MANILIAN LAW

1. Page 67, § 2

Causal Clause with *cum* (229); Use of the Future (60)

I. 1. Since there is authority in me, I use [it]. 2. Since there was authority in me, I used [it]. 3. Since you wish me to use authority, I will use [it] in the presence of (**apud**) you who gave it to me. 4. Since you wished me to use authority, I used [it] in your presence. 5. Since this is so (p. 7, l. 13), if there is any (anything of) authority in me, I shall be able to use [it] in the presence of those who gave it to me. 6. Since this is so, if I can attain (**cōnsequor**) anything in speaking, I will show [it] to you. 7. If there is any authority in me, I will use [it] in your presence, since you have wished me to speak. 8. Since I am speaking in your presence, I shall use the authority which you have given me. 9. Since you have given me authority, I will use [it] in your presence. 10. Since I was speaking in your presence, I used the authority which you had given me.

II. Since this is so, I will speak. If there is any authority in me, I shall be able to use [it] now, since you have given it to me. If I have been able to attain anything in speaking, I will show [it] to you in particular (**potissimum**), since I am now speaking in your presence. "Since the Roman people," they said (**inquiunt**), "have given you so much authority, you will now be able to use it."

2. Page 69, § 6

Review of Indirect Questions (161), Present Imperative (for *nōlī, nōlīte*, see 55, *b*), and Gerundive with *sum* (79, 114); Hortatory Subjunctive (55, *a*)

I. 1. What must be done? 2. You see what must be done. 3. They saw what must be done. 4. He will consider what must be done. 5. What must be done by me? 6. What must we do? 7. Consider what must be done by you. 8. Do not consider what must be done by me. 9. We must take counsel about the war and the commander. 10. We must take counsel about the safety of our allies and friends. 11. We must take counsel for our citizens (l. 18) whose property (**bona**) is at stake (**agō**). 12. We must take counsel for them for the sake both of ourselves (**nostrā ipsōrum**) and of this city. 13. Let us consider (§ 55, *a*) what we must do.

II. Consider what is at stake in this war. There is at stake the glory of the Roman people. There is at stake the safety of our allies. There is at stake the property of our citizens. Let us take counsel about the selection of a (**dēligō**) commander and the safety of our allies. Let us take counsel about the safety of the republic itself.

3. Page 71, § 11

Subordinate Clause in Indirect Discourse (289); Ablative Absolute (153); Ablative of Description (145)

I. 1. We wage war because (**quod**) our merchants are treated unjustly. 2. He says that we wage war because our merchants are treated unjustly. 3. He said that we waged war because our merchants were treated unjustly. 4. They say that our ancestors waged war because our merchants were treated unjustly. 5. They said that our ancestors had waged war because our merchants were treated unjustly. 6. When so many Roman citizens have been put to death (§ 153), of what mind ought you to be? 7. He is a man of great wisdom (**prūdentia**). 8. This is the king who put to death (**necō**) a Roman ambassador. 9. They say that this is the king

who put to death a Roman citizen. 10. They said that this was the king who put our citizens to death.

II. When our merchants have been treated unjustly (§ 153), shall we not wage war (§ 55, *d*)? When our citizens have been put to death by a king, shall we not punish (**ulcīscor**) him? If (§ 153) the right of embassy has been violated, of what mind shall we be? Let us defend our merchants, our citizens, our ambassadors (§ 55, *a*).

4. Page 72, § 13

Review of Result Clause (198) and Ablative of Description (145)

I. 1. We send into the provinces men of such character (**eius modī**) that their arrivals do not differ much from a taking by assault (**expugnātiō**). 2. Our commanders (p. 70, l. 4) so contended in Asia that they did not bring back victory. 3. They triumphed in such a way that the king, [although] defeated, [still] reigned. 4. But him (p. 72, l. 24) they now see in person (**praesēns**), [a man] of so great self-control, of so great mildness, of so great humanity, that they are happy. 5. Consider of how great self-control you ought to be (§ 161). 6. Let us consider of how great humanity we ought to be.

II. Let us send into this province a man of great self-control and of great humanity. Let us send a commander who will triumph in such a way that the king will be defeated. We ought to consider who this commander shall be.

5. Page 75, § 20

Clauses of Purpose with *ut* and *nē* (189, 272); Clauses of Result with *ut* and *ut nōn* (195, 196, 198); Concessive Clause with *cum* (230) and *quamquam* (218)

I. 1. That all may understand this war, I will say a few [things] about its kind and size. 2. The war is so necessary that it must be waged. 3. But it is not so large that it must be dreaded. 4. Although this war need not be dreaded, nevertheless (§ 230, *a*) the

greatest care must be taken (l. 15) that it may not be belittled by you. 5. Although the war is not great, still it is necessary. 6. Although the war must be waged, still it need not be dreaded. 7. Although (§ 218) I have spoken about the size of the war, I will not speak about [its] kind. 8. But you must take the greatest care that this war may not seem to deserve belittling. 9. The war is so great that it does not seem to deserve belittling. 10. This kind of war is so necessary that it must not be belittled.

II. Although (**cum**) we understand the size of the war, I will say a few [things] about [its] kind, that it may not seem to deserve belittling by us. Although (**quamquam**) the war is not great, still it seems to be necessary, and we must take the greatest care that it may not seem [a thing] to be dreaded.

6. Pages 76–77, §§ 23–24

Dative with Special Verbs (107, 110); Dative of Reference (111); Dative of the Agent (114); Ablative with Special Verbs (147, *a*)

I. 1. This [man] distrusted his fortunes, his king, and himself. 2. Do you trust (**cōnfīdō**) yourself? 3. Do you (plur.) trust our commander? 4. Do you not distrust his army? 5. Do you think fear was inspired in their soldiers? 6. We enjoy (**ūtor**) the friendship of many nations, and think they should not be provoked by our commanders. 7. We ought (**dēbeō**) not to abuse their friendship, nor provoke them by war. 8. Did not this king wage war on (**īnferō**) the Roman people? 9. Let us not wage war on those nations whose friendship we enjoy. 10. We ought not to wage war on them. 11. War must be waged by you on this king. 12. He does not know what he wants (§ 111).

II. If they had not distrusted themselves, they would have waged war on us. But if they had been able to wage war, they would not have abused the friendship of the Roman people. Let us send a commander in whom fear cannot be inspired (§ 174), and whose soldiers we do not distrust. Lucullus's soldiers sought a prompt (**mātūrus**) return for the whole army.

7. Page 78, § 27

Review of Exhortations and Commands (55, *a*, *b*); the Subjunctive in Wishes (56, 188)

I. 1. Let us choose a general for this war. 2. Let us not say that the war is dangerous. 3. Say that the war is necessary. 4. Do not speak about the nature (kind) of the war. 5. Let him speak about the magnitude of this war. 6. Let him not speak about this war. 7. May I die (**pereō**) if I am not telling the truth (**vērē dīcō**). 8. May you (they) be happy. 9. May they not (**nē**) come. 10. I hope (**utinam**) you may be here (**adsum**). 11. I hope they may not be here. 12. I wish (or, Would that; or, O that; **utinam**) you were here (§ 56). 13. I wish you had been here (§ 188). 14. I wish they had not been here. 15. I hope they may put Pompey in command of this war.

II. Let us speak concerning the nature and the magnitude of this war, that we may put the best general in command [of it]. I wish we had a great supply of the bravest men. But now, since there is one man who has surpassed (§ 174) in valor the record (memory) of antiquity, let us choose him in preference to all others (**potissimum**). I hope you may put Gnæus Pompey in command of this war.

8. Pages 80–81, § 32

Review of Questions (32); Deliberative Subjunctive (55, *d*)

I. 1. What provinces were free from pirates through these years? 2. What allies have we defended? 3. To whom (plur.) have we been a defense (§ 115) with our fleet? 4. How many islands were deserted? 5. Do you ask how many islands are deserted? 6. Did they ask how many islands were deserted? 7. We ask how many cities of the allies have been taken by the pirates. 8. What shall I (or, What am I to) say (§ 55, *d*)? 9. Need I (or, Shall I) say that through these years the sea was closed to our allies except (**nisi**) in the depth of (**summus**) winter? 10. Need I complain that an ambassador who came from a foreign nation was taken

[prisoner]? 11. Was I not to say that the sea had not been safe for merchants?

II. Shall we not say that the war is both necessary and dangerous? Shall we not put the best general in command of it? Are we not to defend our allies? Are we not to keep (**teneō**) the provinces free from pirates? Need we not complain that ambassadors who were coming from foreign nations were taken [prisoners]? Are we to defend our own dwellings, [but] not the fortunes of our allies?

9. Pages 81–82, §§ 34–35

Accusative of the Place To Which (101); Ablative of the Place Whence (135); Ablative Absolute (153)

I. 1. He will return to Italy. 2. They had returned home. 3. He will come to Sardinia with a fleet. 4. We set out from Sardinia and returned to Greece. 5. What do we fear with Gnæus Pompey [as] leader? 6. Although the sea was not yet fit for navigating, he came to Africa. 7. Having strengthened Spain and Gaul with garrisons and ships, he sailed to Greece. 8. After sending ships to Africa, we returned to Gaul 9. When they had explored Africa, they sailed to Italy. 10. After they had either killed or captured the pirates, they set out for (**in**) Italy.

II. When he had sent a messenger to Greece, he sailed for Africa. After exploring this region, [and] strengthening the coast (**ōra**) with a garrison and several ships, he came to Sardinia, although the sea was not yet fit for navigating. Having captured the pirates and strengthened the island with garrisons and a fleet, he returned to Italy, and came to Rome.

10. Pages 84–85, §§ 42–43

Substantive Clauses with *quīn* (212)

I. 1. Nobody doubts that this war ought to be intrusted to this [man]. 2. It was doubtful to nobody that the war ought to be intrusted to him. 3. Will anybody doubt that this general has very great power (**plūrimum possum**) in conducting wars? 4. Do not

doubt that he is the best general. 5. Do not doubt that his soldiers trust him. 6. Do not doubt that he ought to be put in command of this war. 7. Can anybody (**num quis**, § 32, *c*) doubt that his name is famous? 8. Could anybody doubt that his name was famous in the whole world (l. 15)? 9. There is no doubt (it is not doubtful) that we ought to put him in command of the war. 10. There was no doubt that he should be in command of this war. 11. We do not doubt, do we (**num dubitāmus**, § 32, *c*), that the war is both necessary and dangerous? 12. Since they do not doubt that this war is dangerous, let them put (§ 55, *b*) the best general in command [of it].

II. Let nobody doubt that this war is necessary. Since it is necessary, will anybody doubt that it ought to be intrusted to the best general? We do not doubt that Gnæus Pompey has very great power in conducting wars. Let us not doubt that he ought to be put in command of this war. Since we do not doubt that the soldiers trust this man, let us trust both him and his soldiers.

11. Page 86, § 45

Review of Conditions Contrary to Fact (252, 256) and the Indirect Question (161)

I. 1. You would have lost Asia if fortune had not brought Gnæus Pompey to those regions. 2. If the province did not have a strong defense, you would lose Asia. 3. I do not doubt what he can accomplish by [his] valor. 4. They did not doubt what he could accomplish by [his] authority. 5. What could we have accomplished if the resources of the enemy had increased? 6. What could the enemy not accomplish if our provinces did not have strong defenses? 7. After the disaster that befell us in Pontus, we should have lost Asia if the province had not had a strong defense. 8. If Gnæus Pompey had not come into Asia, what could the allies have accomplished? 9. After the disaster in Pontus, who doubted what the enemy would be able to accomplish? 10. Does anybody doubt what Gnæus Pompey is able to accomplish in those regions of Asia?

II. Since a disaster has befallen us in Asia, will anybody doubt what we ought to do? Would not the province have been lost if Gnæus Pompey had not come into those regions? Who doubted what he could accomplish by [his] authority and valor? If Asia had been lost, our armies could not easily have defended the allies.

12. Page 87, § 48

Locative (158, 154, *c*); Locative Ablative (154, *a*, *b*)

I. 1. He has been able to accomplish great deeds at home and in the field. 2. We do not doubt that they have accomplished great deeds on land and sea. 3. Nobody doubted that you had lived at Syracuse. 4. We have been at Rome, and we are now going to the country (§ 101). 5. At that time (§ 155) he was either in Greece or in Asia. 6. They will be either at my house or in the country. 7. I wish I had been at your house. 8. I wish we were at home. 9. If he had been in Asia at that time, he would have been able to accomplish great deeds. 10. Shall you be at home, or shall you return to Rome?

II. I say that Gnæus Pompey has accomplished great deeds on land and sea, and should be put in command of this war. If he had been in command of the fleet, you would have trusted him in Italy or in Asia, and you would have been able to defend our merchants and our allies. If he were a private [citizen] (**prīvātus**) at Rome, nevertheless he would be the best general for carrying on so great a war.

13. Pages 87–88, §§ 49–50

General Review

I. 1. If this war is necessary, let us not neglect it. 2. What general shall we put in command of this war? 3. What general ought to be put in command of it? 4. Let us choose a man in whom there is singular valor and extraordinary knowledge of war. 5. The republic ought to be preserved by you. 6. Do you doubt that Rome

should be defended? 7. Do not doubt that this man should be sent to Asia. 8. Do you say that Gnæus Pompey should be sent to Greece? 9. If he had not been a great general, he would not have been put in command of the ships. 10. Why do you not commit this war to the same [man] to whom [all] the other [wars] were committed?

II. If so great a war is necessary, you will not neglect it. If it were not necessary, you would not conduct it. Shall we save the cities of our allies, or shall we neglect them? Since Gnæus Pompey is [already] in those very places, will anybody doubt that he should be put in command of the fleet and the army? Since [all] the other wars have been committed to this great general, let us trust him in preference to all others (**potissimum**), and send him to Asia.

14. Page 88, § 52

Review of Indirect Discourse (281–291)

I. *a*. 1. If Pompey is the most worthy, he will go to Asia. 2. I say that if Pompey is the most worthy, he will go to Asia (§§ 286, 289, 290). 3. I said that if Pompey was the most worthy, he would go to Asia. 4. Pompey says that if he is the most worthy, he shall go to Asia. 5. Pompey said that if he was the most worthy, he should go to Asia.

b. 1. If Pompey had been the most worthy, he would have gone to Asia. 2. I say (or said) that if Pompey had been the most worthy, he would have gone to Asia (§§ 288, *a*; 290). 3. Pompey says (or said) that if he had been the most worthy, he should have gone to Asia.

c. 1. If Pompey is the most worthy, he will be sent to Asia. 2. I say that if Pompey is the most worthy, he will be sent to Asia (**futūrum esse ut**, or **fore ut**, with pres. subjv.; § 286). 3. I said that if Pompey was the most worthy, he would be sent to Asia. 4. Pompey says that if he is the most worthy, he shall be sent to Asia. 5. Pompey said that if he was the most worthy, he should be sent to Asia.

d. 1. If Pompey had been the most worthy, he would have been sent to Asia. 2. I say (or said) that if Pompey had been the most worthy, he would have been sent to Asia (§ 288, *b*). 3. Pompey says (or said) that if he had been the most worthy, he should have been sent to Asia.

II. Hortensius said that if all [powers] must be assigned to one [man], Pompey was the most worthy; but that even against (**in**) the pirates it is not proper that all powers should be granted to one man. If Pompey is the most worthy, and if our allies trust him, let us grant him all powers and put him in command of this war.

15. Page 92, § 60

General Review

I. 1. In [time of] peace our ancestors always followed (**pāreō**) custom, [but] in [time of] war [they followed] expediency (**ūtilitās**). 2. Two very great wars, the Punic and the Spanish, were finished (**cōnficiō**) by one general. 3. Two most powerful cities, Carthage and Numantia, were destroyed by the same Scipio. 4. He says that in time of peace our ancestors always followed custom, but in time of war expediency. 5. They said that two very great wars, the Punic and the Spanish, had been finished by one general. 6. I say that two most powerful cities, Carthage and Numantia, were destroyed by the same Scipio. 7. We did not doubt that in time of war our ancestors always followed expediency. 8. Will anybody doubt that in time of peace our ancestors followed custom? 9. If in time of war our ancestors had not followed expediency, they could not have defended their allies. 10. Recently the hope of the empire was put by you and your fathers in [the hands of] Marius alone. 11. I say that recently you and your fathers put the hope of the empire in the hands of Marius alone.

II. In time of peace let us follow custom, but in time of war let us follow expediency. If Scipio was able to finish two very great wars and to destroy two most powerful cities, Pompey will be able

to finish this war and to defend our allies. Shall we not put the hope of the empire in the hands of Pompey alone? Shall we not say that he is the one general whom we ought to put in command of our army and fleet?

16. Page 96, § 69

General Review

I. 1. Since this is so, Gaius Manilius, I praise your law, good will, and sentiment. 2. I urge you to abide by (**maneō in**) your sentiment and not fear anybody. 3. I think there is in you sufficient courage. 4. Let us not doubt concerning the appointment (**praeficiō**) of the same man. 5. Whatever of ability or authority there is in me, I promise it all to you and to the Roman people to carry this measure (**rem cōnficiō**). 6. Your law, Gaius Manilius, ought to be praised by the Roman people. 7. If his law had been praised by the Roman people, he would not have feared anybody. 8. If you abide by your sentiment, you will be praised by the Romans. 9. If there were any ability or authority in me, I would promise it to him. 10. If you had been able to carry this measure, you would have been praised by the allies. 11. Do not doubt concerning Pompey's ability or authority. 12. I urge you to pass this measure and defend our allies. 13. Do not doubt that in Pompey there is sufficient ability, authority, and courage. 14. We did not doubt that he abode by this sentiment.

II. This being so, Gaius Manilius, will anybody doubt that your law should be praised? You think that there is in Pompey sufficient ability and courage to carry on the war, and you do not doubt that he can defend the cities of our allies. Who can doubt that the allies should be defended? Abide by your sentiment, Gaius Manilius, and when the war is ended, you will be praised not only by the allies, but by your [fellow] citizens.

PART III. BASED ON THE ORATION FOR ARCHIAS

1. Page 100, § 4

I. 1. Since Aulus Licinius is a citizen, he ought not to be excluded (**sēgregō**) from the number of citizens. 2. You will think that Aulus Licinius, since he is a citizen, ought not to be excluded from the number of citizens. 3. If he had been a citizen, you would not have excluded him from the number of citizens. 4. As soon as (§ 200, *a*) Archias passed from boyhood, he devoted (**cōnferō**) himself to the study of writing. 5. They say that as soon as he passed from boyhood he devoted himself to writing. 6. They said that he was born there. 7. We know that he quickly began to surpass (**antecellō**) all by the glory of his genius. 8. In the other parts of Asia his arrival (plur.) was so talked about (**celebrō**) that the expectation of [seeing] the man surpassed (**superō**) the fame of his genius. 9. But the [actual] arrival of the man (**ipsīus**) surpassed the expectation [of seeing him].

II. Do not think, judges, that Aulus Licinius is not a citizen. Since he is a citizen, shall we try (**cōnor**) to exclude him from the number of citizens? If he were not a citizen, I would say, "Would (§ 56) that he were a Roman citizen." He was born at Antioch, where he devoted himself to the study of writing. Although (§ 218, *a*) this city was rich (**adfluēns**) in learned men and liberal studies, Archias quickly surpassed all by his genius.

2. Pages 100–101, § 5

I. 1. Italy was then full of Greek arts and systems of instruction. 2. Here at Rome these studies were not neglected. 3. The peoples of Tarentum and Naples will present this [man] with citizenship. 4. All think he is worthy of hospitality. 5. When he was known to those [who were] away [from him] (**absēns**), he came to Rome [the year that] Marius and Catulus [were] consuls. 6. The Luculli received him into their home, although he was still (**etiam tum**) a youth (**praetextātus**). 7. They say that Italy was then full of Greek arts. 8. We thought that here at Rome these studies

were not neglected. 9. I fear that these studies are neglected at Rome. 10. We did not doubt that the Neapolitans had presented him with citizenship. 11. It happened that he came to Rome [when] Marius and Catulus [were] consuls. 12. Do not doubt that the Luculli received him into their home.

II. We know that Greek studies were then cultivated here at Rome and in the other cities of Italy; and that when Archias came to Italy, the Tarentines and Neapolitans presented him with citizenship. When he came to Rome, during the consulship of Marius and Catulus, he was immediately received into the house of the Luculli, although even then he was [but] a youth.

3. Pages 101–102, § 6

I. 1. I said that in those times he was agreeable to the well-known Metellus Numidicus and his son Pius; that he was listened to by Marcus Æmilius; that he lived with Quintus Catulus, both father and son; that he was cultivated by Lucius Crassus; and that he held the Luculli bound (**dēvinciō**) by [the ties of] friendship (**cōnsuētūdō**). 2. Meanwhile he had set out with Marcus Lucullus for Sicily. 3. When he had gone away from that province with the same Lucullus, and had come to Heraclea, he wished to be enrolled [as a citizen] in that state. 4. He was able to achieve (**impetrō**) this because he was thought worthy in himself (**per sē**). 5. He will not be cultivated by us unless he is worthy in himself. 6. You would not have been agreeable to the Greeks unless you had been thought worthy in yourself. 7. If we were not worthy in ourselves, we should not be listened to by the Romans. 8. I do not doubt that he will be able to achieve this because he is thought worthy in himself. 9. I did not doubt that you would be able to achieve this because you were thought worthy in yourself. 10. We did not doubt that you had been able to achieve this because you had been found worthy in yourself.

II. If Archias had not been worthy in himself, he would not have been agreeable to Metellus and his son, he would not have been listened to by Æmilius, he could not have lived with Catulus, he

would not have been cultivated by Crassus, he could not have held the entire family (**domus**) of the Hortensii bound by ties of friendship. When he had come to Heraclea, he wished to be enrolled in that state. How could this have been achieved unless he had been thought worthy in himself?

4. Page 104, § 12

I. 1. Do you ask of us why we are so greatly delighted with this man? 2. Because (**quia**) he supplies (**suppeditō**) us [a resort] where the mind is refreshed and the ears find rest (**conquiēscō**). 3. Do you think that we are able to speak daily unless we improve (**excolō**) our minds by [the study of] literature (**doctrīna**)? 4. Or do you think that our minds can bear so great a strain (**contentiō**) unless we relax them by [means of] the same literature? 5. For my part (**ego**), I confess that I am devoted to these studies. 6. Let the rest be ashamed (**pudet**) if any have so buried themselves in books (**litterae**) that they can contribute (**adferō**) nothing for (**ad**) the common advantage (**frūctus**). 7. Why is he so greatly delighted with these studies? 8. Because by them he relaxes his mind. 9. They would not have devoted themselves to books unless they had been able to relax their minds by them. 10. Do you not confess that you are devoted to books? 11. I did not doubt that I could improve my mind by the study of literature.

II. Are you not ashamed, Grattius, if you are not delighted with this man? Are you not ashamed if you are not delighted with these studies? How could (§§ 246, 253) we speak daily if we did not improve our minds by the study of literature? Or how could our minds bear so great a strain if we did not relax them by means of the same literature? Would it not shame you if you could contribute nothing for the common advantage?

5. Page 105, § 14

I. 1. I have persuaded myself from [my] youth, by the precepts of many [masters] and by much reading (**litterae**), that there is nothing in life greatly to be sought out except (**nisi**) merit

(**laus**) and uprightness (**honestās**). 2. I have persuaded myself that in pursuing merit and uprightness all sufferings (**cruciātus**) of the body, all risks of death and [even] (**atque**) of exile (**exsilium**) are to be considered (**dūcō**) of small [consequence] (§ 124). 3. For your safety I have exposed myself to (**in**) these daily attacks of corrupt (**prōflīgātus**) men. 4. But all the books are full of examples [of such precepts], which would all be lying in darkness except for (**nisi**, etc., l. 12) the light of literature. 5. How many portraits (**imāgō**) of most courageous men have both the Greek and Latin writers bequeathed to us, not only to look at (**intueor**), but to copy (**imitor**)! 6. If he had not persuaded himself from his youth that there was nothing in life greatly to be sought out except merit and uprightness, he would never have exposed himself to these daily attacks of corrupt men. 7. He says that both the Greek and Latin writers have bequeathed to us many portraits of most courageous men to look at and to copy.

II. There is nothing in life greatly to be sought out except merit and uprightness. In pursuing these our fathers considered that all bodily sufferings, and all risks of death and even of exile, were of small consequence. How many portraits of courageous men both the Greek and Latin writers have bequeathed to us! But all these examples would have lain in darkness if the light of literature had not been thrown upon them (**accēdō**).

6. Pages 106–107, § 18

I. 1. How often (**quotiēns**) have I seen Archias, when he had not written a [single] letter, recite extempore a great number of excellent verses (**versus**)! 2. He recited excellent verses on (**dē**) those very (**ipse**) events (**rēs**) which were then taking place (**agō**). 3. How many times have I seen him recite excellent verses on those very events which were then taking place! 4. What (**quae**) he had written with care was (this was; l. 2) so approved that he attained to (**perveniō ad**) the renown of ancient authors. 5. I said that what he had written with care was so approved that

he attained to the renown of ancient authors. 6. Shall we not love and admire this man? 7. Shall we not think that he ought to be defended in every way (**ratiō**)?

II. Cicero said that Archias could recite extempore excellent verses on the daily events (the events which, etc.; l. 28); and that when he wrote with care, he attained to the renown of ancient authors. We cannot doubt that Cicero admired this poet. We cannot doubt that Cicero thought he ought to be defended in every way. If you had been Cicero, would not you too (**quoque**) have admired and defended Archias?

7. Page 107, § 19

I. 1. Do we not know that rocks and solitudes reply to the voice? 2. Do we not know that savage beasts are often appeased (**flectō**) by song (**cantus**)? 3. Shall not we, [who are] trained by the liberal arts (**rēs optimae**), be moved by the voice of poets? 4. If many claim (**expetō**) Homer, [who is] a foreigner (**aliēnus**), after death, because he was a poet, let us not reject (**repudiō**) this man [while he is] alive, who is ours by [our] laws. 5. Has he not devoted (**cōnferō**) all his genius to the celebration of (§ 86) the glory of the Roman people? 6. Do you not know that he has devoted all his genius to the celebration of the glory of Rome? 7. Why did the people of Colophon say that Homer was their citizen? 8. Because he was a poet. 9. Why did many others fight with one another about Homer? 10. Because he was a poet. 11. If Archias were not our citizen, ought he not to be sought out by us?

II. Archias celebrated the glory of the Romans. If he had been a foreigner, we would have sought him out, that we might say he was our citizen, just as (**sīcut**, § 203, *a*) others said that Homer was theirs. If rocks and solitudes reply to the voice, if savage beasts are appeased by song, you will not wish to reject this Greek poet, who is [already] ours. Is it to be considered of small [consequence] that (§ 235) our glory has been celebrated by a Greek poet?

8. Page 110, § 24

I. 1. Alexander the Great had many writers of his exploits (**rēs**). 2. When he had come to the tomb of Achilles, he said, "O fortunate youth, since you have found (§ 178) Homer the herald (**praecō**) of your valor!" 3. Alexander the Great said that Achilles was fortunate in having found Homer the herald of his valor. 4. If the famous (**ille**) Iliad had not existed, the same tomb would have covered (**contegō**) both his body and [his] name. 5. They say that Pompey presented (**dōnō**) the writer of his exploits with citizenship in an assembly (**cōntiō**) of the soldiers. 6. Those brave men of ours, rustics (**rūsticus**) and soldiers, were stirred (**commoveō**) by a certain sweetness (**dulcēdō**) of glory.

II. Achilles was fortunate because (**quod**) Homer was the herald of his valor. Alexander had with him many writers of his exploits. Pompey had a writer of his. They say that when Pompey had presented the writer of his exploits with citizenship in an assembly of the soldiers, those brave men of ours, rustics and soldiers, were stirred by the sweetness of glory.

9. Pages 112–113, § 30

I. 1. They do not all seem to be narrow-minded (**parvī animī**; § 123). 2. Nor do they think that everything (**omnia**) is going to die at the same time with themselves. 3. Not all men are so (**tam**) narrow-minded as to think (that they think) that everything is going to die at the same time with themselves. 4. Many very great (**summus**) men have studiously left behind [them] (**relinquō**) statues and busts, not representations (**simulācrum**) of their minds, but of their bodies. 5. Ought they not much (**multō**) to prefer (**mālō**) to leave behind them a likeness (**effigiēs**) of their counsels and virtues? 6. Cicero thought that everything he was doing (**gerō**) he was disseminating for (**in**) the eternal memory of the world (**orbis terrae**). 7. The wisest men do not doubt that this memory concerns (**pertineō ad**) some part of the spirit (**animus**) after death. 8. Cicero was delighted at least by a certain hope. 9. If all men had thought that everything was going to

die with themselves, they would have disseminated nothing for the memory of the world, and the poets and wisest men of antiquity would be unknown.

II. Nor were the wisest men so narrow-minded as to think that everything was going to die with themselves. Do we not see the statues and busts that many very great men have left behind them? Did they think that they were disseminating nothing for the memory of the world? If we think that this memory concerns some part of the spirit after death, shall we not much prefer to leave behind us a likeness of our counsels and virtues?

10. Page 113, § 31

I. 1. Save, then (**quā rē**), O judges, this poet. 2. He is a man of such (**is**) [sense of] honor (**pudor**) (§ 145) as (**quī**) you see (§ 174) to be approved by the worth of his friends. 3. He is a man of such (**tantus**) genius (§ 145) as (**quantus**) you see (§ 174) has been sought out by very great (**summus**) men. 4. His cause is attested (**comprobō**) by the law. 5. Since this is so, we ask of you that you receive him under (**in**) your protection. 6. Receive him in such a way (**sīc**) that he may seem to be relieved (**levō**) by your humanity. 7. We asked of you that you should save Archias. 8. We asked of you that you should receive him under your protection. 9. I said that his cause was attested by the law and the records (**tabulae**). 10. He was a man of such genius that he was sought out by very great men.

II. Do not doubt that you ought to save this poet. Do not doubt that he is a man of such honor as has been attested by the worth of his friends. Do not doubt that he is a man of such genius as has been sought out by very great men. Do not doubt that his cause has been attested both by the law and the records. If you do not relieve him by your humanity, I shall fear that he may seem to have been injured (**violō**) by your severity (**acerbitās**).

LATIN WORD LIST

(*See page 494*)

The words prescribed by the College Entrance Examination Board for the first three years in Latin are given below

FIRST AND SECOND YEARS

1. ab, ā
2. abdō
3. accēdō
4. accidō
5. accipiō
6. ācer
7. aciēs
8. acūtus
9. ad
10. adeō (*adv.*)
11. adficiō
12. adgredior
13. adhibeō
14. adigō
15. aditus
16. administrō
17. admittō
18. admodum
19. adorior
20. adsum
21. adulēscēns
22. adversus (*adj.*)
23. aedificium
24. aeger
25. aegrē
26. aequō
27. aequus
28. aes
29. aestās
30. aestus
31. aetās
32. ager
33. agger
34. agmen
35. agō
36. alacer
37. aliēnus
38. aliquis
39. aliter
40. alius
41. alō
42. alter
43. altus
44. amīcus
45. āmittō
46. amplius
47. amplus
48. an
49. ancora
50. angustiae
51. angustus
52. animadvertō
53. animus
54. annus
55. ante
56. anteā
57. antīquus
58. aperiō
59. appellō, -āre
60. appropinquō
61. apud
62. aqua
63. aquila
64. arbitror
65. arbor
66. arcessō
67. arma
68. at
69. atque, ac
70. attingō
71. auctor
72. auctōritās
73. audāx
74. audeō
75. audiō
76. augeō
77. aut

ENGLISH WORD LIST

(*See page 493*)

The words prescribed by the College Entrance Examination Board for the first three years in Latin are given below

FIRST AND SECOND YEARS

1. away from, by
2. put away, hide
3. go to, approach, be added
4. befall, happen
5. take to, receive, accept
6. sharp, keen, eager
7. edge, line of battle
8. sharp
9. to, toward, near
10. up to this, so
11. do to, affect
12. step up, approach, attack
13. have on hand, supply
14. drive to, haul, move
15. approach
16. govern, manage
17. let go, admit
18. very, very much
19. rise against, attack
20. be near, be present
21. youth, young man
22. (turned toward) facing, opposite
23. building
24. sick
25. with difficulty
26. make equal
27. level, equal, kindly
28. copper, bronze, money
29. summer
30. heat, tide
31. age, time of life
32. field, country
33. mound, rampart, causeway
34. marching column
35. drive, do, plead
36. eager, cheerful
37. belonging to another, strange, unfavorable
38. some, any
39. otherwise
40. another
41. nourish
42. the other (of two), second
43. high, deep
44. friendly
45. send away, let go, lose
46. more
47. large, splendid
48. or (*in a question*)
49. anchor
50. narrowness, defile, pass
51. narrow
52. turn the mind to, observe
53. spirit, courage, mind
54. year
55. before
56. before that, previously
57. ancient, old-time
58. open
59. name, call
60. approach
61. near, in the presence of, among
62. water
63. eagle
64. consider, think
65. tree
66. summon, invite
67. arms, implements
68. but
69. and also, and
70. touch upon, attain
71. originator, founder
72. authority, influence
73. bold, daring
74. dare
75. hear
76. make grow, increase
77. or

78. autem
79. auxilium
80. barbarus
81. bellum
82. bene
83. beneficium
84. bīduum
85. bīnī
86. bis
87. bonus
88. brevis
89. cadō
90. caedēs
91. caedō
92. calamitās
93. campus
94. capiō
95. captīvus
96. caput
97. castellum
98. castra
99. cāsus
100. causā
101. cēdō
102. celer
103. cēnseō
104. centum
105. centuriō
106. cernō
107. certus
108. cēterī
109. cibus
110. circiter
111. circum
112. circumdō
113. circumsistō
114. citerior
115. cīvis
116. cīvitās
117. clam
118. clāmō
119. classis
120. claudō
121. cliēns
122. coepī
123. cōgitō
124. cognōscō
125. cōgō
126. cohors
127. colligō, -ere
128. collis
129. commeātus
130. commemorō
131. committō
132. commodus
133. commūnicō
134. commūnis
135. comperiō
136. complūrēs
137. concēdō
138. concilium
139. condiciō
140. cōnfertus
141. cōnfestim
142. cōnficiō
143. cōnfīdō
144. cōnfīrmō
145. cōnflīgō
146. coniūrō
147. conlocō
148. conloquium
149. cōnor
150. conquīrō
151. cōnscrībō
152. cōnsentiō
153. cōnsequor
154. cōnsīdō
155. cōnsilium
156. cōnsistō
157. cōnspiciō
158. cōnspicor
159. cōnstat
160. cōnstituō
161. cōnsuēscō
162. cōnsuētūdō
163. cōnsul
164. cōnsulō
165. cōnsūmō
166. contemnō
167. contendō
168. contineō
169. continuus
170. contrā
171. contrōversia
172. contumēlia
173. cōpia
174. cornū
175. corpus
176. cotīdiē
177. crēber

78. moreover, but
79. aid, assistance
80. foreign, rude
81. war
82. well
83. kind deed, service
84. two days
85. two each
86. twice
87. good
88. short, brief
89. fall
90. slaughter
91. fell, cut, kill
92. disaster
93. plain, field
94. take, seize
95. captive, prisoner
96. head
97. fort, redoubt
98. camp
99. fall, chance, accident
100. by reason of, for the sake of
101. move, go away, yield
102. swift
103. assess, propose, estimate, vote
104. hundred
105. centurion
106. distinguish
107. sure, certain
108. the others, the rest
109. food
110. about
111. around
112. put around, surround
113. hem in, surround
114. this side of, hither
115. citizen
116. citizenship, community, state
117. secretly
118. shout, cry
119. fleet
120. close, shut
121. dependent, retainer, vassal
122. have begun
123. think, reflect
124. learn; *perf.* know
125. drive together, gather, compel
126. cohort, troop
127. gather, collect
128. hill
129. supplies
130. mention
131. send together, intrust, join
132. suitable, convenient
133. share, communicate
134. common, general
135. find out, ascertain
136. several, very many
137. go with, withdraw, yield
138. calling together, meeting
139. agreement, terms, condition
140. crowded together, dense
141. promptly
142. accomplish, complete
143. trust
144. strengthen, assert
145. strike together, fight
146. conspire, plot
147. place together, establish
148. conference
149. try, attempt
150. seek together, collect
151. write together, enroll
152. think together, agree
153. follow up, overtake, attain
154. settle, take position
155. plan, counsel
156. take position, halt, stop
157. behold
158. behold
159. it is agreed, is evident
160. put together, establish, decide
161. become accustomed
162. custom, habit
163. consul
164. plan, consult, deliberate
165. use up
166. despise
167. struggle, hasten
168. hold together, bound
169. unbroken
170. against, opposite
171. dispute, quarrel
172. insult
173. supply, abundance; *plur.* forces
174. horn, wing (of an army)
175. body
176. every day, daily
177. thick, close, frequent

178. crēdō
179. cruciātus
180. cum (*prep.*)
181. cum (*conj.*)
182. cupidus
183. cupiō
184. cūr
185. cūra
186. cūrō
187. currō
188. cursus
189. cūstōs
190. dē
191. dēbeō
192. decem
193. dēcernō
194. dēcertō
195. decimus
196. dēclīvis
197. dēdō
198. dēfendō
199. dēferō
200. dēfessus
201. dēficiō
202. deinde
203. dēleō
204. dēligō, -ere
205. dēmōnstrō
206. dēserō
207. dēsīderō
208. dēsistō
209. dēspērō
210. dēspiciō
211. dēsum
212. dētrīmentum
213. deus
214. dexter
215. dīcō, -ere
216. diēs
217. differō
218. difficilis
219. dignus
220. dīligēns
221. dīmicō
222. dīrigō (dērigō)
223. dīripiō
224. disciplīna
225. dispergō
226. diū
227. dīversus
228. dīvidō
229. dō (*and compounds in* -dĕre)
230. doceō
231. doleō
232. domus
233. dubitō
234. dūcō
235. dum
236. duo
237. dūrus
238. dux
239. ēditus
240. efferō
241. efficiō
242. ego
243. ēgregius
244. emō
245. enim
246. eō, īre
247. eō (*adv.*)
248. eōdem
249. eques
250. equitātus
251. equus
252. et
253. etiam
254. etsī
255. ex, ē
256. exanimō
257. excipiō
258. exerceō
259. exercitātiō
260. exercitus
261. exiguus
262. exīstimō
263. exitus
264. expediō
265. experior
266. explōrātor
267. explōrō
268. expōnō
269. expugnō
270. exspectō
271. exstruō
272. extrā
273. extrēmus
274. facilis
275. faciō
276. factiō
277. facultās
278. fallō
279. fāma
280. famēs
281. familia
282. familiāris
283. ferē
284. ferō
285. ferrum
286. ferus

178. give trust, believe, trust
179. torture
180. with
181. when, since, although
182. desirous
183. desire, wish
184. why
185. care, anxiety
186. care for, provide
187. run
188. running, course
189. guardian, watchman
190. down from, concerning
191. owe, ought
192. ten
193. decide, decree
194. fight a decisive battle
195. tenth
196. sloping down
197. give over, devote, surrender
198. ward off, defend
199. carry away, report
200. tired out
201. fail, revolt from
202. thereupon, next
203. destroy
204. pick, choose, love
205. point out
206. give up, abandon
207. desire, long for
208. desist
209. give up hope
210. look down upon, despise
211. be lacking
212. loss
213. god
214. right (of direction)
215. say, speak
216. day
217. be different, differ, postpone
218. difficult
219. worthy, deserving
220. careful
221. fight
222. direct, guide
223. tear apart
224. training, discipline
225. scatter
226. a long time
227. turned away, different
228. separate, divide
229. give
230. teach, inform
231. grieve
232. home, house
233. hesitate, doubt
234. lead
235. while, as long as, provided, until
236. two
237. hard, harsh
238. leader
239. elevated, high
240. bear out, lift up
241. work out, accomplish, bring about
242. I
243. outstanding, distinguished
244. buy, take
245. for, indeed
246. go
247. thither, to that place
248. to the same place
249. horseman, knight; *plur.* cavalry
250. body of horsemen, cavalry
251. horse
252. and
253. also, even
254. and if, although
255. out of
256. kill
257. take out, succeed to
258. train
259. training
260. trained body, army
261. limited, little
262. think, believe
263. outcome, end
264. extricate
265. try out, test
266. scout
267. reconnoiter
268. put forth, set forth
269. take by storm
270. look out for, wait for
271. pile up, build
272. outside of, beyond
273. outermost, last
274. easy
275. do, make
276. party, faction
277. power of doing, ability, chance
278. deceive
279. reputation, rumor
280. hunger, starvation
281. household
282. belonging to the household, intimate
283. almost, about, generally
284. bring, bear, carry
285. iron
286. wild, fierce

287. fidēs
288. fīdūcia
289. fīgō
290. fīlius
291. fīniō
292. fīnis
293. fīnitimus
294. fīō
295. fīrmus
296. fleō
297. flūmen
298. fluō
299. fōrma
300. fors
301. fortis
302. fortūna
303. fossa
304. frangō
305. frāter
306. frōns, frontis
307. frūmentum
308. frūstrā
309. fuga
310. fugiō
311. fundō, -ere
312. gēns
313. genus
314. gerō
315. gladius
316. glōria
317. grātia
318. grātus
319. gravis
320. -gredior
321. habeō
322. hīberna
323. hic (*pron.*)
324. hiemō
325. hiems
326. homō
327. honor
328. hōra
329. hortor
330. hostis
331. hūc
332. humilis
333. iaciō
334. iam
335. ibi
336. īdem
337. idōneus
338. ignis
339. ignōrō
340. ille
341. impedīmentum
342. impediō
343. imperium
344. imperō
345. impetrō
346. impetus
347. in
348. incendō
349. incidō
350. incipiō
351. incitō
352. incolō
353. incolumis
354. inde
355. indīcō, -ere
356. ineō
357. inermis
358. īnferior, īnfimūs, īmus
359. inimīcus
360. inīquus
361. initium
362. iniūria
363. inopia
364. inquam
365. īnsidiae
366. īnsigne
367. īnstituō
368. īnstō
369. īnstruō
370. īnsula
371. integer
372. intellegō
373. inter
374. interclūdō
375. intereā
376. intereō
377. interest
378. interficiō
379. interim
380. interior
381. intermittō
382. intervāllum
383. intrā
384. inveniō
385. invītus
386. ipse
387. is
388. iste
389. ita
390. item
391. iter
392. iubeō
393. iūdicō
394. iugum
395. iungō
396. iūrō
397. iūs
398. iūs iūrandum
399. iūstus
400. iuvō
401. labor, -ōris
402. labōrō
403. lacessō
404. lapis
405. lātus, -a, -um
406. latus, -eris

287. trust, pledge, reliability
288. confidence
289. fasten
290. son
291. limit, bound, end
292. end, boundary; *plur.* territory
293. neighboring
294. be made, happen, become
295. strong
296. weep
297. river
298. flow
299. shape, beauty
300. chance
301. brave
302. chance, fortune
303. ditch
304. break
305. brother
306. forehead, front
307. grain
308. in vain
309. flight
310. flee
311. pour out
312. family, clan, tribe
313. origin, kind, race
314. carry on
315. sword
316. renown, glory
317. favor, influence, gratitude
318. pleasing, grateful
319. heavy, serious
320. step, go
321. have, hold
322. winter quarters
323. this
324. spend the winter
325. winter
326. man, human being
327. honor, glory, office
328. hour
329. urge, advise
330. enemy
331. hither
332. low, lowly
333. hurl, throw
334. now, already
335. there
336. the same
337. suitable
338. fire
339. be unacquainted with
340. that
341. hindrance; *plur.* baggage
342. hinder
343. command, power
344. command, impose
345. obtain (a request)
346. attack, charge, rush
347. in, into
348. set on fire
349. befall, happen
350. begin
351. urge on, arouse
352. dwell in
353. unharmed
354. thence
355. proclaim, appoint
356. go into, undertake
357. unarmed
358. lower; lowest, last
359. unfriendly
360. uneven, unfair
361. beginning
362. wrong
363. want, lack
364. quoth, say
365. ambush, treachery
366. badge, device
367. set up, establish
368. stand on, press on, be at hand
369. arrange, marshal
370. island
371. whole
372. understand
373. between, among
374. shut off, cut off
375. meanwhile
376. perish
377. it concerns
378. kill
379. meanwhile
380. inner
381. interrupt, stop
382. space between walls, interval
383. inside, within
384. come upon, find
385. against one's will
386. self, very
387. this, that, he
388. that one (of yours)
389. thus, so
390. likewise
391. road, march
392. order, command
393. judge, decide
394. yoke, ridge
395. join
396. make oath, swear
397. right, law
398. oath
399. just, fair
400. aid, please
401. toil
402. toil, suffer
403. challenge, harass
404. stone
405. wide
406. side

407. laudō
408. laus
409. lēgātiō
410. lēgātus
411. legiō
412. lēnis
413. levis
414. lēx
415. līber, -a, -um
416. līberī
417. līberō
418. licet
419. littera
420. lītus
421. locus
422. longus
423. loquor
424. lūx
425. magis
426. magistrātus
427. magnus
428. mālō
429. malus, -a, -um
430. mandō
431. maneō
432. manus
433. mare
434. māter
435. māteria
436. mātūrus
437. mediocris
438. medius
439. memoria
440. mēns
441. mēnsis
442. mercātor
443. mereō, mereor
444. merīdiēs
445. metus
446. meus
447. mīles
448. mille
449. minuō
450. mīror
451. mīrus
452. miser
453. mittō
454. modo
455. modus
456. moneō
457. mōns
458. mora
459. moror
460. mors
461. mōs
462. mōtus
463. moveō
464. mulier
465. multus
466. mūniō
467. mūnus
468. mūrus
469. mūtō
470. nam
471. namque
472. nancīscor
473. nāscor
474. nātiō
475. nātūra
476. nāvigō
477. nāvis
478. -ne
479. nē (*conj.*)
480. necesse
481. necō
482. neglegō
483. negō
484. negōtium
485. nēmō
486. neque, nec
487. neuter
488. nēve, neu
489. nihil
490. nisi
491. nōbilis
492. noceō
493. noctū
494. nōlō
495. nōmen
496. nōn
497. nōndum
498. nōnus
499. nōscō
500. noster
501. novem
502. novus
503. nox
504. nūdō
505. nūllus
506. num
507. numerus
508. numquam
509. nunc
510. nūntiō
511. nūntius
512. ob
513. obiciō
514. obses
515. obsideō
516. obtineō
517. occāsiō
518. occāsus
519. occīdō
520. occultō
521. occultus

407. praise
408. praise, glory
409. mission, embassy
410. envoy, deputy
411. legion
412. gentle, kind
413. light, fickle
414. law
415. free
416. (freeborn) children
417. set free
418. it is permitted
419. letter (of the alphabet); *plur.* a letter, letters
420. coast, shore, beach
421. place
422. long
423. talk
424. light
425. more greatly, more
426. office, official
427. great
428. prefer
429. bad
430. hand over, commission
431. stay, remain
432. hand, band, troop
433. sea
434. mother
435. timber
436. ripe, early
437. middle, average
438. middle
439. memory
440. mind
441. month
442. trader
443. earn, deserve
444. midday
445. fear
446. my, mine
447. soldier
448. thousand
449. lessen
450. marvel at
451. marvelous, astonishing
452. wretched
453. send
454. only, just now
455. measure, manner
456. warn, advise
457. mountain
458. delay
459. delay, tarry
460. death
461. manner, habit
462. commotion, turmoil, uprising
463. move
464. woman
465. much; *plur.* many
466. do a task, build, fortify
467. task, duty, service, offering
468. (town) wall
469. change
470. for
471. for indeed, for
472. obtain
473. be born
474. race, people
475. nature, character
476. sail
477. ship
478. (*interrogative particle*)
479. lest, that not
480. necessary
481. kill
482. overlook, neglect
483. deny, refuse
484. business, task
485. nobody
486. and not, nor, neither
487. neither (of two)
488. and that not
489. nothing
490. if not, unless, except
491. well-known
492. harm
493. at night
494. be unwilling
495. name
496. not
497. not yet
498. ninth
499. learn, recognize
500. our, ours
501. nine
502. new
503. night
504. make bare, empty
505. none, no
506. (*a question particle*)
507. number
508. never
509. now
510. give news, announce
511. news, message, messenger
512. against, on account of
513. throw against
514. hostage
515. set against, besiege
516. hold fast, obtain
517. opportunity
518. falling, setting
519. fall, set
520. hide
521. hidden, secret

522. occupō
523. occurrō
524. octāvus
525. octō
526. oculus
527. offerō
528. officium
529. omnīnō
530. omnis
531. onerārius
532. onus
533. opera
534. opīniō
535. oportet
536. oppidum
537. opportūnus
538. opprimō
539. oppugnō
540. ops
541. opus
542. ōrātiō
543. ōrdō
544. orior
545. ōrō
546. ostendō
547. pābulor
548. pābulum
549. pācō
550. paene
551. palūs
552. pār
553. parcō
554. pāreō
555. parō
556. pars
557. parvus
558. passus
559. pateō
560. pater
561. patior
562. paucī
563. paulātim
564. paulisper
565. paulum
566. pāx
567. pecūnia
568. pecus, -oris
569. pedes
570. pellō
571. pendō
572. per
573. pereō
574. perficiō
575. perfidia
576. perīculum
577. perītus
578. permittō
579. perpetuus
580. perspiciō
581. persuādeō
582. pertineō
583. perturbō
584. pēs
585. petō
586. pīlum
587. placeō
588. plānitiēs
589. plēbs
590. -pleō
591. plērīque
592. plērumque
593. poena
594. polliceor
595. pōnō
596. pōns
597. populor
598. populus
599. porta
600. portō
601. portus
602. poscō
603. possum
604. post
605. posteā
606. posteāquam
607. posterus
608. postquam
609. postrīdiē
610. postulō
611. potēns
612. potestās
613. potior, -īrī
614. praebeō
615. praecipiō
616. praeda
617. praedicō, -āre
618. praefectus
619. praeficiō
620. praemittō
621. praemium
622. praesēns
623. praesertim
624. praesidium
625. praestō, -āre
626. praesum
627. praeter
628. praetereā
629. prehendō
630. premō
631. prex
632. prīdiē

522. seize
523. run against, meet
524. eighth
525. eight
526. eye
527. bring against, offer
528. duty
529. altogether, at all
530. all, whole; *sing.* every
531. suitable for burden, transport (ship)
532. burden
533. work, effort
534. belief, view
535. it behooves, ought
536. town
537. at the right time, suitable
538. crush, overwhelm
539. attack, assault
540. aid, resources
541. work
542. speech
543. order, rank
544. rise
545. pray, plead
546. hold out, show
547. forage
548. fodder
549. make peace, subdue
550. almost
551. swamp, marsh
552. equal
553. spare
554. obey
555. make ready, prepare
556. part
557. small
558. pace, step
559. lie open, extend
560. father
561. suffer, allow
562. a few, few
563. little by little
564. for a little while
565. (for) a little
566. peace
567. money
568. cattle
569. foot soldier
570. strike, beat, drive
571. hang, suspend, pay
572. through
573. go through, perish
574. accomplish
575. treachery
576. trial, danger
577. experienced, skilled
578. allow
579. unbroken, lasting
580. look through, understand
581. persuade, convince
582. extend, belong to
583. throw into confusion
584. foot
585. seek, attack, ask
586. spear
587. please
588. plain
589. common people
590. fill
591. the greater part, majority
592. for the greater part, generally
593. penalty, punishment
594. promise
595. put, place
596. bridge
597. lay waste, ravage
598. people, nation
599. gate
600. carry
601. harbor
602. demand, claim
603. be able, can
604. after, behind
605. after that, afterwards
606. after
607. next, later
608. (later than) after
609. next, later
610. demand
611. able, powerful
612. power
613. get power over, gain possession of
614. hold in front, afford, furnish
615. advise, give directions
616. prey, booty
617. assert
618. captain, commander
619. put at the head of
620. send ahead
621. reward
622. present, in person
623. particularly
624. garrison, protection
625. stand before, excel, guarantee
626. be ahead, be in charge of
627. along past, beside
628. besides this, moreover
629. seize
630. press
631. prayer
632. on the day before

633. prīmus
634. prīnceps
635. prīncipātus
636. prior
637. prīstinus
638. priusquam

639. prīvātus
640. prō

641. probō
642. procul
643. prōdō
644. proelium
645. profectiō
646. prōficiō
647. proficīscor
648. prohibeō
649. prōiciō
650. prōnūntiō
651. prope
652. propinquus
653. propter
654. propterea

655. prōtinus
656. prōvincia
657. prūdēns

658. pūblicus

659. puer
660. pugna
661. putō
662. quā

663. quaerō
664. quaestor
665. quam
666. quantus
667. quārtus
668. quattuor
669. -que

670. queror
671. quī
672. quīcumque
673. quīdam

674. quidem
675. quiēs
676. quiētus
677. quīn

678. quīnque
679. quīntus
680. quis (*interrog. and indef.*)
681. quisquam
682. quisque
683. quō
684. quod
685. quoniam
686. quoque
687. rapiō
688. ratiō

689. recēns
690. recuperō
691. recūsō
692. reddō
693. redeō
694. redigō
695. reficiō
696. regiō

697. rēgnum

698. regō
699. religiō
700. relinquō
701. reliquus

702. remittō

703. rēmus
704. repente
705. repentīnus
706. reperiō

707. rēs
708. respondeō
709. restituō
710. revertor
711. rēx
712. rīpa
713. rogō
714. rūmor
715. rumpō
716. rūrsus
717. saepe
718. sagitta
719. salūs
720. satis
721. saxum
722. -scendō
723. sciō
724. scrībō
725. scūtum
726. secundus

727. sed
728. semper
729. senātus

730. sententia
731. sentiō
732. septem
733. septimus
734. sequor
735. servitūs
736. servō
737. servus
738. sex
739. sextus
740. sī
741. sīc
742. sīcut

633. first
634. leading man, chief
635. leadership
636. preceding, former
637. former, of old
638. (sooner than) before, until
639. apart, private
640. in front of, in behalf of
641. prove, approve
642. afar
643. put forth, betray
644. battle
645. departure
646. accomplish, gain
647. set forth, start
648. keep away
649. hurl (forward)
650. declare
651. near, near by
652. near by, kinsman
653. near, on account of
654. on account of this, therefore
655. at once
656. province
657. foreseeing, discreet, wise
658. belonging to the people, public
659. boy
660. fight
661. think
662. by what way, where
663. seek, ask
664. quaestor
665. how, as, than
666. how great, as great
667. fourth
668. four
669. and
670. complain
671. who, which, that
672. whoever
673. a certain one, someone
674. certainly, at least
675. rest, quiet
676. at rest, peaceful
677. indeed, (but) that (*with negative expressions of doubt*)
678. five
679. fifth
680. who, any
681. any one at all
682. each one
683. whither
684. because
685. inasmuch as, since
686. also, too
687. seize
688. reckoning, plan, reason
689. fresh, new
690. regain, get back
691. object, refuse
692. give back, return
693. go back, return
694. drive back, reduce
695. make over, repair
696. boundary line, district
697. kingdom, royal power
698. direct, rule
699. scruple, religion
700. leave behind
701. left behind, remaining, rest of
702. send back, let go, relax
703. oar
704. suddenly
705. sudden
706. gain back, discover, find
707. thing
708. answer
709. place back, restore
710. turn back, return
711. king
712. bank, shore
713. ask, ask for
714. talk, gossip
715. break
716. (turned back) again
717. often
718. arrow
719. health, safety
720. enough
721. rock
722. climb
723. know
724. write
725. shield
726. following, second, favorable
727. but
728. always
729. body of elders, senate
730. feeling, opinion
731. feel, think, judge
732. seven
733. seventh
734. follow
735. slavery
736. keep, save
737. slave
738. six
739. sixth
740. if
741. thus, so
742. just as

743. significō
744. signum

745. silentium
746. silva
747. similis
748. simul

749. simulō
750. sine
751. singulī
752. sinister

753. sīve, seu
754. socius
755. sōl
756. sollicitō
757. sōlum (*adv.*)
758. sōlus
759. spatium
760. speciēs
761. spectō
762. spērō
763. spēs
764. -spiciō
765. sponte
766. statim

767. statiō
768. statuō

769. stīpendium

770. stō
771. studeō
772. sub
773. subitō
774. sublevō
775. subsequor
776. subsidium

777. succēdō

778. suī

779. sum
780. summa
781. sūmō
782. superior, summus
783. superō

784. supersum

785. supplicium
786. suprā
787. suscipiō
788. suspicor
789. sustineō
790. suus

791. tam
792. tamen

793. tangō
794. tantus
795. tardō
796. tardus
797. tegō
798. tēlum
799. temerē
800. tempestās

801. temptō
802. tempus
803. tendō
804. teneō
805. tergum
806. terra
807. terreō
808. tertius
809. testis
810. timeō
811. tollō
812. tormentum
813. tot

814. totidem
815. tōtus
816. trabs
817. trādō

818. trahō
819. trāns
820. trēs
821. tribūnus
822. tribuō
823. trīduum
824. tū
825. tueor
826. tum
827. tumultus
828. tumulus
829. turpis
830. turris
831. tūtus
832. tuus

833. ubi
834. ūllus
835. ulterior, ultimus
836. ultrō

837. umquam
838. ūnā
839. unde
840. undique
841. ūniversus
842. ūnus
843. urbs
844. ūsque
845. ūsus

846. ut, utī

847. uter
848. uterque
849. ūtilis
850. ūtor
851. uxor

743. announce
744. sign, signal, standard
745. silence
746. forest
747. like, resembling
748. together, at the same time
749. pretend
750. without
751. one at a time
752. left (of direction)
753. or if, whether
754. ally
755. sun
756. stir up, tempt
757. only
758. alone, only
759. space
760. appearance
761. look at
762. hope
763. hope
764. look
765. free will
766. at once, immediately
767. outpost, picket
768. set up, fix, determine
769. payment, tax, campaign
770. stand
771. be eager, desire
772. under, close to
773. suddenly
774. assist
775. follow closely
776. reserve, reënforcement, assistance
777. approach, come next
778. (of) himself, herself, itself, themselves
779. be
780. highest sum, total
781. take
782. higher, highest
783. overcome, surpass, defeat
784. be over, remain, survive
785. punishment
786. above, beyond
787. take up, undertake
788. suspect
789. uphold, resist
790. his, her, its, their (own)
791. thus, so
792. however, nevertheless
793. touch
794. so great
795. make slow, check
796. slow
797. cover, conceal
798. missile, weapon
799. rashly
800. period of time, weather, storm
801. try, attempt
802. time
803. stretch
804. hold
805. back, rear
806. earth, land
807. frighten
808. third
809. witness
810. be afraid, fear
811. lift, remove
812. military engine
813. so many
814. just as many
815. whole
816. beam
817. hand over, intrust, surrender
818. drag, draw
819. across
820. three
821. tribune
822. assign, grant
823. three days
824. thou, you
825. gaze at, protect
826. at that time
827. uproar, rebellion
828. small hill, mound
829. base, disgraceful
830. tower
831. protected, safe
832. thy, thine, your, yours
833. where, when
834. any
835. farther, farthest
836. beyond, unasked, voluntarily
837. ever
838. together
839. whence
840. from (on) all sides
841. all together
842. one
843. city
844. up to
845. use, advantage, experience
846. in order that, so that
847. which of two
848. each of two, both
849. useful
850. use, employ
851. wife

852. vacuus
853. vadum
854. vagor
855. valeō
856. vallēs
857. vāllum
858. vāstō
859. vehemēns
860. vehō
861. vel
862. veniō
863. ventus
864. vereor
865. versor
866. vertō
867. vērus
868. vesper
869. vester
870. vestis
871. vetus
872. via
873. vīcus
874. videō
875. vigilia
876. vīgintī
877. vincō
878. vir
879. virtūs
880. vīs
881. vīta
882. vītō
883. vīvō
884. vīvus
885. vix
886. vocō
887. volō, velle
888. voluntās
889. vōx
890. vulgus
891. vulnus

THIRD YEAR

1. abhorreō
2. accūsō
3. acerbus
4. adflīgō
5. adhūc
6. adimō
7. adipīscor
8. admoneō
9. adsequor
10. adsiduus
11. aedēs
12. aerārium
13. aeternus
14. agitō
15. agrestis
16. aiō
17. aliquandō
18. aliquot
19. āmēns
20. amō
21. anima
22. antequam
23. appetō
24. aptus
25. āra
26. ārdeō
27. argentum
28. argūmentum
29. ars
30. arx
31. atrōx
32. attendō
33. auferō
34. auris
35. auspicium
36. avāritia
37. avidus
38. avus
39. beātus
40. benevolentia
41. caelum
42. carcer
43. careō
44. cārus
45. caveō
46. celeber
47. celebrō
48. cēnsor
49. certāmen
50. certō, -ā̄re
51. cervīx
52. cīvīlis
53. clārus
54. clēmēns
55. collēga
56. colō
57. colōnus
58. comes
59. comitātus
60. comitia
61. commendō
62. complector
63. conciliō
64. concitō
65. concordia

852. empty
853. shoal, ford
854. roam
855. be strong
856. valley
857. rampart
858. lay waste
859. violent
860. carry
861. or
862. come
863. wind
864. fear, respect
865. turn about, dwell
866. turn
867. true
868. evening
869. your, yours
870. cloth, garment
871. old, long-standing
872. way, road
873. village
874. see
875. night watch, guard
876. twenty
877. conquer
878. man
879. manliness, bravery
880. violence, force
881. life
882. avoid
883. be alive
884. alive
885. barely, scarcely
886. call
887. be willing, wish
888. willingness, good will
889. voice, word
890. common crowd
891. wound

THIRD YEAR

1. (shudder) shrink from
2. charge, accuse
3. bitter
4. strike down
5. up to here, so far, hitherto
6. take away, deprive
7. attain, obtain
8. remind, warn
9. attain
10. uninterrupted
11. temple; *plur.* house
12. treasury
13. everlasting
14. drive, pursue
15. rustic, boorish
16. say
17. at some time, at length
18. some
19. without mind, mad
20. love
21. breath, life, soul
22. (sooner than) before
23. strive after
24. fit, suitable
25. altar
26. blaze, glow
27. silver, money
28. proof
29. skill, art, theory
30. citadel
31. cruel, horrible
32. turn attention to, listen to
33. bear off
34. ear
35. auspices, omen
36. greed
37. eager, desirous
38. grandfather
39. blessed, happy, wealthy
40. good will, friendship
41. sky, heaven
42. prison
43. be without, do without
44. dear, beloved
45. beware
46. crowded, frequent, famous
47. crowd, make famous, celebrate
48. censor
49. contest
50. struggle
51. neck, head
52. belonging to a citizen
53. bright, illustrious
54. mild, merciful
55. colleague
56. cherish, worship
57. husbandman, settler
58. companion
59. retinue
60. elections
61. intrust
62. embrace
63. win over
64. arouse, excite
65. harmony, agreement

66. condō
67. coniūnx
68. cōnscientia
69. cōnsīderō
70. cōnstantia
71. cōnsulāris
72. cōnsulātus
73. cōnsultum
74. contentus
75. contingit
76. cōntiō
77. convívium
78. corrumpō
79. creō
80. crēscō
81. crīmen
82. crūdēlis
83. cruentus
84. culpa
85. cūnctus
86. cūria
87. damnō
88. dēbilitō
89. decet
90. dēclārō
91. dēdecus
92. dēlectō
93. dēlictum
94. dēlūbrum
95. dēmēns
96. dēnique
97. dēnūntiō
98. dēprecor
99. dēsignō
100. dēsinō
101. dictitō
102. dīlēctus (dēlēctus)
103. dīligō
104. discō
105. discrīmen
106. dissimulō
107. diūturnus
108. dīvīnus
109. dīvitiae
110. doctrīna
111. domicilium
112. dominus
113. dōnō
114. dubius
115. dulcis
116. ecquis
117. egeō
118. equidem
119. ergā
120. ergō
121. errō
122. ērudiō
123. etenim
124. ēvertō
125. excelsus
126. exemplum
127. exigō
128. eximius
129. exitium
130. exsilium
131. exsistō
132. exstinguō
133. externus
134. exterus
135. facinus
136. fānum
137. fās
138. fateor
139. fātum
140. faveō
141. fax
142. fēlīx
143. fidēlis
144. fingō
145. flāgitium
146. flāgitō
147. flagrō
148. flamma
149. flectō
150. flōreō
151. foedus, -eris
152. formīdō, -inis
153. fortasse
154. forum
155. frequēns
156. frētus
157. frīgus
158. frūctus
159. fruor
160. furō
161. fūrtum
162. gaudeō
163. gradus
164. grātulātiō
165. grex
166. habitō
167. haereō
168. haud
169. hesternus
170. hīc (*adv.*)
171. hinc
172. hodiē
173. hodiernus
174. honestus
175. hūmānus
176. iaceō
177. idcircō

66. put together, found, hide
67. spouse, husband, wife
68. consciousness, conscience
69. consider
70. consistency, firmness
71. belonging to a consul, ex-consul
72. consulship
73. decree
74. satisfied
75. it happens
76. assembly
77. banquet
78. break, corrupt, bribe
79. make, elect
80. grow larger
81. decision, charge
82. cruel
83. bloodstained
84. blame, guilt
85. all together, entire
86. senate-house
87. condemn
88. weaken
89. it becomes, behooves
90. make clear
91. disgrace
92. give joy, delight
93. fault, crime
94. sacred place, shrine
95. without mind, unreasonable
96. finally, at last
97. announce, give warning
98. beg off
99. mark out, choose
100. cease, desist
101. keep saying
102. conscription, levy
103. pick, choose, love
104. learn
105. turning point, crisis, peril
106. dissemble
107. lasting, long-continued
108. of god, divine
109. riches, wealth
110. teaching, learning
111. residence
112. master
113. make a gift, present
114. doubtful
115. sweet, pleasant
116. any one at all
117. be in need, want
118. indeed
119. toward
120. therefore
121. wander, make a mistake
122. educate
123. and indeed, for
124. overturn
125. high, distinguished
126. sample, example
127. drive out, exact, collect
128. taken out, outstanding
129. destruction, ruin
130. banishment
131. come out, come into being
132. put out, quench
133. outside, foreign
134. outside, foreign
135. deed, crime
136. shrine
137. divine right, law
138. confess, admit
139. destiny, oracle
140. favor
141. torch, firebrand
142. lucky
143. faithful
144. mold, invent
145. outrage
146. demand
147. burn, flare
148. flame, fire
149. bend, turn
150. flourish
151. treaty
152. fear, panic
153. perchance, perhaps
154. market place
155. crowded
156. trusting, relying
157. cold, chill
158. produce, fruit, grain
159. enjoy
160. rave, rage
161. theft
162. rejoice
163. step, rank
164. congratulation
165. herd, crowd
166. occupy, dwell in
167. stick
168. not
169. of yesterday
170. here, at this point
171. hence
172. today
173. of today
174. honorable, respected
175. of man, kindly, cultured
176. lie (on the ground)
177. therefore

178. Īdūs
179. igitur
180. ignōminia
181. ignōscō
182. imāgō
183. immānis
184. immō
185. impendeō
186. improbus
187. inānis
188. index
189. indicō, -āre
190. industria
191. inertia
192. īnferī
193. īnfestus
194. ingenium
195. inlūstris
196. innocēns
197. īnsidiōr
198. intendō
199. interdum
200. intueor
201. invideō
202. invidia
203. īra
204. īrāscor
205. iterum
206. iūcundus
207. iūdex
208. iuventūs
209. Kalendae
210. lābor, lābī
211. lacrima
212. laetor
213. laetus
214. largior
215. lateō
216. latrō, -ōnis
217. latrōcinium
218. lēgō, -āre
219. legō, -ere
220. levō
221. libenter
222. liber, -brī
223. libīdō
224. locuplēs
225. longinquus
226. lūdus
227. lūgeō
228. lūmen
229. lūxuria
230. maeror
231. magister
232. manifestus
233. mānsuētūdō
234. meminī
235. -met
236. mīlitia
237. minae
238. minor, -ārī
239. misceō
240. misericordia
241. moenia
242. molestus
243. mōlior
244. monumentum
245. morbus
246. morior
247. mūnicipium
248. nauta
249. necessārius
250. necessitūdō
251. nefārius
252. nēquitia
253. nesciō
254. nex
255. nimis
256. nimius
257. Nōnae
258. notō
259. nūmen
260. nūper
261. nusquam
262. nūtus
263. obeō
264. oblīvīscor
265. obscūrus
266. obsecrō
267. occīdō
268. ōdī
269. ōmen
270. omittō
271. opīnor
272. optō
273. ōra
274. orbis
275. ōrnō
276. ōs, ōris
277. ōtium
278. pactum
279. paenitet
280. palam
281. parēns
282. pariēs
283. pariō
284. parricīda

178. Ides
179. therefore, thus
180. disgrace, degradation
181. not know, pardon
182. likeness, picture, portrait
183. huge
184. on the contrary
185. overhang, threaten
186. not upright, wicked
187. empty
188. witness, informer
189. point out, betray, reveal
190. application
191. idleness
192. the dead
193. hostile
194. inborn gift, talent
195. illustrious
196. guiltless, upright
197. lie in ambush, plot
198. stretch, strain
199. sometimes
200. gaze upon, admire
201. look upon, envy
202. envy, hatred, unpopularity
203. wrath
204. become (be) angry
205. again
206. pleasant, agreeable
207. judge, juror
208. youth
209. first day of the month
210. glide, slip
211. tear
212. rejoice
213. joyful
214. give abundantly, lavish, bribe
215. be hidden
216. highwayman, thief
217. robbery, band of robbers
218. appoint formally, send as envoy
219. pick, choose, read
220. make light, relieve
221. gladly
222. book
223. lust
224. wealthy
225. far off, at a distance
226. play, school; *plur.* games
227. mourn
228. light
229. extravagance
230. grief, mourning
231. master, teacher, helmsman
232. plain, visible, manifest
233. gentleness
234. remember, recall
235. self, own
236. military service
237. threats
238. threaten
239. mix, mingle, confuse
240. kindheartedness, clemency, pity
241. fortifications, walls
242. troublesome, annoying
243. put up, plot
244. (means of recalling) monument
245. sickness
246. die
247. free town
248. sailor
249. necessary
250. close relationship
251. unspeakable, criminal
252. worthlessness, shiftlessness
253. know not, be unaware
254. slaughter, murder
255. too much
256. exceedingly, excessive
257. Nones
258. mark
259. nod, divine will
260. newly, recently
261. nowhere
262. nod, command
263. go against, meet, attend
264. forget
265. dark, concealed
266. implore
267. cut down, slag
268. hate
269. omen
270. leave out, pass by
271. believe, think
272. wish for, pray for
273. shore, district
274. circle
275. equip, adorn
276. mouth, face
277. leisure, peace
278. agreement
279. (it repents one) repent
280. openly
281. parent
282. wall (of a house)
283. bring forth, bear, gain
284. murderer (of a parent), traitor

285. parum
286. patefaciō
287. patientia

288. patria
289. peccō
290. penitus
291. perdō
292. perniciēs
293. pertimēscō
294. pestis

295. pius
296. plācō

297. plānus
298. plēnus
299. possideō
300. potius, potissimum

301. prae
302. praecipuus
303. praeclārus
304. praeditus
305. praedō
306. praetereō
307. praetermittō
308. praetor
309. praetūra
310. pretium
311. prīdem
312. prīvō
313. profectō
314. profiteor

315. proinde
316. proprius

317. prōsum

318. pudet

319. pudor

320. pulcher
321. pūniō
322. quaesō
323. quaestiō
324. quaestus
325. quālis
326. quamquam
327. quamvīs

328. quandō
329. quasi
330. querēla
331. quia
332. quiēscō

333. quisnam
334. quisquis
335. quīvīs

336. quoad

337. quondam

338. quot
339. quotiēns
340. recitō
341. recordor
342. rēctē
343. rēgnō
344. repetō

345. reprehendō
346. repudiō
347. requīrō
348. restō
349. reus
350. rōbur
351. ruō
352. sacer

353. sacerdōs
354. salvus
355. sānctus

356. sanguis
357. sānē
358. sānō
359. sapiēns
360. scelerātus
361. scelus
362. scīlicet

363. sēcernō
364. sedeō
365. sēdēs
366. sēmen
367. senectūs
368. senex
369. sepeliō
370. sermō
371. serviō
372. sevērus
373. sīca
374. sīn
375. sinō
376. societās
377. soleō

378. solvō

379. somnus
380. soror
381. sors
382. spīritus
383. splendor
384. spoliō
385. spolium
386. stabilis
387. strepitus
388. stultus
389. stuprum
390. suādeō
391. suffrāgium
392. sūmptus
393. supplex
394. supplicātiō
395. tabella

285. (too) little
286. make open, reveal
287. endurance, patience
288. one's country
289. injure, do wrong
290. deep within
291. ruin, destroy
292. destruction, ruin
293. become (be) afraid
294. plague, pestilence, ruin
295. dutiful, devoted
296. make pleasant, appease
297. level, plain
298. full
299. possess, acquire
300. rather, preferably; chiefly, especially
301. in front of
302. special, excellent
303. very bright, famous
304. equipped, endowed
305. pirate
306. pass by
307. pass by
308. prætor
309. prætorship
310. price
311. long ago
312. deprive
313. truly, in truth
314. say openly, profess, register
315. therefore
316. belonging to, characteristic
317. be advantageous, benefit
318. (it shames one) be ashamed
319. shame, modesty
320. beautiful
321. punish
322. beg, beseech
323. inquiry, trial, court
324. gain, profit
325. of what kind
326. although, and yet
327. however much, although
328. when
329. as if
330. complaint
331. because
332. come to rest, keep quiet
333. who indeed
334. whoever
335. anyone (you please)
336. (up to where) as long as
337. at some time, at last
338. how many
339. how often
340. read aloud
341. recall
342. rightly
343. be king, rule
344. seek back, demand, recollect
345. censure, blame
346. spurn, reject
347. demand
348. remain, be left
349. defendant
350. oak, strength
351. rush, dig
352. set apart, holy, cursed
353. priest
354. safe
355. sacred, holy
356. blood
357. truly, indeed
358. make healthy, cure
359. wise
360. criminal
361. crime
362. you may know, of course
363. set aside, separate
364. sit
365. seat
366. seed
367. old age
368. old man
369. bury
370. talk, conversation
371. serve
372. strict
373. dagger
374. but if
375. let, permit
376. fellowship, alliance
377. be wont, accustomed
378. untie, release, perform, pay
379. sleep
380. sister
381. lot, fate
382. breath, pride
383. brilliance
384. despoil
385. spoil
386. steadfast
387. noise, uproar
388. foolish
389. debauch
390. advise
391. ballot, vote
392. outlay, expense
393. bending, suppliant
394. thanksgiving
395. tablet, letters

396. tabula
397. taceō
398. tālis
399. tametsī
400. tamquam
401. tandem
402. tantum
403. tēctum
404. temeritās
405. temperantia
406. templum
407. tenebrae
408. tenuis
409. terminus
410. testāmentum
411. testimōnium
412. testor
413. togātus
414. tolerō
415. totiēns
416. tractō
417. triumphus
418. tunc
419. ulcīscor
420. urgeō
421. ūsitātus
422. usquam
423. utinam
424. utrum
425. varius
426. vectīgal
427. vēndō
428. venēnum
429. venia
430. verbum
431. versus, -ūs
432. vērum (*conj.*)
433. vestīgium
434. vetō
435. vexō
436. vidēlicet
437. vigilō
438. vīlla
439. vinculum
440. vindicō
441. vīnum
442. violō
443. virgō
444. vitium
445. voluptās
446. voveō
447. vultus

The words prescribed by the New York State Syllabus in Latin for the first three years, and not found in the College Entrance Examination Board list, are given below

FIRST AND SECOND YEARS

1. absum
2. addūcō
3. adeō (*v.*)
4. adiciō
5. admīror
6. adventus
7. advertō
8. afferō
9. agricola
10. altitūdō
11. amīcitia
12. antecēdō
13. apertus
14. armō
15. audācter
16. aut . . . aut
17. carrus
18. celeritās
19. circumveniō
20. clāmor
21. colloquor
22. commoror
23. commoveō
24. comparō
25. compellō, -ere
26. compleō
27. comprehendō
28. concīdō
29. cōnferō
30. congredior
31. coniciō
32. coniungō
33. cōnspectus
34. cōnstō
35. conveniō
36. convertō
37. cotīdiānus
38. cum . . . tum

396. board, archive
397. keep still
398. of such kind
399. as if, although
400. as if, so to say
401. at length
402. so much, only
403. roof, building
404. rashness
405. self-control
406. sacred precinct, temple
407. darkness
408. thin, humble
409. boundary line, limit
410. last will
411. evidence, testimony
412. call to witness
413. dressed in the toga, civilian
414. bear, endure
415. so often
416. handle
417. a triumph
418. then, at that time
419. avenge, punish
420. press on, urge
421. common, customary
422. anywhere
423. would that
424. whether
425. different, diverse
426. tax, tribute
427. sell
428. poison
429. pardon, permission
430. word
431. line, verse
432. truly, but
433. track, trace
434. forbid
435. harass, plunder
436. you may see, of course
437. watch
438. farmhouse
439. bond, fetter
440. claim, punish
441. wine
442. ravish
443. maiden
444. fault, vice
445. pleasure
446. vow
447. face, countenance

The words prescribed by the New York State Syllabus in Latin for the first three years, and not found in the College Entrance Examination Board list, are given below

FIRST AND SECOND YEARS

1. be away, be absent
2. lead to, influence
3. go to, visit
4. add to
5. wonder at
6. approach, arrival
7. turn to, proceed against
8. bring to
9. farmer
10. height
11. friendship
12. go before, surpass
13. open
14. arm, equip
15. boldly
16. either . . . or
17. wagon, cart
18. swiftness, speed
19. come around, surround, cut off
20. outcry, shout
21. talk together, confer
22. remain
23. move thoroughly, alarm
24. make ready, buy, compare
25. drive together, collect, force
26. fill up
27. seize, grasp, understand
28. kill
29. bring together, collect, transport
30. step together, meet
31. hurl, throw
32. join together, unite
33. view, sight
34. stand with, agree
35. come together, assemble
36. turn around, change
37. daily
38. both . . . and, not only . . . but also

39. cupiditās
40. dēditiō
41. dēdūcō
42. dēfēnsor
43. dēns
44. dēpōnō
45. difficultās
46. digitus
47. dignitās
48. dīmittō
49. discēdō
50. distribuō
51. ēdō
52. effugiō
53. ēnūntiō
54. equester

55. ēripiō
56. ēruptiō
57. et . . . et
58. ēventus
59. excēdō
60. facile
61. factum
62. fēmina
63. fīlia
64. frūmentārius
65. funditor
66. grātīs
67. hūmānitās
68. iam prīdem
69. ignōtus
70. impellō
71. imperātum
72. impōnō
73. indūcō
74. īnferō

75. īnfrā
76. īnsequor
77. īnstitūtum
78. intercēdō

79. interrogō
80. itaque
81. lātitūdō
82. lībertās
83. lingua
84. lūdō
85. lūna
86. magnitūdō
87. magnopere
88. maiōrēs
89. maleficium
90. mandātum
91. maritimus

92. mēnsa
93. mētior

94. mīlitāris
95. multitūdō
96. mūnītiō
97. neque . . . neque
98. nē . . . quidem
99. nōbilitās
100. nocturnus
101. nōn modo . . . sed etiam
102. nōnnūllus
103. nōtus
104. obsidiō
105. oppidānus

106. oppugnātiō
107. pāgus
108. partim
109. paulō
110. pedester

111. perdūcō

112. perferō

113. perfugiō
114. permaneō

115. permoveō

116. persequor

117. perterreō

118. perveniō

119. poēta
120. prīmō
121. prīmum
122. prōcēdō

123. prōdūcō

124. prōgredior

125. prōpōnō
126. prōsequor

127. puella
128. pugnō
129. pulvis
130. quod sī
131. quōminus
132. recipiō
133. referō
134. rēgīna
135. removeō

136. renūntiō
137. rēs frūmentāria
138. rēs mīlitāris
139. rēs pūblica
140. resistō
141. respōnsum
142. revertō
143. sagittārius
144. satisfaciō

145. sī quis
146. singulāris

39. desire, longing
40. surrender
41. lead away, launch
42. defender
43. tooth
44. put down, put aside
45. difficulty
46. finger, toe
47. worth, rank
48. send away, dispatch
49. go away
50. distribute
51. put out, put forth
52. escape
53. disclose, announce
54. of a horseman, equestrian
55. snatch out, free
56. breaking out, sally
57. both . . . and
58. outcome, result
59. go out, withdraw
60. easily
61. deed
62. woman
63. daughter
64. belonging to grain
65. slinger
66. for nothing
67. kindliness, culture
68. long ago
69. unknown
70. drive on, urge on
71. command
72. put on
73. lead on, influence
74. bring in, bring against
75. below
76. follow on, pursue
77. custom
78. go between, forbid, veto
79. ask (a question)
80. and thus, therefore
81. width
82. freedom
83. tongue, language
84. play
85. moon
86. greatness, size
87. greatly
88. ancestors
89. evil deed
90. commission
91. of the sea, maritime
92. table, dish
93. measure out, distribute
94. of a soldier
95. large number, crowd
96. fortification
97. neither . . . nor
98. not even
99. rank, nobility
100. nightly
101. not only . . . but also
102. some
103. known
104. siege
105. of the town, townsman
106. assault
107. district, clan
108. partly
109. (by) a little
110. of a foot soldier, on foot
111. lead through, construct
112. bear through, endure, announce
113. flee to, desert
114. stay through, abide
115. move strongly, excite
116. follow through, pursue
117. frighten thoroughly
118. come through, arrive
119. poet
120. at first
121. first
122. go forward, advance
123. lead forward, protract
124. step forward, proceed
125. set forth, propose
126. follow on, pursue, escort
127. girl
128. fight
129. dust
130. but if, and if
131. (that less,) lest
132. take back, receive
133. bring back, report
134. queen
135. move back, withdraw
136. announce, proclaim
137. grain supply
138. warfare
139. commonwealth
140. take a stand, resist
141. answer
142. turn back, return
143. archer
144. do enough, do one's duty, apologize
145. if any, whoever
146. one by one, extraordinary

147. studium
148. subdūcō
149. submittō
150. superus
151. supportō
152. suspīciō (*noun*)
153. terror
154. timidus
155. timor
156. toga
157. trānseō
158. tuba
159. ultrā
160. vehementer
161. vērō
162. vetustus
163. vīcīnus
164. victor
165. victōria
166. vulnerō

THIRD YEAR

1. adulēscentia
2. āmentia
3. audācia
4. bellō
5. certē
6. colōnia
7. cōnfiteor
8. coniūrātiō
9. contingō
10. cūstōdia
11. dēcēdō
12. dēprehendō
13. dēsignātus
14. dīligentia
15. dissentiō
16. dolor
17. domesticus
18. exaudiō
19. excellō
20. expetō
21. exsultō
22. falsus
23. faucēs
24. fēlīcitās
25. furor
26. gravitās
27. iactō
28. illūstrō
29. immineō
30. immortālis
31. imperātor
32. incendium
33. incrēdibilis
34. īnferus
35. ingredior
36. innocentia
37. īnsignis
38. interitus
39. intersum
40. iūdicium
41. iussū
42. laetitia
43. līberālis
44. macula
45. mītis
46. nāvālis
47. nervus
48. nōminō
49. odium
50. ōrnāmentum
51. patrius
52. percipiō
53. perīculōsus
54. populāris
55. praeferō
56. prūdentia
57. quō (*conj.*)
58. redimō
59. rēgius
60. reprimō
61. retardō
62. scientia
63. secūris
64. sēnsus
65. sevēritās
66. stimulus
67. subiciō
68. trānsmittō
69. triumphō
70. turpitūdō
71. ūtilitās
72. varietās
73. veneror
74. verber
75. vīsō

147. eagerness
148. lead under, lead up to, draw up, beach
149. send under, send to assist, yield
150. upper
151. carry up
152. suspicion
153. fright, panic
154. fearful, cowardly
155. fear
156. toga
157. go across, cross
158. trumpet
159. beyond
160. strongly
161. in truth
162. old, ancient
163. neighboring
164. conqueror
165. victory
166. wound

THIRD YEAR

1. youth
2. insanity, madness
3. boldness
4. make war
5. surely, at least
6. colony
7. confess
8. conspiracy
9. happen
10. protection, custody, garrison
11. go away, die
12. seize, surprise
13. marked out, elect
14. carefulness
15. disagree
16. pain, grief
17. belonging to the house, inner
18. hear from a distance
19. surpass
20. ask for
21. leap up, exult
22. deceptive, false
23. jaws, defile
24. luck
25. rage, madness
26. weight, seriousness
27. throw about, boast
28. light up, honor
29. threaten
30. immortal
31. commander
32. conflagration
33. unbelievable
34. below
35. step into, begin
36. uprightness, honesty
37. marked, distinguished
38. destruction, death
39. be between, be of importance
40. judgment, trial
41. by order of
42. joyfulness, joy
43. of a freeman, gentlemanly
44. spot, stain, disgrace
45. kind
46. of a ship, naval
47. sinew, string
48. name
49. hate, hatred
50. adornment, equipment
51. belonging to a father, inherited
52. notice
53. dangerous, risky
54. of the people, popular, democratic
55. bear before, prefer
56. foresight, wisdom
57. that
58. ransom, redeem
59. of a king, royal
60. repress, check
61. keep back, delay
62. knowledge
63. ax
64. feeling
65. strictness
66. goad, spur
67. throw under, conquer
68. send across, cross
69. celebrate a triumph
70. baseness
71. usefulness
72. variety
73. revere
74. lash, stripes
75. look at, visit

WORD-FORMATION

The following pages (523–532) cover the elements of word-formation, as adapted to the first three years of a Latin course, such as that prescribed by the New York State Syllabus in Ancient Languages, 1928. For the work designed particularly for the third year see pages 531 f.

I. PREFIXES

A. 267; D. 294; B. 159; G. 200, 2

A. Separable Prefixes

1. Prepositions are used to form compounds (chiefly verbs and adjectives), in which they may retain their original meaning as adverbs. Where the literal sense is no longer felt the effect of the prepositional prefix may be to intensify the meaning of the word with which it is combined. The more important prepositions used as prefixes are:

ā, ab, abs, *away, off, from*	**ab-dūcō,** *lead* or *draw away*
	ab-sum, *be absent*
	ā-mēns, *senseless*
ad, *to, towards*	**ad-dūcō,** *lead to*
	ad-eō, *go towards, approach*
ante, *before*	**ante-pōnō,** *place before, prefer*
	ante-lūcānus, *before light*
circum, *around, about*	**circum-dō,** *put around*
	circum-spiciō, *look about*
cum, *together*; *violently, completely, utterly* (**con-, com-, co-, col-, cor-**)	**co-haereō,** *cling together*
	com-es, *companion*
	con-dūcō, *assemble*
	cōn-fringō, *crush, shatter*
dē, *down, off, un-*; *utterly*	**dē-dūcō,** *lead away*
	dē-fetīgō, *tire out*
	dē-spērō, *have no hope, despair*

ex, **ē**, *out, forth*	**ē-dūcō**, *lead out*
	ex-stō, *stand forth*
in, *in, on, unto, against* (**im-**, **il-**, **ir-**)	**im-pōnō**, *place upon*
	in-dūcō, *lead in*
inter, *between*, sometimes implying destruction	**inter-cēdō**, *intervene*
	inter-eō, *perish*
ob, **obs**, *toward, to meet, in the face of* (**o-**, **oc-**, **of-**, **op-**, **os-**)	**ob-eō**, *go to meet*
	oc-cīdō, *slay*
	of-fendō, *strike against*
	o-mittō, *let pass, omit*
per, *through*; *thoroughly, utterly, very* (**pel-**)	**per-dūcō**, *lead through*
	per-eō, *perish*
	per-parvulus, *very small*
prae, *before*; *very*	**prae-sum**, *be at the head of*
	prae-dīcō, *foretell*
	prae-clārus, *illustrious*
prō, *before, forth, forward* (**prōd-**, **pro-**)	**prō-dūcō**, *lead forth*
	pro-fiteor, *declare openly*
	prōd-eō, *go forth*
sub, **subs**, *under, up*; *somewhat, rather* (**suc-**, **suf-**, **sum-**, **sup-**, **sus-**)	**sup-petō**, *be at hand*
	sus-cipiō, *take up, undertake*
	sub-impudēns, *rather shameless*
trāns, *across, over* (**trā-**)	**trāns-ferō**, *bear across*
	trā-dō, *give over*
	trāns-marīnus, *across the sea*

B. Inseparable Prefixes

2. The following prefixes are inseparable:

dis-, **dī-**, *apart, asunder*	**dis-sentiō**, *disagree*
	dī-vellō, *tear apart*
in-, *not, un-, -less* (**i-**, **il-**, **im-**, **ir-**)	**i-gnōtus**, *unknown*
	im-berbis, *beardless*
	in-nocēns, *not guilty, blameless*
re-, **red-**, *back, again*	**re-ferō**, *bring back*
	red-dō, *give* or *put back, deliver*
sē-, **sēd-**, *away, apart*	**sē-cēdō**, *go away*
	sē-cūrus, *free from care*
	sēd-itiō, *a going apart, insurrection*

II. SUFFIXES

A. Nouns and Adjectives

A. 236–254; D. 282–287; B. 147–152; G. 181–189

3. Nouns denoting an action or its result (a state) are formed from verbs by adding the neuter suffixes **-ium**,[1] **-men, -mentum.** The last two often denote the means of an action.

aedi-fic-ium, *building* **bene-fic-ium**, *kind deed*	**faciō**
cōnsil-ium, *counsel*	**cōnsulō**
gaud-ium, *joy*	**gaudeō**
imper-ium, *command, authority*	**imperō**
ingen-ium, *nature, talent*	**in**, root of **gignō**
od-ium, *hatred*	**ōdī**
offic-ium, *duty*	**ob, faciō**[2]
praem-ium, *reward*	**prae, emō**
stud-ium, *zeal, interest*	**studeō**
certā-men, *contest*	**certō**
crī-men, *charge, crime*	**cernō**
flū-men, *river*	**fluō**
nō-men, *name*	**nōscō**
sē-men, *seed*	**serō**
argū-mentum, *proof, argument*	**arguō**
dētrī-mentum, *loss*	**dē-terō**
fundā-mentum, *foundation*	**fundō**
īnstrū-mentum, *implement, equipment*	**īn-struō**
monu-mentum, *reminder, record*	**moneō**
testā-mentum, *last will*	**testor**

4. Nouns are formed from other nouns or from adjectives by means of the neuter suffix **-ium** (cp. § 3).

arbitr-ium, *judgment*	**arbiter**
conlēg-ium, *board, official body*	**con-lēga**
hospit-ium, *guest-friendship*	**hospes**
mendāc-ium, *lie*	**mendāx**
supplic-ium, *punishment*	**supplex**

[1] Cp. § 4.

[2] Or **opus, faciō** (cp. **opifex, officīna**).

5. Nouns of official position are formed from nouns by means of the masculine suffix **-ātus** (*gen.* **-ūs**).

centuri-ātus, *centurionship*	**centuriō**
cōnsul-ātus, *consulship*	**cōnsul**
magistr-ātus, *magistracy, magistrate*	**magister**

6. Nouns, usually abstract, denoting condition or quality, are formed from adjectives or nouns by means of the feminine suffix **-ia**.

audāc-ia, *boldness*	**audāx**
grāt-ia, *favor, good will*	**grātus**
inert-ia, *idleness*	**iners**
memor-ia, *memory*	**memor**
mīlit-ia, *military service*	**mīles**
verēcund-ia, *modesty*	**verēcundus**
victōr-ia, *victory*	**victor**

7. Nouns of agency are formed, usually from verbs, by adding the masculine suffixes **-tor** (feminine **-trīx**), **-sor**.

auc-tor, *founder, authority, author*	**augeō**
dictā-tor, *dictator*	**dictō**
imitā-tor, *imitator*	**imitor**
mercā-tor, *merchant, trader*	**mercor**
pās-tor, *shepherd*	**pāscō**
prae-tor, *commander, prætor*	**prae-eō**
vic-tor, *conqueror, victor*	**vincō**
gladiā-tor, *gladiator*	**gladius**
cēn-sor, *censor*	**cēnseō**
dēfēn-sor, *defender*	**dēfendō**

8. Nouns of action or expressing the result of an action are made from verbs or roots by means of the suffixes **-iō**, **-tiō** (both *f.*), **-or** (*m.*), **-tus** or **-sus** (*m.*, *gen.* **-ūs**), **-tūra** (*f.*).

condic-iō, *terms*	root of **dīcō**
leg-iō, *legion*	**legō**
oblīv-iō, *forgetfulness*	**oblīvīscor**
opīn-iō, *view, opinion*	**opīnor**
reg-iō, *direction, region*	**regō**
relig-iō, *scruple, religion*	**legō**

accūsā-tiō, *charge*	**accūsō**
cōgitā-tiō, *thought, thinking*	**cōgitō**
dīrep-tiō, *plundering*	**dī-ripiō**
lapidā-tiō, *stoning*	**lapidō**
ōrā-tiō, *speech*	**ōrō**
ra-tiō, *reason, account*	**reor**
sēdi-tiō, *insurrection*	**sēd-, eō**
am-or, *love*	**amō**
clām-or, *outcry, shout*	**clāmō**
err-or, *wandering, error*	**errō**
tim-or, *fear*	**timeō**
adven-tus, *arrival*	**ad-veniō**
cruciā-tus, *torture*	**cruciō**
duc-tus, *lead, conduct*	**dūcō**
exerci-tus, *army*	**ex-erceō**
redi-tus, *return*	**red-eō**
cā-sus, *fall, chance*	**cadō**
concur-sus, *throng, assembly*	**con-currō**
cul-tūra, *cultivation*	**colō**
nā-tūra, *nature*	**nāscor**
pīc-tūra, *painting*	**pingō**

9. Nouns of condition or characteristic (in part abstract) are made from nouns by the use of the feminine suffixes **-tās, -tia.**

cīvi-tās, *state, citizenship*	**cīvis**
tempes-tās, *season, storm*	**tempus**
venus-tās, *loveliness, charm*	**venus**
pueri-tia, *boyhood*	**puer**

10. Abstract nouns are formed from adjectives or participles by the same suffixes **-tās, -tia**, and by **-tūdō** (also *f.*)

acerbi-tās, *bitterness*	**acerbus**
celeri-tās, *quickness*	**celer**
urbāni-tās, *refinement*	**urbānus**
adulēscen-tia, *youth*	**adulēscēns**
iūsti-tia, *justice*	**iūstus**
stulti-tia, *folly*	**stultus**
alti-tūdō, *height, depth*	**altus**
multi-tūdō, *crowd, multitude*	**multus**

11. Nouns of means or instrument are formed from verbs or roots by means of the neuter suffix **-culum** (**-ulum** if **c** or **g** precedes):

pō-culum, *cup*	**pō-** (**pōtō**)
vinc-ulum, *bond, chain*	**vinciō**

12. Adjectives formed, usually from nouns, by means of the following suffixes denote that the person or thing belongs to, pertains to, or is connected with, what is indicated by the noun: **-ālis**, **-ānus**, **-āris**, **-ārius**, **-ēnsis**, **-ester** (**-estris**), **-icus**,[1] **-ius**, **-īlis**, **-timus**.

capit-ālis, *of the head, capital*	**caput**
fāt-ālis, *fated, fatal*	**fātum**
nāv-ālis, *of ships, naval*	**nāvis**
hūm-ānus, *of man*	**homō**
Rōm-ānus, *Roman*	**Rōma**
urb-ānus, *of the city*	**urbs**
cōnsul-āris, *consular*	**cōnsul**
mīlit-āris, *of soldiers, military*	**mīles**
aer-ārius, *of copper* or *money*	**aes**
agr-ārius, *of the land*	**ager**
castr-ēnsis, *of the camp*	**castra**
Massili-ēnsis, *of Massilia*	**Massilia**
camp-ester, *of a meadow*	**campus**
silv-estris, *of a wood, wooded*	**silva**
eques-ter,[2] *of a horseman*	**eques**
pedes-ter,[2] *of a foot-soldier*	**pedes** (or **pēs**)
bell-icus, *of war*	**bellum**
gladiātōr-ius, *of a gladiator*	**gladiātor**
praetōr-ius, *of a prætor*	**praetor**
Mārt-ius, *of Mars, of March*	**Mārs**
cīv-īlis, *of a citizen, civil*	**cīvis**
puer-īlis, *of a boy, boyish*	**puer**
mari-timus, *of the sea*	**mare**
fīni-timus, *bordering*	**fīnis**
lēgi-timus, *legal*	**lēx**

[1] The **i** sometimes belongs to the stem, as in **cīvi-cus**, *of a citizen* (**cīvis**). With a double suffix we have **-ti-cus**, as **domes-ticus**, *of a house* (**domus**), **rūs-ticus**, *of the country* (**rūs**).

[2] Note that in these words **es** belongs to the stem, and the suffix is really **-ter**.

13. Adjectives, usually of passive meaning, denoting ability or capacity, are formed from verbs by the use of the suffixes **-ilis, -bilis.**

fac-ilis, *easy*	**faciō**
fert-ilis, *fruitful, fertile*	**ferō**
mīrā-bilis, *wonderful*	**mīror**
tolerā-bilis, *endurable*	**tolerō**

14. Adjectives denoting fullness are made from nouns by means of the suffixes **-lentus, -ōsus.**

pulveru-lentus, *dusty*	**pulvis**
opu-lentus, *wealthy*	**opēs**
exiti-ōsus, *ruinous*	**exitium**
lūctu-ōsus, *grievous*	**lūctus**
ōti-ōsus, *at leisure, quiet*	**ōtium**

15. Adjectives of active meaning are formed from verbs by using the suffix **-āx**, denoting a tendency or habit, usually carried to a fault, also by the suffix **-dus**, denoting quality.

aud-āx, *daring*	**audeō**
pugn-āx, *fighting*	**pugnō**
ten-āx, *keeping*	**teneō**
cupi-dus, *eager*	**cupiō**
splendi-dus, *shining, distinguished*	**splendeō**
timi-dus, *fearful, timid*	**timeō**

B. Verbs

A. 258–263; D. 289 f.; B. 155 f.; G. 190–192

16. Inceptive, or inchoative, verbs of the third conjugation are usually formed from other verbs, or directly from roots, by adding **sc** in the present system, **-scō** in the first person singular present indicative active. This distinctive suffix disappears in the perfect system. Such verbs as a rule represent an action as just beginning, or as in progress.

conticē-scō, *become silent*	perf. **conticuī**	**con-, taceō**
flōrē-scō, *bloom*	**flōruī**	**flōreō (flōs)**
nā-scor, *be born*	**nātus sum**	root **gen** or **gnā**

nō-scō, *learn*	**nōvī**	root **gnō**
pertimē-scō, *become alarmed*	**pertimuī**	**per, timeō**
proficī-scor, *set out*	**profectus sum**	**pro-** (= **prō**), **faciō**
revīvī-scō, *come to life*	**revīxī**	**re-, vīvō**

A few verbs of the same formation lack the inceptive meaning, as

po-scō, *demand*	**poposcī**, irr.	root of (**prex**)
quiē-scō, *be still*	**quiēvī**	**quiēs**

17. Frequentative or intensive verbs of the first conjugation in **-tō** or **-sō** or **-itō** are formed from the perfect participles of other verbs, except that the **ā** of **-ātus** is weakened to **i** before the suffix.

can-tō, *sing*	**canō**
sal-tō, *dance*	**saliō**
susten-tō, *support*	**sustineō**
trāc-tō, *handle, treat*	**trahō**
prōpul-sō, *drive away*	**prōpellō**
quas-sō, *shake, shatter*	**quatiō**
vī-sō, *go to see, visit*	**videō**
hab-itō, *dwell*	**habeō**
min-itor, *threaten*	**minor**
pēns-itō, *weigh out, pay*	**pendō**
vol-itō, *flit*	**volō, -āre**

18. Denominative verbs are formed from nouns or adjectives, and most such verbs are transitives of the first conjugation. Next in frequency are those of the fourth conjugation.

cēnō, -āre, *dine*	**cēna**
dōnō, -āre, *present, give*	**dōnum**
fīrmō, -āre, *strengthen*	**fīrmus, -a, -um**
hiemō, -āre, *winter*	**hiems**
labōrō, -āre, *toil*	**labor**
mīror, -ārī, *wonder*	**mīrus, -a, -um**
rēgnō, -āre, *rule, reign*	**rēgnum**
spērō, -āre, *hope*	**spēs**
audeō, -ēre (intrans.), *be eager, dare*	**avidus, -a, -um**
flōreō, -ēre (intrans.), *bloom*	**flōs**
metuō, -ere, *fear*	**metus**
minuō, -ere, *diminish*	**minor, -us**

statuō, -ere, *set up, settle*	**status**
cūstōdiō, -īre, *guard*	**cūstōs**
īnsāniō, -īre, *be wild, rave*	**īnsānus, -a, -um**
largior, -īrī, *lavish, bestow*	**largus, -a, -um**
pūniō, -īre, *punish*	**poena**
serviō, -īre, *be a slave, serve*	**servus**
vestiō, -īre, *clothe*	**vestis**

THIRD YEAR

The work of the third year may be planned as follows[1]:

a. Prefixes, reviewed (cp. §§ 1–2 above).

b. Suffixes forming

(1) Nouns: **-culum** (§ 11), **-ātus** (§ 5), **-ium** from nouns (§ 4).

(2) Adjectives: **-ester** (§ 12), **-lentus** (§ 14), **-ēnsis** (§ 12), **-timus** (§ 12), **-ōsus** (§ 14).

(3) Verbs: (*a*) Inceptive (§ 16), (*b*) Frequentative (§ 17), (*c*) Denominative (§ 18).

c. Compounds made up of two or more words (or roots) without the help of a prefix. "Words of this sort, such as the following, deserve attention: signifer, remex, artifex, iudex, coniunx, particeps, parricida, patefacio, postea, magnanimus, magnopere."

d. "Study carefully the derivations of the following words, noting any equivalent English derivatives:

victor	casus	legitimus	Latinus
visus	tenax	petitor	castrensis
actio	annosus	genus	viresco
vinculum	virilis	certamen	iracundus
fabula	praetor	conformatio	legio
civitas	fragilis	ratio	studium
senatus	toga	eximius	custodia
iactura	caedes	sepultura	vehiculum
periculum	regimen	sepulcrum	virtus
mensura	senectus	caedes	libero
documentum	extraneus	aratrum	consulatus
timidus	Cyzicenus	marinus	ventito

[1] Quotations are from the New York State Syllabus, 1928.

factito	vendito	Romanus	ridiculus
Hispaniensis	facilis	vinosus	studiosus
beneficium	rostrum	facundus	bonitas
domesticus	particeps	verso	antiquitas
Sullanus	calesco	duresco	magnitudo
equester	aditus	dolor	oblivio
iucundus	oratio	vocabulum	dignitas
legatus	ornamentum	collegium	alienus
pugnax	vesperasco	celeritas	iudico
credibilis	scriptura	docilis	libertas
rogito	scientia	civilis	excursio
vocatio	calor	claustrum	conquiesco
nomen	delubrum	auditor	temperantia
hostilis	miseria	edax	fides
auditorium	servitium	amens	versor
concupisco	gaudium	occasio	iniuria
venatrix	aerarium	patrius	egregius
violentus	humilis	regius	nomino "

e. " With the aid of an unabridged English dictionary study carefully the form and meaning of words like the following and compare with the Latin originals: merchant, piano, plea, hotel, automobile, motorcycle, insult, aspirant, bankrupt, excise, expend, molasses, volcano, cupidity, stupendous, abominable, disaster, ineffable, consider, desire, estate, currency, reputation, saint, soldier, hour, altar, apex, feat, exact, influenza, miscreant, perspire, coroner, mob, minute, czar, paper, sir, desultory."

VOCABULARY

In this vocabulary English words derived from the Latin word in question (or from a closely related word) are marked with a dagger. If indirectly derived, by borrowing from the French, Italian, or Spanish, that fact is indicated by F, It, or Sp Derivatives or related words to be noted, but not available or not recommended as translations for this book, are placed at the end of the paragraph in parentheses.

The hyphen in a catchword indicates composition, even where a consonant has been changed by assimilation, as **ac-cipiō** (**ad** and **capiō**), **cor-rumpō** (**con** and **rumpō**).

In the principal parts, except of deponent verbs, the perfect participle is given in the neuter form. Where such participle is lacking, the future active is given, if in use. In the etymologies an asterisk means that the word so marked does not actually occur.

Under the names of persons of importance historically or otherwise, at least one reference to the text is given. Information about the person will usually be found in the corresponding note.

a. = **ante**, *in dates*

A. = **Aulus**, *a prænomen*

ā, ab (abs), *prep. with abl.* from, *of place, time, source, cause*; *of the agent*, by; *of directions*, on, on the side of; since, after; **ab** *is required before a vowel or* **h**

ab-aliēnō, 1, **-āvī, -ātum** [*aliēnus*], estrange, alienate†

ab-dicō, 1, **-āvī, -ātum** [*dicō*, set apart], disown, reject; *with* **sē** *and abl.*, abdicate†, resign

abditus, -a, -um [*ab-dō*], hidden, concealed

ab-dō, 3, **-didī, -ditum** [*-dō*, put], put away, hide; *with* **sē**, bury oneself

ab-dūcō, 3, **-dūxī, -ductum**, draw away, withdraw. (abduct†)

ab-eō, -īre, -iī, -itūrus, go away, go off, depart

ab-horreō, 2, **-uī** [*horreō*, shudder (at), fear], shrink from, be averse to *or* at variance with *or* not in keeping with *or* not connected with. (abhor†)

ab-iciō, 3, **-iēcī, -iectum** [*iaciō*, throw], throw away *or* down, cast aside, give up; *with* **sē**, prostrate oneself

abiectus, -a, -um [*ab-iciō*], cast down, dejected, despondent, low, contemptible. (abject†)

ab-ripiō, 3, **-ripuī, -reptum** [*rapiō*], snatch, carry off

abs, *see* **ā**

absconditus, -a, -um [*abs-condō*, hide], hidden, concealed, secret. (abscond†)

absēns, -entis [*ab-sum*], *adj.* absent F. (absence F)

absolūtiō, -ōnis [*ab-solvō*, acquit], *f.* acquittal, absolution F

abs-trahō, 3, **-trāxī, -trāctum,** draw off *or* away, take away. (abstract†)

ab-sum, -esse, āfuī, āfutūrus, be away *or* absent *or* distant *or* lacking, be far from the case

abundāns, -antis [*ab-undō*], *adj.* overflowing, abundant F, abounding F, rich, full

abundantia, -ae [*abundāns*], *f.* abundance F, plenty

ab-undō, 1, **-āvī** [*undō*, surge], overflow, abound (F) in, have in excess

ab-ūtor, -ūtī, -ūsus sum, use up, abuse F, take advantage of, misuse

ac, *see* **atque**

Acastus, -ī, *m.* a slave of Cicero, **181** 4

ac-cēdō, 3, **-cessī, -cessum,** go up to, approach, be added, accede†. (accession F)

ac-celerō, 1, **-āvī, -ātum** [*celer*, quick], hasten, make haste. (accelerate†, acceleration†)

ac-cidō, 3, **-cidī** [*cadō*], fall to, reach, happen. (accident F)

ac-cipiō, 3, **-cēpī, -ceptum** [*capiō*], take to oneself, receive, get, accept F, welcome, hear, perceive, understand, incur, suffer

Accius, -ī, *m.* L. Accius, *a Roman tragic poet*, **111** 25

accola, -ae [*ad, colō*, dwell], *m.* neighbor

accommodātus, -a, -um [*ac-commodō*], adjusted, adapted, fit, suitable

ac-commodō, 1, **-āvī, -ātum,** adjust, adapt, fit. (accommodate†)

ac-cubō, 1, *defective* [*cubō*, lie, recline], recline, *esp. at table*

accūrātē [*ac-cūrātus*, careful], *adv.* carefully, with care *or* pains

ac-currō, 3, **-currī, -cursum,** run to, hasten to

accūsātōriē [*-ōrius* (*accūsātor, accūsō*)], *adv.* as an accuser

accūsō, 1, **-āvī, -ātum** [*causa*], bring a charge against, accuse F, blame, censure

ācer, ācris, ācre [*cp. acerbus*], sharp, piercing, eager, fierce, bitter, severe, wild, vehement, active, shrewd. (acrid†, acrimonious†)

acerbē [*acerbus*], *adv.* bitterly, fiercely, unmercifully

acerbitās, -ātis [*acerbus*], *f.* bitterness, harshness, severity, pain, sorrow, acerbity F

acerbus, -a, -um [*cp. ācer*], bitter, sour, violent, severe, grievous, painful

acervus, -ī, *m.* pile, heap

Achāia, -ae, *f.* a part of Greece, the Peloponnesus; *then*, the whole Roman province of Achaia

Achāicus, -a, -um [*Achāia*], of *or* belonging to Achaia

Achillēs, -is, *m.* a Greek hero before Troy, **110** 5

Achradīna, -ae, *f.* a large quarter of the city of Syracuse, facing the sea

aciēs, -ēī, *f.* sharpness, keenness, point, edge, line of battle, battle

ācriter [*ācer*], *adv.* sharply, vehemently, earnestly, eagerly, passionately

acroāma, -atis [*Greek*, something heard, a person to whom one listens], *n.* performer, singer, reader

āctiō, -ōnis [*agō*], *f.* driving, doing, action F, legal process

āctus, -ūs [*agō*], *m.* driving, doing, act F, part of a play, achievement

acuō, 3, **-uī, -ūtum,** sharpen, whet, stimulate. (acute†, acumen†)

a. d. = **ante diem**

ad, *prep. with acc.* to, up to, toward, near, at, at the house of, about, till, for, according to, in regard to, for the purpose of

ad-aequō, 1, **-āvī, -ātum** [*aequō,* make equal], make equal to, level with. (adequate†)

ad-dō, 3, **-didī, -ditum** [*-dō,* put], put to *or* with, add†

ad-dūcō, 3, **-dūxī, -ductum,** lead to, bring to, induce, prevail upon. (adduce†)

1. **ad-eō, -īre, -iī, -itum,** go to, approach, enter upon, undergo, apply to, consult

2. **ad-eō** [*eō, adv.*], *adv.* so far, to such a degree, so, even, in fact

adeps, -ipis, *c., only plur. in Cic.,* fat, corpulence. (adipose†)

adfectus, -a, -um [*ad-ficiō*], furnished *or* endowed with, weakened, impaired, affected F

ad-ferō, -ferre, at-tulī, al-lātum, bring to, add, contribute, give, cause, apply, use, report

ad-ficiō, 3, **-fēcī, -fectum** [*faciō*], do to, affect F, fill with (*joy, etc.*), honor with, visit with, afflict, weaken

ad-fingō, 3, **-fīnxī, -fictum,** form in addition, add (*without reason*), invent

ad-fīnis, -e, adjoining, connected with, related to, implicated in. *Subst. m.* relation by marriage. (affinity F)

ad-firmō, 1, **-āvī, -ātum,** affirm F, assert, claim

adflictō, 1, **-āvī, -ātum** [*freq. of ad-flīgō*], shatter, damage, distress, afflict

ad-flīgō, 3, **-flīxī, -flictum** [*flīgō,* strike], strike at, dash down, smite, afflict F, dishearten

adfluēns, -entis [*ad-fluō,* flow to], *adj.* abundant, rich, rich in, affluent F. (affluence F)

ad-gredior, 3, **-gressus sum** [*gradior,* step], step up to, approach, attack, undertake, try. (aggression F)

ad-gregō, 1, **-āvī, -ātum** [*grex,* herd], bring to the flock (*or* in a flock), join, connect, collect. (aggregate†)

ad-hibeō, 2, **-uī, -itum** [*habeō*], hold to (toward), apply, employ, furnish, use

ad-hūc, *adv.* up to this (time), yet, thus far, still

ad-iciō, 3, **-iēcī, -iectum** [*iaciō*], throw at (to, upon), cast, add. (adjective F)

ad-imō, 3, **-ēmī, -ēmptum** [*emō*], take to (oneself), take away

ad-ipīscor, 3, **-eptus sum** [*apīscor,* reach after], obtain, acquire, secure. (adept†)

aditus, -ūs [1. *ad-eō*], *m.* approach, access, entrance

adiūmentum, -ī [*ad-iuvō*], *n.* help, aid, assistance

ad-iungō, 3, **-iūnxī, -iūnctum,** join to *or* on, attach, add, gain, bestow upon. (adjunct†, adjoin F)

adiūtor, -ōris [*ad-iuvō*], *m.* helper, assistant, supporter. (coadjutor F)

ad-iuvō, 1, **-iūvī, -iūtum,** help, aid, assist, support. (adjutant†)

ad-liciō, 3, **-lexī, -lectum** [*laciō,* entice], allure, entice, attract, persuade

ad-minister, -trī, *m.*, **ad-ministra, -ae,** *f.* [*minister,* servant], helper, assistant, tool, instrument, servant

ad-ministrō, 1, **-āvī, -ātum** [*ministrō,* attend], manage, conduct, carry on, carry out, control, administer F. (administration†, *etc.*)

admīrābiliter [*admīrābilis*], *adv.* wonderfully, marvelously, admirably F

admīrātiō, -ōnis [*ad-mīror*], *f.* wonder, surprise, admiration F

ad-mīror, 1, **-ātus sum,** wonder at, admire F

ad-mittō, 3, **-mīsī, -missum,** admit F, receive, permit, commit

ad-moneō, 2, **-uī, -itum,** remind, warn, admonish F

admonitus, -ūs [*ad-moneō*], *m.*, *only abl. sing.*, by advice, at the suggestion

admurmurātiō, -ōnis [*ad-murmurō,* murmur at], *f.* murmur F, murmuring F

ad-nuō, 3, **-nuī** [*nuō,* nod], nod to, assent

ad-ōrnō, 1, **-āvī, -ātum,** fit out, furnish, make ready, adorn F

ad-quīrō, 3, **-quīsīvī, -quīsītum** [*quaerō*], get in addition, gain, acquire F

ad-ripiō, 3, **-ripuī, -reptum** [*rapiō*], snatch, seize, lay hold of, take away

ad-sentior, 4, **-sēnsus sum** *and* **-sēnsī** [*sentiō*], agree with, assent (F) to

ad-sequor, 3, **-secūtus sum,** follow up, overtake, attain, accomplish, obtain

ad-servō, 1, **-āvī, -ātum,** watch over, preserve, guard, keep

ad-sīdō, 3, **-sēdī** [*sīdō,* sit down], take a seat, be seated

adsiduē [*adsiduus,* attending], *adv.* continually, uninterruptedly. (assiduous†)

adsiduitās, -ātis [*adsiduus*], *f.* constant attendance, constancy, unremitting service, assiduity†

ad-suē-faciō, 3, **-fēcī, -factum** [*ad-suētus,* accustomed], accustom, habituate, inure

ad-sum, -esse, -fuī, -futūrus, be near *or* present, appear, assist, be at hand, impend

adulēscēns, -entis [*ad-olēscō,* grow up], *adj.* young, youthful. *Subst. c.* youth, young man (woman). (adolescent F)

adulēscentia, -ae [*adulēscēns*], *f.* youth. (adolescence F)

adulēscentulus, -i [*dim. of adulēscēns*], *m.* very young man, mere youth, lad

adulter, -erī, *m.* adulterer F

adultus, -a, -um [*ad-olēscō*], full-grown, grown up, mature, adult†

advena, -ae [*ad-veniō*, arrive], *c.* stranger, foreigner, immigrant

adventīcius, -a, -um [*ad-veniō*], foreign, imported. (adventitious†)

adventus, -ūs [*ad-veniō*], *m.* coming, approach, arrival. (advent F)

adversārius, -a, -um [*cp.* 1. *adversus*], opposite, opposed. *Subst. m.* opponent, adversary F, antagonist

1. **adversus, -a, -um** [*ad-vertō*, turn to], turned toward *or* against, opposite, hostile, adverse F; **rēs adversae,** misfortune, adversity F

2. **adversus** [*ad-vertō*], *adv. and prep. with acc.* against

ad-vesperāscit, 3, **(-rāvit)** [*vesper*, evening], it is growing dark, the evening is coming on

aedēs (aedis), -is, *f.* building, temple; *in plur.* house, dwelling

aedificātiō, -ōnis [*aedificō*], *f.* building (*the process*), a building, buildings. (edification†)

aedificium, -ī [*aedificō*], *n.* a building, edifice F

aedificō, 1, **-āvī, -ātum** [*aedēs, faciō*], build, construct, erect, edify F

aedīlis, -is [*aedēs*], *m.* commissioner of public works, ædile† (Introd. § 27)

aedīlitās, -ātis [*aedīlis*], *f.* the office of an ædile, ædileship

Aegaeus, -a, -um, Ægean

aeger, -gra, -grum, sick, ill, feeble, troubled

aegrē [*aeger*], *adv.* with difficulty, ill, with impatience, reluctantly, barely

Aegyptus, -ī, *f.* Egypt

Aemilius, -ī, *m.* a gentile name; *v.* **Lepidus, Paulus, Scaurus**

aemulus, -a, -um, rivaling, emulating†. *Subst. m.* a rival. (emulation†)

aēneus, -a, -um [*aes,* bronze], of bronze, brazen

aequātus, -a, -um [*aequō,* make equal], leveled, level, equalized. (equate†, -ation†)

aequē [*aequus*], *adv.* equally, as much, in like manner

aequitās, -ātis [*aequus*], *f.* uniformity, evenness, calmness, resignation, justice, equity F

aequus, -a, -um, level, even, equal, calm, just, fair, proper, friendly; **aequō animō,** with calmness *or* resignation

aerārium, -ī [*aerārius*], *n.* the treasury (Introd. § 28)

aerārius, -a, -um [*aes*], pertaining to copper *or* money *or* the treasury

aerumna, -ae, *f.* toil, distress, trouble

aes, aeris, *n.* bronze, copper, money; *in plur.* bronze tablets; **aes aliēnum,** debt (*lit.* money belonging to another)

Aesculāpius, -ī, *m.* the legendary founder of medicine (son of Apollo)

Aesernia, -ae, *f.* a town in Samnium

aestās, -ātis [*cp. aestus*], *f.* summer

aestīvus, -a, -um [*aestās*], of *or* belonging to summer

aestuōsus, -a, -um [*aestus*], hot

aestus, -ūs [*cp. aestās*], *m.* heat, tide

aetās, -ātis [= *aevitās* (*aevum,* age)], *f.* age, time of life, time

aeternitās, -ātis [*aeternus*], *f.* eternity F, immortality

aeternus, -a, -um [= *aeviternus* (*aevum,* age)], lasting, enduring, perpetual, eternal F

Aetna, -ae, *f.* the celebrated volcano in Sicily

Aetōlus, -a, -um, Ætolian, of Ætolia, *a district of western Greece. Subst. m. plur.* the Ætolians

Afrānius, -ī, *m.* a gentile name; *L. Afranius,* **187** 7

Āfrica, -ae, *f.* Africa

Āfricānus, -a, -um [*Āfrica*], African. *Subst. m.* an honorary cognomen of two Scipios

Agathoclēs, -ī, *m.* a king of Syracuse, **150** 15

ager, agrī, *m.* field, land, farm, country, territory. (agriculture F)

agger, -eris [*ad, gerō*], *m.* pile, mass, mound of earth (*esp. in siege operations*)

agitō, 1, **-āvī, -ātum** [*freq. of agō*], drive *and other meanings of* **agō**, stir, shake, disturb, rouse, excite, discuss. (agitate†, agitation F)

agmen, -inis [*agō*], *n.* host, army on the march, column

a-gnōscō, 3, **-gnōvī, -gnitum** [*ad-*], discern, recognize, acknowledge

agō, 3, **ēgī, āctum,** drive, carry on, do, act†, talk about, plead (*a case*), render (*thanks*), spend (*time*), lead (*life*), celebrate (*a triumph*); *pass.* be at stake; **age,** come now, well!

agrārius, -a, -um [*ager*], pertaining to land, agrarian†. *Subst. m. plur.* the agrarian party (*in favor of land laws*)

agrestis, -e [*ager*], belonging to the country, rustic, rude, uncouth, boorish

Agrigentīnī, -ōrum [*Agrigentum*], *m. plur.* the inhabitants of Agrigentum

Agrigentum, -ī, *n.* a Greek city on the southwest coast of Sicily

Ahāla, -ae, *m.* a cognomen; *C. Servilius Ahala,* **4** 4

Āiāx, -ācis, *m.* Ajax, *a Greek hero*

aiō, *defective,* say "yes," say, assert

ālea, -ae, *f.* a game with dice, gambling, hazard

āleātor, -ōris [*ālea*], *m.* player with dice, gambler

Alexander, -drī, *m.* Alexander the Great, **110** 4, **156** 31, **177** 14

Alexandrēa, -ae [*Alexander*], *f.* Alexandria, *a great city in Egypt*

aliēnigena, -ae [*aliēnus, gignō*], *m.* one born in a foreign land, foreigner, alien

aliēnō, 1, **-āvī, -ātum** [*aliēnus*], make over to another, alienate†, estrange

aliēnus, -a, -um [*alius*], belonging to another, strange, foreign, alien F, unfriendly, out of keeping; **aes aliēnum,** debt. *Subst. m.* stranger, foreigner, alien

aliō [*alius*], *adv.* to some other place, elsewhere

aliquandō [*alius, quandō*], *adv.* at some time, at any time, sometimes, at last

aliquantō [*aliquantus,* some], *adv.* somewhat, considerably

aliquis (-quī), -qua, -quid (-quod) [*alius, quis* (*quī*)], *indef. pron.*

subst. and adj. some, any, considerable, someone, something, anyone, anything

aliquō [*aliquis*], *adv.* to some place, somewhere

aliquot [*alius, quot*], *indecl. adj.* (*indef. num.*), some, a few. (aliquot F)

aliter [*alius*], *adv.* otherwise, differently; *with* **atque,** otherwise than

alius, -a, -ud, other, another, different, else. *Correl.* one . . . another, *or in plur.* some . . . others

Allobrogēs, -um, *m. plur.* a people in the southeast of Gaul

alō, 3, **-uī, -tum** *and* **-itum,** feed, nourish, support, cherish, increase, promote. (aliment†, -ary†)

Alpēs, -ium, *f. plur.* the Alps

altāria, -ium [*altus*], *n. plur.* altar†

alter, -era, -erum [*alius*], the other (*of two*), one (*of two*), second. *Correl.* the one . . . the other, *or plur.* the one party . . . the other party. (alter F)

alternus, -a, -um [*alter*], by turns, alternate†

alteruter, -tra, -trum [*alter, uter*], one or the other, one of the two

altitūdō, -inis [*altus*], *f.* height, altitude†, depth

altus, -a, -um [*alō*], high, deep. *Subst. n.* the deep, the sea

alveolus, -ī [*alveus,* a hollow], *m.* tray, dicing-board, gaming-board

Amāniēnsēs, -ium [*Amānus*], *m. plur.* the inhabitants of Mt. Amanus

amāns, -antis [*amō*], *adj.* loving, fond; **amāns reī pūblicae,** patriotic

Amānus, -ī, *m.* a mountain range between Cilicia and Syria

ambō, -ae, -ō, *num.* both

ambulātiuncula, -ae [*ambulātiō,* a walk], *f.* a short walk. (*cp.* ambulance F, ambulatory†)

ā-mēns, -entis, *adj.* senseless, frantic, foolish

ā-mentia, -ae [*ā-mēns*], *f.* senselessness, madness, folly

am-iciō, 4, —, **-ictum** [*am-* (= *ambi-*), *iacio,* throw], throw around, wrap about, clothe

amīcitia, -ae [*amīcus*], *f.* friendship, amity F

amīcus, -a, -um [*amō*], friendly. *Subst. m.* friend. (amicable†)

Amīsus, -ī, *f.* a city on the Euxine (Black Sea), in Pontus

ā-mittō, 3, **-mīsī, -missum,** send away, let go away, lose

amō, 1, **-āvī, -ātum,** love, like. (amiable F)

amoenitās, -ātis [*amoenus*], *f.* pleasantness, delightfulness, attractiveness, charm (*esp. of scenery*). (amenity†)

amor, -ōris [*amō*], *m.* love, affection, liking. (amorous F)

amplē [*amplus*], *adv.* largely, abundantly, generously, amply F. *Compar.* **amplius,** more, in addition

am-plector, 3, **-plexus** [*am-* (= *ambi-*), *plectō,* twine], twine around, embrace, love, include

amplexus, -ūs [*am-plector*], *m.* embrace, encircling, circuit

amplificō, 1, **-āvī, -ātum** [*amplus, faciō*], enlarge, increase, amplify F

amplitūdō, -inis [*amplus*], *f.* largeness, breadth, extent, amplitude F, greatness, prominence, honor

amplus, -a, -um, large, great, full, ample F, grand, honorable, distinguished, magnificent. *Compar. subst. n.* **amplius,** more

an, *interrog. conj.* or, or rather, *esp. in 2d member of double quest.*; *also as a mere sign of a question*; **nesciō (haud sciō) an,** I don't know but, I rather think

Anagnīnus, -a, -um [*Anagnia*], of *or* belonging to Anagnia, *a town in Latium. Subst. n.* a villa, *or* estate, at Anagnia

anceps, -cipitis [*ambi-, caput*], *adj.* having two heads, double, doubtful, uncertain, dangerous

Ancōna, -ae, *f.* a city in Italy (on the Adriatic coast)

angō, 3, *defective*, squeeze, trouble, torment, vex

anguis, -is, *c.* snake

angulus, -ī, *m.* corner, angle F

angustiae, -ārum [*angustus*], *f. plur.* narrowness, defile, pass, strait, straits, distress, limitations. (anguish F)

angustus, -a, -um [*angō*], narrow, confined, limited, petty

anhēlō, 1, **-āvī, -ātum** [*cp.* ***hālō,*** breathe], breathe up *or* out, pant, puff

anima, -ae, *f.* breath, life, soul. (animal†, animate†)

animadversiō, -ōnis [*animadvertō*], *f.* a noticing, paying attention, censure, punishment. (animadversion†)

animadvertō, 3, -vertī, -versum [*animum, advertō*], give attention to, notice, observe, punish (*an offense*), inflict punishment on (*a person, acc. with* **in**). (animadvert†)

animus, -ī, *m.* spirit, soul, heart, mind, imagination, purpose, courage, spirits, feelings, arrogance, pride, anger. (animus†, animosity F)

annālis, -e [*annus*], of a year. *Subst. m.* (*sc.* **liber**), *reg. plur.*, annals†, chronicles

an-ne = an

Annius, -ī, *m.* a gentile name; *v.* **Chīlō, Milō**

anniversārius, -a, -um [*annus, versō*], yearly, annual, anniversary†

annus, -ī, *m.* year

annuus, -a, -um [*annus*], lasting for a year, annual F

ante, *adv.* before, beforehand, previously, ago. *Prep. with acc.* before, in front of. (ante-†)

anteā [*ante*], *adv.* before, formerly

ante-cellō, 3, *defective* [*cellō,* raise], be prominent *or* superior, excel, surpass

ante-ferō, -ferre, -tulī, -lātum, carry *or* place before, prefer, count more important

antelūcānus, -a, -um [*lūx*], before daylight, lasting till dawn

ante-pōnō, 3, **-posuī, -positum,** put *or* place before, prefer, value more

ante-quam, ante . . . quam, *conj* before, sooner than

Antiochīa, -ae [*Antiochus*], *f.* Antioch, *capital of Syria*

Antiochus, -ī, *m.* name of kings and princes of Syria; *Antiochus III*, **73** 2; *Antiochus X*, **135** 18; his sons, *ib.*

antīquitās, -ātis [*antīquus*], *f.* age, antiquity F, history of former times

antīquus, -a, -um [*ante*], ancient, old, antique†. *Subst. plur. m.* the ancients

antistes, -stitis [*ante, stō*], *c.* high priest(ess)

Antōnius, -ī, *m.* a gentile name; *C. Antonius*, Cicero's colleague as consul, **41** 19

aper, aprī, *m.* wild boar

aperiō, 4, **-eruī, -ertum** [*cp.* *operiō*, cover], uncover, open, make known. (aperient†)

apertē [*apertus*], *adv.* openly, plainly, clearly, frankly

apertus, -a, -um [*aperiō*], open, clear, candid. (aperture†)

Apollō, -inis, *m.* the Greek sun god, brother of Diana

1. **apparātus, -a, -um** [*ap-parō*], prepared, elegantly appointed, splendid, sumptuous

2. **apparātus, -ūs** [*ap-parō*], *m.* preparation, arrangement, splendor, state. (apparatus†)

ap-parō, 1, **-āvī, -ātum,** prepare for, make ready for

ap-pellō, 1, **-āvī, -ātum** [**pellō*], speak to, address, name, call, appeal (F) to. (appellative†, appellate†)

Appennīnus, -ī, *m.* the Apennines

appetēns, -entis [*ap-petō*], *adj.* seeking after, desirous of

ap-petō, 3, **-petīvī, -petītum,** reach after, strive for, desire, attack. (*cp.* appetite F)

Appius, -ī, *m.* a prænomen; *v.* **Claudius.** *Adj.* **Appius, -a, -um,** of Appius, Appian; **Appia via,** the Appian Way (*running southeast to Capua and Brundisium*)

ap-portō, 1, **-āvī, -ātum,** carry to, bring to

appositus, -a, -um [*ap-pōnō*], bordering upon, fit, suitable. (apposite†, -ition†)

ap-probō, 1, **-āvī, -ātum,** favor, approve F

ap-propinquō, 1, **-āvī, -ātum** [*propinquō*, draw near], approach

Aprīlis, -e [*aperiō*], *adj.* of April†; *abbr.* **Aprīl.**

aprīnus, -a, -um [*aper*], of a wild boar

aptē [*aptus*], *adv.* fitly, aptly†, suitably, skillfully

aptus, -a, -um [*apiō*, bind], fitted together, suitable, fit. (apt†)

apud, *prep. with acc.* near, by, before, at the house of, in the presence of, among

Āpūlia, -ae, *f.* a district in southern Italy

aqua, -ae, *f.* water. (aquatic F, aquarium†, aqueous†)

aquila, -ae, *f.* eagle (*also as standard of a legion*). (aquiline†)

aquilō, -ōnis, *m.* north wind, north

āra, -ae, *f.* altar

arbitrium, -ī [*arbiter*, judge], *n.* umpiring, judgment, authority, bidding

arbitror, 1, -ātus sum [*arbiter* (*ad, bītō,* go)], consider, think, judge, believe. (arbitrate†, -tion F)

Arcānum, -ī [*arcānus,* private], *n.* a villa of Q. Cicero, near Minturnæ

arceō, 2, arcuī, shut up, keep away, ward off

arcessō, 3, -īvī, -ītum, summon, send for, fetch, invite

Archiās, -ae, *m. A. Licinius Archias* a Greek poet from Syria, **99** ff.

Archimēdēs, -is *and* **-ī,** *m.* a mathematician and engineer of Syracuse, **154** 14

ārdeō, 2, ārsī, ārsūrus, be on fire, blaze, burn, be burned, be aroused. (ardent F, arson F)

ārdor, -ōris [*ārdeō*], *m.* burning, glow, heat, passion. (ardor F)

ārea, -ae, *f.* ground, site, lot. (area†)

Arethūsa, -ae, *f.* a fountain at Syracuse; the nymph of the fountain

argenteus, -a, -um [*argentum*], of silver, silver

argentum, -ī, *n.* silver, silverware, money

argūmentum, -ī [*arguō,* prove], *n.* proof, argument F, evidence, sign, subject (*as of a book or work of art*), design

Arīminum, -ī, *n.* a town in Italy, on the Adriatic

Ariobarzānēs, -is, *m.* a king of Cappadocia, **68** 26

Aristaeus, -ī, *m.* a Greek god

arma, -ōrum, *n. plur.* tools, implements, arms F, armor F, weapons

armātus, -a, -um [*armō*], armed, equipped. *Subst. plur. m.* armed men. (armada *Sp*)

Armenius, -a, -um, Armenian, of Armenia. *Subst. plur. m.* the Armenians

armō, 1, -āvī, -ātum [*arma*], arm, equip, fit out. (armament†, -ature†)

Arpīnās, -ātis [*Arpīnum*], *adj.* of Arpinum, *a town in Latium. Subst. n.* an estate and villa near Arpinum

Arrētium, -ī, *n.* a town in Etruria (Arezzo)

ars, artis [*cp. arma*], *f.* art F, skill, occupation, practice; *plur.* qualities, studies, liberal arts

arti-fex, -ficis [*ars, faciō*], *c.* artist, craftsman

artificium, -ī [*arti-fex*], *n.* trade, art, skill, artifice F. (artificial F)

ārula, -ae [*dim. of āra*], *f.* a small altar

arx, arcis [*cp. arceō*], *f.* citadel, stronghold, fortress

a-scendō, 3, -scendī, -scēnsum [*ad, scandō,* climb], climb up, ascend†, mount

a-sciscō, 3, -scīvī, -scītum [*ad, scīscō,* accept, decree], take to oneself, receive, associate, admit to

a-scrībō (ad-scrībō), 3, -scrīpsī, -scrīptum, enter in a list, enroll, assign, ascribe F

Asia, -ae, *f.* Asia, *usually meaning only the Roman province* (*the western part of Asia Minor, including Phrygia and islands*)

Asiāticus, -a, -um [*Asia*], of Asia, Asiatic

aspectus, -ūs [*aspiciō*], *m.* sight, look, view, appearance, aspect†

a-spernor, 1, **-ātus sum** [*ab, spernō,* reject], despise, reject, spurn

a-spiciō, 3, **-spexī, -spectum** [*ad, speciō,* see], look at *or* upon, behold, regard

asportātiō, -ōnis [*as-portō*], *f.* carrying off, removal

as-portō, 1, **-āvī, -ātum** [*abs, portō,* carry], carry off *or* away, remove, transport

a-stō, 1, **-stitī** [*ad*], stand by *or* near

at, *conj.* but, but yet (*esp. in a reply or objection*), but to be sure

Ātellānus, -a, -um [*Ātella*], of *or* belonging to Atella, *a town in Campania*

Athēnae, -ārum, *f. plur.* Athens

Athēniēnsis, -e [*Athēnae*], Athenian. *Subst. plur. m.* the Athenians

atque *or* **ac** (*before a consonant*) [*ad, -que*], *conj.* and also, and; *in a comparison,* than, as

at-quī, *conj.* and yet, however

atrōcitās, -ātis [*atrōx*], *f.* savageness, fierceness, cruelty, severity. (atrocity†)

atrōx, -ōcis [*āter,* black], *adj.* savage, fierce, cruel, harsh, terrible. (atrocious†)

at-tendō, 3, **-tendī, -tentum,** stretch *or* direct toward, attend (F) to, give attention†, notice, listen

at-tenuō, 1, **-āvī, -ātum** [*tenuō,* make thin], make thin, attenuate†, weaken, diminish, make less alarming (dangerous, *etc.*)

Atticus, -ī [*Greek*], *m.* a cognomen; *T. Pomponius Atticus,* Cicero's best friend, **161** ff.

at-tineō, 2, **-tinuī** [*teneō*], hold to, keep; *reg.* **attinet,** it concerns, belongs, pertains

at-tingō, 3, **-tigī, -tāctum** [*tangō*], touch, reach, attain F, lay hands upon, touch upon, treat

at-tribuō, 3, **-uī, -ūtum,** assign to, bestow, allot, attribute†

attrītus, -a, -um [*at-terō,* rub], rubbed, worn, worn away, chafed. (attrition†)

auctiōnārius, -a, -um [*auctiō* (*augeō*)], of *or* for an auction, the auctioneer's. (*cp.* auction†)

auctor, -ōris [*augeō*], *m.* author F, father, founder, promoter, voucher, an authority, adviser (*not reg.* writer *in Cicero's day*)

auctōritās, -ātis [*auctor*], *f.* authority F, power, influence, prestige, reputation, dignity, importance, decision, opinion, conviction, judgment

audācia, -ae [*audāx*], *f.* boldness, daring, presumption, insolence, audacity†

audāx, -ācis [*audeō*], *adj.* bold, daring, courageous, reckless, audacious†, insolent

audeō, 2, **ausus sum** [*avidus*], *semidep.* be eager, dare, venture

audiō, 4, **-īvī, -ītum** [*cp. auris*], hear, listen, attend to, hear of *or* about. (audible†, auditor†, audience F, *etc.*)

audītus, -ūs [*audiō*], *m.* hearing. (audit†)

au-ferō, -ferre, abstulī, ablātum [*au* (= *ab*), *ferō*], bear away, carry off, remove, rob. (ablative†)

augeō, 2, **auxī, auctum,** increase (*trans.*), enlarge, advance, enrich, augment F, magnify, glorify, praise

auguror, 1, **-ātus sum** [***augur,*** seer], divine, foretell, predict. (augur†, augury F, inaugurate†)

Aulus, -ī, *m.* a prænomen

Aurēlius, -a, -um, of Aurelius, Aurelian; **Aurēlia via,** Aurelian Way (*running northwest along coast of Etruria*); **Forum Aurēlium,** a town on this road

aureus, -a, -um [***aurum***], of gold, golden

auris, -is [*cp.* ***audiō***], *f.* ear, attention, taste (*fig.*). (aural†, auricular†)

aurum, -ī, *n.* gold

auspicium, -ī [***auspex*** (***avis, speciō***), augur], *n.* divination by observing birds, augury, omen; *plur.* auspices†

aut, *conj.* or (*in negative context,* and). *Correl.* either . . . or

autem, *conj.* on the other hand, but, however, now, moreover

auxilium, -ī [***augeō***], *n.* help, aid, assistance; *plur.* auxiliaries†, reënforcements

avāritia, -ae [***avārus,*** greedy], *f.* greed, covetousness, avarice F

ā-vellō, 3, **(-velli** *or* **-vulsī), -vulsum,** tear off, remove by force

āversus, -a, -um [***ā-vertō,*** turn away], turned away, opposed, hostile, averse† to (**ā** *or* **ab**)

avidus, -a, -um [***aveō,*** long for], eager, greedy, desirous of. (avid†, avidity F)

avītus, -a, -um [***avus***], of a grandfather, ancestral, inherited

ā-vocō, 1, **-āvī, -ātum,** call away, divert. (avocation†)

avus, -ī, *m.* grandfather

bacchor, 1, **-ātus sum** [***Bacchus***], keep the feast of Bacchus, revel, exult. (Bacchante F)

Balbus, -ī, *m.* a cognomen; *L. Cornelius Balbus,* **170** 2

barbaria, -ae [***barbarus***], *f.* strange *or* uncivilized land, foreign *or* barbarous people, barbarism F

barbarus, -a, -um [*Greek*], barbarous†, savage, wild, uncivilized, foreign. *Subst. plur. m.* barbarians F, foreigners. (barbarity†)

barbātus, -a, -um [***barba,*** beard], bearded

basilica, -ae [*Greek*], *f.* basilica†, *a hall serving as an exchange and for the use of the law courts*

basis, -is [*Greek*], *f.* foundation, base F, pedestal

beātus, -a, -um [***beō,*** bless], happy, fortunate, rich, prosperous. (beatific†, beatification†, beatitude F)

bellē [***bellus***], *adv.* well, very well, nicely, prettily

bellicōsus, -a, -um [***bellicus***], warlike, bellicose†

bellicus, -a, -um [***bellum***], of war, military

bellō, 1, **-āvī, -ātum** [***bellum***], wage war

bellum, -ī [*old* ***duellum*** (***duo***)], *n.* war. (duel F)

bellus, -a, -um, *dim. adj.* [***bonus***], pretty, charming. (beau F, belle F, beauty F)

bene [*bonus*], *adv.* well, successfully, quite

beneficium, -ī [*bene, faciō*], *n.* kind deed, kindness, service, benefit F. (benefice†, beneficence†)

benevolentia, -ae [*bene-volēns*], *f.* good will, kindness, favor, regard, benevolence†

benignitās, -ātis [*benignus*], *f.* kindness, courtesy, bounty, benignity F

benignus, -a, -um [*bene, gignō*], kind, friendly, bounteous, benignant F. (benign F)

bēstia, -ae, *f.* beast F, animal

bibō, 3, **bibī,** drink. (bibulous†, imbibe F)

Bibulus, -ī, *m.* a cognomen; *M. Calpurnius Bibulus*, **177** 6

biennium, -ī [*bi-* (*cp.* ***bis***), ***annus***], *n.* a period of two years. (biennial†)

bīnī, -ae, -a [*bi-* (*cp.* ***bis***)], *distrib. plur.* two each, two alike, a pair. (binary†)

bipertītō [***bi-pertītus*** (***partior***, share)], *adv.* in two parts (divisions)

bis [*cp.* ***duo***], *num. adv.* twice. (bis F)

Bīthȳnia, -ae, *f.* a part of northern Asia Minor

Boēthus, -ī, *m.* a Greek sculptor, **133** 22

bonitās, -ātis [***bonus***], *f.* goodness, kindness, excellence, (bounty F)

bonus, -a, -um, good, excellent, worthy, honorable, loyal. *Subst. plur. m.* good men *or* citizens. *Subst. plur. n.* goods, property. (bonus†)

Bosporānī, -ōrum [***Bosporus***], *m. plur.* dwellers on the (Cimmerian) Bosporus, *north of the Black Sea*

brevis, -e, short, brief F. (brevity F)

breviter [***brevis***], *adv.* briefly F

Britannia, -ae, *f.* Britain

Brundisium, -ī, *n.* an important seaport in Calabria (Brindisi)

Brūtus, -ī, *m.* a cognomen; *D. Junius Brutus*, **111** 24

būcula, -ae [***bōs,*** *dim.*], *f.* heifer

bulla, -ae, *f.* bubble, boss, knob, stud, amulet. (bull† = *papal edict*, bill†)

Būthrōtum, -ī, *n.* a town in Epirus

c. = **cōnsultum**

C. (*as old form of* **G.**) = **Gaius,** *a prænomen*

cadō, 3, **cecidī, cāsūrus,** fall, fall down, be slain, perish. (cadence F, *and many cpds., as* accident F, decadent F, deciduous†)

Caecilia, -ae, *f.* Atticus' daughter, **180** 16

Caecilius, -ī, *m.* a gentile name; *v.* **Metellus**

caedēs, -is [***caedō,*** cut, kill], *f.* killing, slaughter, murder

caelātor, -ōris [***caelō,*** carve in relief], *m.* worker in relief, carver, engraver

Caelius, -ī, *m.* a gentile name; *M. Cælius Rufus*, **176, 186** 6 (?); *Q. Cælius Latiniensis*, **91** 3

caelum, -ī, *n.* sky, heaven. (celestial F)

Caesar, -aris, *m.* a cognomen; *C. Julius Cæsar*, **55** 1, **115** ff., **169** ff.; *L. Julius Cæsar*, **50** 16; *L. Julius Cæsar Strabo*, **103** 26

Caiēta, -ae, *f.* a seaport in southern Latium (Gaeta)

calamitās, -ātis, *f.* loss, calamity F, misfortune, defeat, disaster, ruin

calamitōsus, -a, -um [*calamitās*], destructive, calamitous F, ruinous, ruined, unfortunate

Calēs, -ium, *f. plur.* a town in Campania (Calvi)

callidus, -a, -um [*calleō*, be experienced], practiced, skilled, cunning, sly, shrewd

Calpurnius, -ī, *m.* a gentile name; *v.* **Pīsō, Bibulus**

Camillus, -ī, *m.* a cognomen; *C. Furius Camillus*, **186** 1

campus, -ī, *m.* plain, meadow, field; *with* **Mārtius** *understood*, the Campus Martius, *at Rome*. (campus†, camp F, campaign F)

candēlābrum, -ī [*candēla* (*candeō*, shine), candle†], *n.* candlestick, lamp stand, candelabrum†

Canēphoros, -ī, *plur.* **-oe** [*Greek*], *f.* basket-bearer, canephorus† (a *statue of a maiden with a basket on her head*)

canō, 3, cecinī, sing, celebrate (*in song or verse*), praise, predict, prophesy. (precentor†)

cantō, 1, **-āvī, -ātum** [*freq. of* *canō*], sing. (chant F, descant F, incantation F, recant†, cantata It)

cantus, -ūs [*canō*], *m.* song, music. (cant†, canto It, chant F, canticle†)

Canusium, -ī, *n.* a town in Apulia

capillus, -ī [*cp.* ***caput*** (?)], *m.* hair. (capillary†)

capiō, 3, cēpī, captum, take, grasp, seize, capture F, captivate, receive, contain, satisfy, comprehend, obtain, reap, suffer, experience; **mente captus,** deprived of reason, crazed. (capable F, capacity F)

capitālis, -e [*caput*], of the head, chief, capital F, deadly, dangerous

Capitōlīnus, -a, -um [*Capitōlium*], of the Capitol, Capitoline

Capitōlium, -ī [*caput*], *n.* the Capitol (*temple of Jupiter*), the Capitoline Hill (Introd. § 50). (capitol†)

Cappadocia, -ae, *f.* a country in southeastern Asia Minor

Capua, -ae, *f.* a city of Campania

caput, -itis, *n.* head, life, civilian rights, civil status, main point, source. (capital F *of column*, chapter F, decapitate F, capitulate†, recapitulate†)

Carbō, -ōnis, *m.* a cognomen; *C. Papirius Carbo*, **102** 3

carcer, -eris, *m.* prison. (incarcerate†)

careō, 2, **-uī, -itūrus,** be (go *or* do) without, lack, feel the need of, be deprived of, deny oneself. (caret†)

cāritās, -ātis [*cārus*], *f.* dearness, high price, fondness, love. (charity F)

carmen, -inis [*canō*], *n.* song, hymn, poem

Carthāginiēnsis, -e [*Carthāgō*], Carthaginian. *Subst. plur. m.* the Carthaginians

Carthāgō, -inis, *f.* Carthage

cārus, -a, -um, dear, precious, costly. (caress F)

Cassius, -ī, *m.* a gentile name; *L. Cassius Longinus*, **38** 26; *C. Cassius Longinus*, **177** 7; *C. Cassius Varus*, **95** 27

castē [*castus*], *adv.* purely, virtuously, chastely F

castellum, -ī [*dim. of castrum*], *n.* fort, castle F, stronghold, citadel. (château F)

castrēnsis, -e [*castra*], of the camp

castrum, -ī [*cp. casa,* house], *n.* fort; *plur.* camp

castus, -a, -um, pure, chaste F, upright, virtuous. (chasten F, chastise F, castigate†)

cāsus, -ūs [*cadō*], *m.* falling, fall, chance, event, occurrence, accident, misfortune. (case F, casual F, casualty†)

Catilīna, -ae, *m.* a cognomen; *L. Sergius Catilina,* Catiline, the leader of the conspiracy of 63 B.C., ▮ ff.

Catō, -ōnis, *m.* a cognomen; *M. Porcius Cato* (censor), **106** 5, **109** 14; *M. Porcius Cato* (of Utica), **109** 13; his father, *probably,* **101** 21

Catulus, -ī, *m.* a cognomen; *Q. Lutatius Catulus,* **47** 14, **101** 8; his son Quintus, **88** 11, **101** 20

causa, -ae, *f.* cause F, reason, pretext, excuse, case, situation, lawsuit, party, side; **causā,** on account of, for the sake of

cautiō, -ōnis [*caveō*], *f.* caution F, precaution F

caveō, 2, cāvī, cautum, be on one's guard, beware, beware of, take care *or* heed

-ce, *demonstr. encl.* here, there

cēdō, 3, cessī, cessum, move, go, go away, yield, give way, withdraw. (cede†, *and cpds., as* concede F, recede†, secede†, *etc.*)

celeber, -bris, -bre, thronged, frequented, celebrated†

celebritās, -ātis [*celeber*], *f.* renown, fame, glory, celebrity†, celebration

celebrō, 1, -āvī, -ātum [*celeber*], throng, frequent, celebrate†, glorify, praise

celeritās, -ātis [*celer,* swift], *f.* swiftness, speed, celerity F

celeriter [*celer*], *adv.* swiftly, quickly, speedily

cella, -ae, *f.* chamber, closet, storeroom, cell F, sanctuary (*of a temple*). (cellar F)

cēlō, 1, -āvī, -ātum, hide, conceal F

cēna, -ae, *f.* dinner

cēnseō, 2, cēnsuī, cēnsum, assess, enroll, estimate, think, consider, believe, advise, propose, recommend, vote, decree

cēnsor, -ōris [*cēnseō*], *m.* censor† (Introd. § 29)

cēnsus, -ūs [*cēnseō*], *m.* census†; *plur.* records *or* lists kept by the censors

centuria, -ae [*centum,* hundred], *f.* a division of the Roman people, a century†

centuriātus, -ūs [*centuriō*], *m.* office *or* rank of a centurion

centuriō, -ōnis [*centuria*], *m.* commander of a century, centurion†

Cēpārius, -ī, *m.* a gentile name; *M. Ceparius,* **41** 27

Cerēs, Cereris, *f.* the goddess of agriculture, mother of Proserpina

cernō, 3, crēvī, crētum, distinguish, discern F, see, understand, decide

certāmen, -inis [1. *certō*], *n.* contest, struggle

certē [*certus*], *adv.* certainly F, surely

1. certō, 1, **-āvī, -ātum** [*certus*], (make certain), contend, vie, compete, fight. (concert F)

2. certō [*certus*], *adv.* with certainty F, beyond doubt

certus, -a, -um [*cernō*], settled, certain F, sure, particular, reliable; **certiōrem facere,** inform. (certify F)

cervīx, -īcis (*reg. only in plur.* **cervīcēs**), *f.* neck, throat

cessātiō, -ōnis [*cessō,* loiter], *f.* loitering, delaying, cessation†

cēterum, *acc. n. as adv.* for the rest, otherwise

(cēterus), -a, -um, the other, the rest; *reg. plur. Subst. plur. m. and n.* the rest, everybody (everything) else. (et cetera†)

Cethēgus, -ī, *m.* a cognomen; *C. Cornelius Cethegus,* **37** 25

Chīlō, -ōnis, *m.* a cognomen; *Q. Annius Chilo,* **42** 2

Chīus, -a, -um, Chian, of Chios (*island in the Ægean*). *Subst. plur. m.* the Chians

cibus, -ī, *m.* food

Cibyrātae, -ārum, *m. plur.* inhabitants of Cibyra, *a city in southwestern Asia Minor*

Cicerō, -ōnis, *m.* a cognomen; *M. Tullius Cicero,* the orator; his brother Quintus, **52** 19, **161** 6, **164** 19; his son Marcus, **52** 23, **163** ff.; Quintus' son Quintus, **166** 5, **184** 2

Cilicia, -ae, *f.* a Roman province in southeastern Asia Minor

Cilix, -icis, *adj.* Cilician. *Subst. plur. m.* the Cilicians

Cimber, -brī, *m.* a cognomen; *v.* **Gabīnius**

Cimbrī, -ōrum, *m. plur.* a north-German people which wandered into Italy

Cimbricus, -a, -um [*Cimbrī*], Cimbrian, of the Cimbri

cingō, 3, **cīnxī, cīnctum,** gird, surround, invest. (cincture†, surcingle F)

cinis, -eris, *m.* ashes. (cinerary†)

Cinna, -ae, *m.* a cognomen; *L. Cornelius Cinna,* **39** 2, **47** 9

circā [*circus,* circle F, race course], *adv. and prep. with acc.* round, around, about

circiter [*circus*], *adv. and prep. with acc.* about, nearly

circum [*circus*], *adv. and prep. with acc.* around, about, near, at. (*cp.* circus†, circle F)

circumcīsus, -a, -um [*caedō*], cut off, precipitous

circum-clūdō, 3, **-clūsī, -clūsum** [*claudō*], shut in, hem in, surround

circum-dō, -dare, -dedī, -datum [*dō,* put], put around, surround

circum-scrībō, 3, **-scrīpsī, -scrīptum** [*scrībō,* write], bound, limit. circumscribe†, circumvent, cheat

circumscrīptor, -ōris [*circum-scrībō*], *m.* deceiver, swindler, cheat

circum-sedeō, 2, **-sēdī, -sessum** [*sedeō,* sit], surround, besiege, invest, beset

circum-spiciō, 3, **-spexī, -spectum** [*speciō,* look], look around, watch for, beware. (circumspect†)

circum-stō, 1, **-stetī**, stand about *or* around, surround, beset. (circumstance F)

citerior, -ius [*compar. of* ***citer***, on this side], nearer, hither, on this side, more recent

cito [***citus*** (***cieō***, stir)], *adv.* quickly

cīvīlis, -e [***cīvis***], of citizens, civil F. (civilian F, civilize F)

cīvis, -is, *c.* citizen, fellow citizen. (civic†, civics†)

cīvitās, -ātis [***cīvis***], *f.* citizenship, body of citizens, state. (city F)

clam, *adv.* [*cp.* ***cēlō***, conceal], *adv.* secretly

clāmō, 1, **-āvī, -ātum** [*cp.* ***clārus***], call, cry, shout, exclaim F. (claim F)

clāmor, -ōris [***clāmō***], *m.* outcry, shout, clamor F

clārus, -a, -um [*cp.* ***clāmō***], clear F, bright, loud, illustrious, famous

classis, -is, *f.* class F, division, fleet. (classic(al)†, classify†)

Claudius, -ī, *m.* a gentile name; *C. Claudius Pulcher*, **132** 9; *Ap. Claudius Pulcher*, **103** 3; *Ap. Claudius Pulcher*, his son, **174** 6

claudō, 3, **clausī, clausum** [*cp.* ***clāvis***, key], close F, shut. (closet F, cloister F, clause F, include†, *etc.*)

clāva, -ae, *f.* club, cudgel

clēmēns, -entis, *adj.* mild, gentle, kind, merciful. (clement†)

clēmenter [***clēmēns***], *adv.* mildly, gently

clēmentia, -ae [***clēmēns***], *f.* mildness, mercy, clemency†

clientēla, -ae [***cliēns***, client†], *f.* clientship; *plur.* clients, dependents. (clientele F)

Clītarchus, -ī, *m.* a Greek historian, **177** 13

Cn., *abbr. for* **Gnaeus**, *a prænomen* (**C** *as old form of* **G**)

Cnidius, -a, -um [***Cnidus***], Cnidian, of Cnidus. *Subst. plur. m.* the Cnidians

Cnidus, -ī, *f.* a city in Caria

co-acervō, 1, **-āvī, -ātum** [***acervus***, heap], pile up, accumulate

co-aedificō, 1, **(-āvī), -ātum**, build up, build upon

co-emō, 3, **-ēmī, -ēmptum**, purchase, buy up

coepī, coepisse, coeptum (*for the pres. system* **in-cipiō** *is used*), have begun, began

co-erceō, 2, **-ercuī, -ercitum** [***arceō***, confine], confine, check, restrain, control. (coerce†)

coetus, -ūs [***co-eō***, come together], *m.* gathering, meeting

cōgitātē [***cōgitātus***], *adv.* with careful preparation

cōgitātiō, -ōnis [***cōgitō***], *f.* thinking, thought, reflection, design, meditation. (cogitation†)

cōgitō, 1, **-āvī, -ātum** [***co-, agitō***], consider, think over, think, reflect, intend. (cogitate†)

cognātiō, -ōnis [***co-gnātus***, related], *f.* relationship (*by blood*), kinship. (*cp.* cognate†)

cognitiō, -ōnis [***co-gnōscō***], *f.* acquaintance, learning, knowledge. (recognition†)

cognitor, -ōris [***co-gnōscō***], *m.* advocate, attorney, defender, sponsor

co-gnōscō, 3, **-gnōvī, -gnitum** [***nōscō***], become acquainted with,

inquire into, find out, learn, recognize; *in perf., etc.* know. (cognizance F)

cōgō, 3, co-ēgī, co-āctum [*co-, agō*], drive together, gather, force, compel

co-haereō, 2, -haesī, -haesūrus, stick *or* cling together, be connected, cohere†, adhere†

co-hibeō, 2, -uī, -itum [*habeō*], keep in, restrain, check

cohors, -hortis [*cp.* ***hortus,*** garden], *f.* inclosure, company, cohort F (*ten to a legion*), bodyguard (*usually with* **praetōria**). (court F)

cohortātiō, -ōnis [*co-hortor*], *f.* exhortation†, encouragement

co-hortor, 1, -ātus sum, exhort†, encourage

col-ligō, *see* **con-ligō**

colō, 3, coluī, cultum, till, cultivate†, inhabit, cherish, respect, worship

colōnia, -ae [*colōnus*], *f.* colony†

colōnus, -ī [*colō*], *m.* farmer, husbandman, colonist†

Colophōn, -ōnis, *m.* an Ionian city in Lydia

Colophōnius, -a, -um [*Colophōn*], of Colophon. *Subst. plur. m.* the Colophonians

color, -ōris, *m.* color F, complexion

comes, -itis [*con, eō*], *c.* companion, comrade, associate, attendant. (count F, county F)

cōmissātiō, -ōnis [*cōmissor,* revel], *f.* revelry, revel

1. **comitātus, -a, -um** [*comitor,* attend], attended, escorted

2. **comitātus, -ūs** [*comitor*], *m.* retinue, escort, attendants

comitia, -ōrum [*com-, eō*], *n.* meeting (*of the people*), assembly, election, comitia† (Introd. §§ 37 f.)

Comitium, -ī [*com-, eō*], *n.* the Comitium, *a meeting-place in front of the Senate-house* (Introd. § 48)

commeātus, -ūs [*com-meō*], *m.* a going back and forth, intercourse, furlough, supplies

commemorābilis, -e [*com-memorō*], worthy of mention, noteworthy, memorable†

commemorātiō, -ōnis [*com-memorō*], *f.* calling to mind, mention, remembrance. (commemoration†)

com-memorō, 1, -āvī, -ātum, call to mind, remind, mention, relate. (commemorate†)

commendātiō, -ōnis [*com-mendō*], *f.* commending, commendation F, recommendation†

com-mendō, 1, -āvī, -ātum [*mandō,* intrust], intrust, confide, commit, commend†. (command F)

commentor, 1, -ātus sum [*comminīscor,* devise], think over, study, compose, invent, purpose. (comment F, commentary†)

com-meō, 1, -meāvī, -meātum, go to and fro, visit frequently

commercium, -ī [*merx*], *n.* trade, commerce F, intercourse

com-misceō, 2, -miscuī, -mixtum, mix (F) with, join

commissum, -ī [*com-mittō*], *n.* deed, misdeed, crime

com-mittō, 3, -mīsī, -missum, join together, intrust, commit†, engage in (*of battle*); **committere ut,** allow oneself to. (commission†)

commodē [*commodus*], *adv.* duly, neatly, aptly, conveniently, well

commodō, 1, **-āvī, -ātum** [*commodus*], accommodate†, furnish, lend

com-modus, -a, -um [*modus,* measure], suitable, fit, advantageous, convenient, favorable, agreeable. *Subst. n.* advantage, convenience, opportunity, loan. (commode F, commodious F, commodity F)

com-moror, 1, **-ātus sum,** delay, linger, remain, stay

commōtus, -a, -um [*com-moveō*], moved, aroused, indisposed

com-moveō, 2, **-mōvī, -mōtum,** move, rouse, alarm, disturb, affect, influence. (commotion F)

commūnicō, 1, **-āvī, -ātum** [*com-mūnis*], share, share with, communicate†

com-mūnis, -e [*cp. mūnus,* service], common F, general public. *Subst. n.* commonwealth, community F. (communion F, communist†)

commūniter [*commūnis*], *adv.* in common, in general

com-mūtō, 1, **-āvī, -ātum,** completely change *or* alter, exchange. (commute†)

comparātiō, -ōnis [1. *com-parō*], *f.* a preparing, preparation

1. **com-parō,** 1, **-āvī, -ātum,** prepare, make ready, make up, procure, establish, constitute

2. **com-parō,** 1, **-āvī, -ātum** [*pār, or com-pār,* equal], rank with, compare†

com-pellō, 3, **-pulī, -pulsum,** drive together, force, compel F. (compulsion F)

com-periō, 4, **-perī, -pertum** [*cp. perīculum; perf. system, pariō,* acquire], find out, ascertain, learn

competītor, -ōris [*com-petō*], *m.* rival candidate, competitor†

com-plector, 3, **-plexus sum** [*plectō,* plait], clasp, embrace, comprehend, include, honor, care for. (complex†, *adj.*)

com-pleō, 2, **-ēvī, -ētum,** fill up, fill, complete†

complexus, -ūs [*com-plector*], *m.* embrace. (complex†, *noun*)

com-plūrēs, -a *or* **-ia,** *plur.* several, not a few, many

com-prehendō, 3, **-hendī, -hēnsum** (*also* **-prēndō,** *etc.*), seize, arrest, detect, take in, grasp, comprehend†

com-primō, 3, **-pressī, -pressum** [*premō*], press together, compress F, check, subdue

com-probō, 1, **-āvī, -ātum,** approve F, sanction, assent to, prove F, attest

cōnātus, -ūs [*cōnor*], *m.* attempt, undertaking, effort. (conative†)

con-cēdō, 3, **-cessī, -cessum,** retire, depart, yield, submit to, grant, concede F, make a concession F, pardon

con-celebrō, 1, **-āvī, -ātum,** attend in large numbers, frequent, celebrate†, proclaim

con-certō, 1, **-āvī, -ātum,** contend hotly, dispute. (concert F)

con-cidō, 3, **-cidī** [*cadō*], fall together *or* completely, collapse, be prostrated, perish

concĭliō, 1, **-āvī, -ātum** [*concilium*, meeting], bring together, unite, reconcile†, conciliate†, win over, win

con-cipiō, 3, **-cēpī, -ceptum** [*capiō*], take hold of, receive, imagine, conceive F, adopt, harbor. (conception F)

con-citō, 1, **-āvī, -ātum** stir up, arouse, excite F, agitate, urge. (incite F)

con-clūdō, 3, **-clūsī, -clūsum** [*claudō*], shut up, confine, include†, conclude†

concordia, -ae [*con-cors*, of same mind], *f.* agreement, union, harmony, concord F. **Concordia,** *the goddess* Concord

con-cupīscō, 3, **-cupīvī, -cupītum** [*cupiō*], desire eagerly, covet

con-currō, 3, **-currī, -cursum,** run together, meet, concur†

concursō, -āre, *defective* [*freq. of con-currō*], run about, rush around

concursus, -ūs [*con-currō*], *m.* a running together, gathering, concourse F, clash

con-damnō, 1, **-āvī, -ātum** [*damnō*], condemn F, convict

condiciō, -ōnis [*cp. dīcō and dicō*], *f.* agreement, terms, understanding, match, condition F, situation, position, lot

con-dō, 3, **-didī, -ditum** [*-dō, -dere*, put], put together, build, found, put away, store up, hide

con-dūco, 3, **-dūxī, -ductum,** draw together, unite, hire, rent; *3d pers.* be of use to, serve, conduce† to. (conduct F)

cōn-ferō, -ferre, -tulī, -lātum, bring together, collect, contribute, devote, bestow, apply, fix, compare, contrast, confer†, ascribe, transfer, bring upon, refer, defer, *with* **sē,** betake oneself, turn, go; *with* **signa,** join battle. (conference†, collate†, collation F)

cōnfertus, -a, -um [*cōn-ferciō*, cram], stuffed, filled, gorged, dense

cōnfessiō, -ōnis [*cōn-fiteor*], *f.* confession F, acknowledgment

cōnfestim, *adv.* immediately, forthwith, without delay

cōn-ficiō, 3, **-fēcī, -fectum** [*faciō*], make up, make ready, prepare, levy, complete, accomplish, achieve, finish, wear out, exhaust, destroy, kill. (confection F, confectionery F)

cōn-fīdō, 3, **-fīsus sum,** trust, be confident†, confide† in

cōn-firmō, 1, **-āvī, -ātum,** make firm, strengthen, encourage, reassure, establish, assert, confirm F

cōn-fiteor, 2, **-fessus sum** [*fateor*], confess F, acknowledge, admit

cōn-flagrō, 1, **-āvī, -ātum,** burn (*intrans.*), burn up, be consumed. (conflagration†)

cōn-flīgō, 3, **-flīxī, -flīctum,** strike *or* dash together, be in conflict†, contend

cōn-flō, 1, **-flāvī, -flātum,** blow up (*trans.*), kindle, arouse, melt together, fuse, compose, effect

cōn-fluō, 3, **-flūxī,** flow together, flock together. (confluence†)

cōnfōrmātiō, -ōnis [*cōn-fōrmō*], *f.* molding, shaping, conformation†

cōn-fōrmō, 1, **-āvī, -ātum,** form, fashion, train, educate. (conform F)

cōn-fringō, 3, **-frēgī, -frāctum** [*frangō*], break, shatter, destroy

cōnfūsiō, -ōnis [*cōn-fundō,* pour together, confound F], *f.* mingling, disorder, confusion F, perplexity

con-gerō, 3, **-gessī, -gestum,** bring together, pile up, accumulate. (congest†)

con-gregō, 1, **-āvī, -ātum** [*grex,* herd], gather together (*trans.*); *pass.* assemble, congregate†

con-gruō, 3, **-uī** [*cp. ruō,* fall down], agree, harmonize. (incongruous†)

con-iciō, 3, **-iēcī, -iectum** [*iaciō*], throw together *or* violently, hurl, aim, force, conjecture F

coniectūra, -ae [*con-iciō*], *f.* inference, conjecture F

coniūnctiō, -ōnis [*con-iungō*], *f.* uniting, union, alliance, junction. (conjunction F)

coniūnctus, -a, -um [*con-iungō*], connected, friendly. (conjointly F)

con-iungō, 3, **-iūnxī, -iūnctum,** join together, unite

coniūnx, -iugis [*con-iungō*], *c.* spouse, husband, wife. (conjugal†)

coniūrātiō, -ōnis [*con-iūrō*], *f.* conspiracy, league, union

con-iūrātus, -a, -um [*con-iūrō*], leagued together. *Subst. plur. m.* conspirators

con-iūrō, 1, **-āvī, -atum,** swear together, conspire, plot. (conjure F)

cō-nīveō, 2, (**-nīvī** *and* **-nīxī**) [*cp.* **nictō,** wink], wink, overlook, connive†

con-laudō, 1, **-āvī, -ātum,** praise highly

conlēctiō, -ōnis [*con-ligō*], *f.* collection F, collecting†

conlēga, -ae [*con-, lēgō*], *m.* colleague F, associate

conlēgium, -ī [*conlēga*], *n.* official body, board, association, college F

con-ligō, 3, **-lēgī, -lēctum** [*legō*], gather, gather together, collect†, assemble

con-locō, 1, **-āvī, -ātum,** place together, place, set, set up, put, arrange, invest. (collocation†)

cōnor, 1, **-ātus sum,** try, attempt, undertake, endeavor. (conative†)

con-queror, 3, **-questus sum,** complain, bewail, lament, deplore

con-quiēscō, 3, **-quiēvī, -quiētum,** become quiet, find rest, come to rest, be at rest *or* peace

con-quīrō, 3, **-quīsīvī, -quīsītum** [*quaerō*], seek for *or* after, hunt up, collect. (conquer F, conquest F)

con-rōborō, 1, **-āvī, -ātum,** make strong, strengthen, encourage. (corroborate†)

con-ruō, 3, **-ruī,** fall together *or* down, collapse

cōnscelerātus, -a, -um [*cōn-scelerō,* dishonor], wicked, depraved

cōnscientia, -ae [*cp. cōn-scius*], *f.* consciousness†, knowledge, conscience F, sense of guilt

cōn-scius, -a, -um [*sciō*], knowing in common, conscious† with, privy to

cōn-scribō, 3, **-scripsī, -scriptum,** write together, enroll, enlist, write. *Subst. plur. m.* the enrolled *or* elected (in **patrēs cōnscriptī,** senators, "conscript fathers"; Introd. § 32). (conscript†)

cōn-secrō, 1, **-āvī, -ātum** [*sacrō*], dedicate, consecrate†, deify

cōnsēnsiō, -ōnis [*cōn-sentiō*], *f.* agreement, harmony, collusion

cōnsēnsus, -ūs [*cōn-sentiō*], *m.* agreement, unanimity, harmony, accord, consensus†

cōn-sentiō, 4, **-sēnsī, -sēnsum,** agree, unite, combine, be in harmony. (consent F)

cōn-sequor, 3, **-secūtus sum,** follow up, pursue, overtake, obtain, win, gain, result, ensue. (consequence F, consecutive F)

cōn-servō, 1, **-āvī, -ātum,** keep, save, retain, maintain, preserve, guard, observe. (conserve F, conservative F, conservatory†)

cōnsessus, -ūs [*cōn-sīdō*], *m.* sitting, meeting, assembly

cōn-sīderō, 1, **-āvī, -ātum,** look at closely, reflect upon, consider F

cōn-sīdō, 3, **-sēdī, -sessum,** sit down, settle

cōnsilium, -ī [*cf.* *cōnsulō*], *n.* council, counsel F, plan, design, purpose, advice, prudence, wisdom

cōn-sistō, 3, **-stitī,** stand still, stop, pause, take a stand, exist, consist† in, depend upon. (consistent†, consistory F)

cōnsōlātiō, -ōnis [*cōn-sōlor*], *f.* comfort, condolence, consolation F

cōn-sōlor, 1, **-ātus sum** [*sōlor,* solace F], encourage, console F, comfort

cōnspectus, -ūs [*cōn-spiciō*], *m.* sight, look, view, presence. (conspectus†)

cōn-spiciō, 3, **-spexī, -spectum** [*speciō,* see], look at, get sight of, behold, perceive, see. (conspicuous†)

cōnspīrātiō, -ōnis [*cōn-spīrō,* breathe together], *f.* harmony, agreement (conspiracy†, *cf.* conspire F, conspirator F)

cōnstanter [*cōnstāns,* firm], *adv.* firmly, steadfastly, consistently, constantly F

cōnstantia, -ae [*cōnstāns*], *f.* firmness, steadfastness, perseverance, constancy†

cōn-stituō, 3, **-uī, -ūtum** [*statuō*], place together, set up, fix, establish, found, settle, determine, arrange, decide, constitute†, enact, create, appoint. (constituent†, constitution F)

cōn-stō, 1, **-stitī, -stātūrus,** stand with, agree, consist of, depend upon; **cōnstat,** it is agreed *or* well known *or* evident. (cost F, constant F)

cōn-stringō, 3, **-strīnxi, -strictum** [*stringō,* draw tight], bind, curb, fetter, shackle, restrain. (constrain F, constrictor†)

cōn-suēscō, 3, **-ēvī, -ētum,** become accustomed; *perf.* be wont *or* in the habit

cōnsuētūdō, -inis [*cōnsuētus*], *f.* custom, habit, use, usage, precedent, familiarity, intimacy, friendship, companionship

cōnsul, -ulis [*cf.* *cōnsulō*], *m.* consul† (Introd. § 24); **prō cōnsule,** *see* **prōcōnsul**

cōnsulāris, -e [*cōnsul*], of a consul, consular†. *Subst. m.* ex-consul

cōnsulātus, -ūs [*cōnsul*], *m.* consulship, consulate†

cōnsulō, 3, **-suluī, -sultum** [*cp.* ***sedeō***], take counsel, deliberate, consult†, look out for, take thought for

cōnsultō [*cōnsultum*], *adv.* deliberately, designedly

cōnsultum, -ī [*cōnsulō*], *n.* decree, resolution

cōn-sūmō, 3, **-sūmpsī, -sūmptum,** use up, consume†, spend, waste, destroy

cōn-surgō, 3, **-surrēxī, -surrēctum,** rise together, get up, arise

con-tāminō, 1, **-āvī, -ātum** [*cp.* ***contāgiō,*** touch, infection], contaminate†, defile, disgrace

con-tegō, 3, **-tēxī, -tēctum,** cover, conceal, hide

con-temnō, 3, **-tempsī, -temptum** value little, think little of, disdain, despise, neglect, contemn F, hold in contempt†

con-tendō, 3, **-tendī, -tentum,** strain, stretch, strive, hasten, contend†, fight, match, compare, solicit, beg, assert

contentiō, -ōnis [*con-tendō*], *f.* strain, stretching, effort, strife, struggle, contention F, rivalry, comparison

contentus, -a, -um [*con-tineō*], contented, content F, satisfied

con-testor, 1, **-testātus sum,** call to witness, invoke

conticēscō, 3, **-ticuī** [*incept. of* ***conticeō*** (***taceō***)], become silent *or* still, be hushed

continēns, -entis [*con-tineō*], *adj.* self-controlled, temperate, moderate, upright, continent F

continentia, -ae [*continēns*], *f.* restraint, temperance, moderation, continence F

con-tineō, 2, **-tinuī, -tentus** [*teneō*], hold *or* keep together, confine, restrain, check, contain F, include, comprise; *pass.* consist of, depend upon

con-tingō, 3, **-tigī, -tāctum** [*tangō*], touch, reach, fall to, befall, happen, turn out (*favorably, as a rule*). (contingent F, contingency†, contact†, contiguous†)

continuus, -a, -um [*con-tineō*], connected, continuous†, successive. (*cp.* continue F)

cōntiō, -ōnis [*for* ***co-ventiō*** (***conveniō***)], *f.* assembly, meeting, speech (*before an assembly*)

cōntiōnātor, -ōris [*cōntiōnor* (***cōntiō***)], *m.* speaker (*before an assembly*), agitator, demagogue

contrā [*cp.* ***com-, cum***]. 1. *adv.* on the contrary, on the other hand, otherwise; **contrā atque,** different from, otherwise than. 2. *prep. with acc.* opposite, contrary to, against, in reply to. (con†)

con-trahō, 3, **-trāxī, -trāctum,** draw together, concentrate, contract†, cause, incur. (contraction F)

contrārius, -a, -um [*contrā*], opposite, contrary F, in conflict

contrōversia, -ae [*contrōversus,* disputed (*vertō*)], *f.* dispute, controversy†, question, quarrel

contumēlia, -ae, *f.* insult, abuse, reproach, injury, contumely F

conturbātus, -a, -um [*con-turbō*], disturbed, upset

con-turbō, 1, **-āvī**, **-ātum**, disturb, confuse, upset

con-valēscō, 3, **-valuī**, gain strength, recover, convalesce†

con-vellō, 3, **-vellī**, **-vulsum**, pluck off *or* up, tear away

con-veniō, 4, **-vēnī**, **-ventum**, come together, gather, meet, convene F, meet (*a person*); *impers.* it is agreed *or* proper *or* fitting. (convenient†, convenience†)

conventus, **-ūs** [*con-veniō*], *m.* meeting, assembly. (convent F, *cp.* convention F)

con-vertō, 3, **-vertī**, **-versum**, turn around, turn, change, convert†

convīcium, **-ī** [*cp.* *vōx*], *n.* outcry, clamor, wrangling, rebuke, abuse

con-vincō, 3, **-vīcī**, **-victum**, overcome, refute, convict†, prove. (conviction†, convince†)

convīvium, **-ī** [*com-*, *vīvō*], *n.* feast, banquet. (convivial†)

con-vocō, 1, **-āvī**, **-ātum**, call together, convoke F. (convocation†)

cōpia, **-ae** [*com-*, *ops*, help], *f.* abundance, plenty, supply, power, facility, fluency; *plur.* means, wealth, resources, forces, troops

cōpiōsē [*cōpiōsus*], *adv.* richly, abundantly, copiously†

cōpiōsus, **-a**, **-um** [*cōpia*], abounding, rich, well-supplied, copious†

cōram, *adv.* face to face, in person, openly

Corcȳra, **-ae**, *f.* an island off the coast of Epirus, with town of the same name (Corfu)

Corduba, **-ae**, *f.* a city of southern Spain (Cordova)

Corfīniēnsis, **-e** [*Corfīnium*], of *or* belonging to Corfinium. *Subst. plur. m.* the Corfinians

Corfīnium, **-ī**, *n.* a town of the Pæligni (east of Rome)

Corinthius, **-a**, **-um** [*Corinthus*], of Corinth, Corinthian

Corinthus, **-ī**, *f.* Corinth, *a city of Greece* (*at the Isthmus*), *in ruins in Cicero's day*

Cornēlius, **-ī**, *m.* a gentile name; *v.* **Balbus, Cethēgus, Cinna, Dolābella, Lentulus, Scīpiō, Sulla**

corpus, **-oris**, *n.* body, corpse F. (corps F, corporal F, corpulent F, corporation†)

cor-rigō, 3, **-rēxī**, **-rēctum** [*regō*], reform, correct†. (corrigible†)

cor-rumpō, 3, **rūpī**, **-ruptum**, ruin, pervert, corrupt†, falsify, bribe

corruptēla, **-ae** [*cor-rumpō*], *f.* a corrupting, corruption, seduction, temptation, bribery

corruptor, **-ōris** [*cor-rumpō*], *m.* corrupter†, seducer, briber

corruptus, **-a**, **-um** [*cor-rumpō*], depraved, ruined, profligate, corrupt†

cōs. = **cōnsul**

cotīdiānus, **-a**, **-um** [*cotīdiē*], daily, everyday

cotīdiē [*quotus* (*quot*), *diēs*], *adv.* daily, every day

Cotta, **-ae**, *m.* a cognomen; *L. Aurelius Cotta*, **44** 14

Cōus, **-a**, **-um** [*Cōs*], of Cos (*Ægean island*). *Subst. plur. m.* the Coans

crās, *adv.* tomorrow

Crassipēs, **-pedis**, *m.* a cognomen; *Furius Crassipes*, second husband of Tullia, **166** 2

Crassus, -ī, *m.* a cognomen; *L. Licinius Crassus* (orator), **101** 20, **156** 10; *P. Licinius Crassus Dives*, **103** 26

crātēra, -ae [*Greek*], *f.* mixing-bowl. (crater†)

crēber, -bra, -brum [*cp.* ***creō, crēscō***], thick, close, repeated, numerous, frequent

crēbrō [***crēber***], ***adv.*** **repeatedly, frequently, often**

crēdibilis, -e [***crēdō***], to be believed, credible†

crēdō, 3, -didī, -ditum, believe, trust, intrust, lend. (credit F, creed†, credence†, credulous†)

crēscō, 3, crēvī, crētum [*incept. of* ***creō***, create†], grow, increase F

Crētēnsis, -e [***Crēta***], Cretan, of Crete (*a large island south of Greece*). *Subst. plur. m.* the Cretans

crīmen, -inis [*cp.* ***cernō***], *n.* accusation, charge, crime F. (criminal F)

crīminor, 1, -ātus sum [***crīmen***], charge, accuse. (criminate†, incriminate†)

cruciātus, -ūs [***cruciō,*** torture], *m.* torture, punishment, torment, pain. (excruciating†)

crūdēlis, -e [***crūdus,*** raw], cruel F, severe, merciless

crūdēlitās, -ātis [***crūdēlis***], *f.* cruelty F, severity, bloodthirstiness

crūdēliter [***crūdēlis***], *adv.* cruelly F, fiercely, harshly

cruentus, -a, -um [***cruor,*** gore], bloody

cubīle, -is [***cubō,*** lie down], *n.* bed, couch

culpa, -ae, *f.* fault, failure, guilt, blame. (culpable F, culprit F)

cultūra, -ae [***colō,*** till], *f.* tilling, cultivation, culture F

1. **cum** (*often enclitic with pronouns; in cpds.* **com-, con-, col-, co-,** *etc.*), *prep. with abl.* with, together with

2. **cum** [*old* ***quom*** (*cp.* ***quī***)], *conj.* when, while, after, since, although; **cum . . . tum,** both . . . and, not only . . . but also; **cum prīmum,** as soon as

Cūmānus, -a, -um [***Cūmae***], of Cumæ. *Subst. n.* an estate at Cumæ, *an old Greek city near Naples*

cumulō, 1, -āvī, -ātum [***cumulus***], heap *or* pile up, increase, accumulate†, crown. (cumulative†)

cumulus, -ī, *m.* heap, pile, accession, addition. (cumulus†)

cūnctus, -a, -um [***co-iūnctus***], all together, the whole, entire, all

cupiditās, -ātis [***cupidus***], *f.* eagerness, desire, passion, covetousness, cupidity F, partisanship

Cupīdō, -inis [***cupiō***], *m.* Cupid, *the god of love*

cupidus, -a, -um [***cupiō***], eager, desirous, fond, greedy, avaricious. (*cp.* covet F)

cupiō, 3, -īvī, -ītum, desire, long for, be eager

cūr [*old* ***quōr*** (*cp.* ***quī***)], *interrog. adv.* why?

cūra, -ae, *f.* care, concern, trouble, pains, anxiety. (cure F, curious F, accurate†)

cūria, -ae, *f.* Senate-house, Curia (Introd. § 49), senate. (curia†)

Cūriō, -ōnis, *m.* a cognomen; *C. Scribonius Curio*, 95 23

cūriōsus, -a, -um [*cūra*], careful, curious F

cūrō, 1, **-āvī, -ātum** [*cūra*], care for, take care of *or* that, see to it. (cure F)

curriculum, -ī [*cp.* ***currus, currō***], *n.* race course, course, career. (curriculum†)

currus, -ūs [***currō,*** run (current F)], *m.* chariot

cursus, -ūs [***currō***] *m.* running, course F. (*cp.* cursory†)

curūlis, -e [***currus***], of a chariot, curule†; **sella curūlis,** curule chair, *official seat of higher magistrates* (Introd. § 24)

cūstōdia, -ae [***cūstōs***], *f.* guard, sentinel, custody†, arrest, prison, protection. (custodian†)

cūstōdiō, 4, **-īvī, -ītum** [***cūstōs***], guard, defend, watch, keep

cūstōs, -ōdis [*cp.* ***caveō***], *c.* guard, watchman, protector

Cyzicēnus, -a, -um [***Cyzicus***], of Cyzicus, *a city on the south side of the Propontis. Subst. plur. m.* the people of Cyzicus

d. = **diem,** *in dates*; *also* = **dabam, data,** *etc. in dating a letter*

D. = **Decimus,** *a prænomen*

damnātiō, -ōnis [*damnō*], *f.* conviction, condemnation†

damnō, 1, **-āvī, -ātum** [***damnum,*** loss], inflict loss, condemn F

Dārēus, -ī, *m.* Darius III (*Codomannus*), *king of Persia*, 177 14

dē, *prep. with abl.* down, off, from, out of, on account of, about, concerning, of

dea, *see* **deus**

dē-beō, 2, **-uī, -itum** [****dē-habeō***], owe, be obliged, ought, must of course; *pass.* be due. (debt F, debtor F, debit†)

dēbilis, -e [***dē, habilis,*** easily handled], disabled, weak, feeble. (debility F)

dēbilitō, 1, **-āvī, -ātum** [***dēbilis***], weaken, disable. (debilitate†)

dēbitus, -a, -um [***dēbeō***], due, deserved, just

dē-cēdō, 3, **-cessī, -cessum,** go away, withdraw, depart. (decease F)

decem, *num. adj. indecl.* ten. (decemvir†, decennial†)

December, -bris, -bre [***decem***], of December F; *abbr.* **Decembr.** *and* **Dec.**

decemvirālis, -e [***decem-vir***], of the decemvirs

dē-cernō, 3, **-crēvī, -crētum,** decide, resolve, decree F, vote

dē-cerpō, 3, **-cerpsī, -cerptum** [***carpō,*** pluck], pick off, take away, crop, gather

decet, 2, **-uit** [*cp.* ***doceō, discō***], it is seemly, becomes, befits. (decent†, decency†)

decimus, -a, -um [***decem***], tenth. (decimal†, decimate†)

Decimus, -ī, *m.* a prænomen

dē-clārō, 1, **-āvī, -ātum** [***clārō,*** illuminate], disclose, declare F, show, prove, announce

dēclīnātiō, -ōnis [***dē-clīnō,*** bend aside, decline F], *f.* bending *or* turning aside. (declension F)

dēcoctor, -ōris [*dē-coquō*, boil down *or* away], *m.* spendthrift, bankrupt. (decoction F)

decorō, 1, **-āvī, -ātum** [*decus*, ornament], adorn, glorify, honor, extol. (decorate†)

dēcrētum, -ī [*dē-cernō*], *n.* decree F, resolution

decuma, -ae [= *decima*], *f.* a tenth, tithe. (decimal†)

dē-decus, -oris [*decus*, ornament], *n.* disgrace, dishonor, shame, vice

dē-dicō, 1, **-āvī, -ātum** [*dicō*, set apart], dedicate†, consecrate

dēditiō, -ōnis [*dē-dō*], *f.* a giving up, surrender

dēditus, -a, -um [*dē-dō*], given up to, addicted, devoted

dē-dō, 3, **-didī, -ditum** [*-dō, -dere*, put], give up, surrender, devote, lend

dē-dūcō, 3, **-dūxī, -ductum**, lead down *or* off *or* away, bring, conduct. (deduct†, deduce†)

dē-fendō, 3, **-fendī, -fēnsum** [*old fendō*, strike], ward off, defend F, protect, maintain. (defensive F)

dē-ferō, -ferre, -tulī, -lātum, bear off, carry away, grant, confer upon, report, lay before. (defer F, deference F)

dēfessus, -a, -um [*dē-fetīscor*, grow weary], weary, tired, worn out

dē-fetīgō, 1, **-āvī, -ātum** [*fatīgō*, tire], tire *or* wear out, fatigue F, exhaust

dē-ficiō, 3, **-fēcī, -fectum** [*faciō*], fail, give out, prove deficient†, revolt, desert. (defect†, defective F, deficit F)

dē-fīgō, 3, **-fīxī, -fixum**, fasten down, thrust, plunge, fix†

dē-fīniō, 4, **-īvī, -ītum** [*fīniō* (*fīnis*)], limit, bound, fix, define F, bring to an end. (definite†, definition F)

dē-flagrō, 1, **-āvī, -ātum**, burn down (*intrans.*), be destroyed; *in perf. pass. ptcp.* destroyed by fire

dē-fōrmis, -e [*fōrma*, shape], misshapen, deformed F, disfigured

dē-fōrmō, 1, **-avī, -ātum**, disfigure, deform F, spoil

dē-iciō, 3, **-iēcī, -iectum** [*iaciō*], throw down, cast down, ward off, avert. (deject†, dejection F)

de-inde, *adv.* then, next, thereupon

dē-lābor, 3, **-lāpsus sum**, glide *or* fall down, descend

dēlectātiō, -ōnis [*dēlectō*], *f.* delight, pleasure. (delectation F)

dēlectō, 1, **-āvī, -ātum** [*dē-liciō*, attract], delight F, please, charm, interest. (delectable F)

dēleō, 2, **-ēvī, -ētum** [*cp. linō*, smear], erase, blot out, destroy, ruin, delete†

Dēliacus, -a, -um [*Dēlos*], of *or* belonging to Delos

dēlīberātiō, -ōnis [*dē-līberō*], *f.* a deliberating, deliberation F, consultation

dē-līberō, 1, **-āvī, -ātum** [*cp. lībrō*, weigh], consider, deliberate†

dēlicātus, -a, -um [*dēliciae*], elegant, fastidious, effeminate, wanton. (delicate†)

dēliciae, -ārum [*cp. laciō* (*dē-lectō*), entice], *f. plur.* allurement, charm, pleasure, delight, a favorite *or* darling. (delicious F)

dēlictum, -ī [*dē-linquō*, do wrong], *n.* wrong, sin, crime. (delict†)

1. **dē-ligō**, 1, **-āvī, -ātum,** tie up, bind fast

2. **dē-ligō**, 3, **-lēgī, -lēctum** [*legō*], choose, select

Dēlos *and* **Dēlus, -ī**, *f.* a very small island in the Ægean

Delphicus, -a, -um [*Delphī*], of Delphi (*city of the famous oracle*), Delphic

dēlūbrum, -ī [*luō*, cleanse], *n.* place of purification, shrine, temple

dē-mēns, -entis, *adj.* out of one's senses, demented†, insane, mad, foolish

dēmenter [*dē-mēns*], *adv.* madly, foolishly

dēmentia, -ae [*dē-mēns*], *f.* madness, folly. (dementia†)

dē-migrō, 1, **-āvī, -ātum,** move away, depart, migrate†

dēminūtiō, -ōnis [*dē-minuō*], *f.* decrease, diminution F, sacrifice, loss. (diminish F)

dē-mōlior, 4, **-mōlītus sum,** throw *or* tear down, demolish F

dēmōlītiō, -ōnis [*dē-mōlior*], *f.* tearing down, demolition F

dēmōnstrātiō, -ōnis [*dē-mōnstrō*], *f.* a pointing out, showing, description. (demonstration†)

dē-mōnstrō, 1, **-āvī, -ātum,** point out, show. (demonstrate†)

dēmum [*dē*], *adv.* at last, not till, just

dēnique [*dē*], *adv.* at length, finally, in short, in fine

dē-nūntiō, 1, **-āvī, -ātum,** announce, proclaim, warn, declare. (denounce F, denunciation†)

dē-pellō, 3, **-pulī, -pulsum,** drive out *or* away, displace, remove, avert, cast down, divert

dē-pendō, 3, **-pendī,** weigh out, pay

dē-plōrō, 1, **-āvī, -ātum,** mourn for, lament (*trans. and intrans.*), bewail, deplore†

dē-pōnō, 3, **-posuī, -positum,** put down, deposit F, put away, give up, abandon. (deponent†, depot F)

dē-portō, 1, **-āvī, -ātum,** carry off, bring home *or* away. (deport F, deportment F)

dē-poscō, 3, **-poposcī,** demand, call for, claim

dē-prāvō, 1, **-āvī, -ātum** [*prāvus*, crooked], pervert, corrupt, deprave†, spoil

dēprecātiō, -ōnis [*dē-precor*], *f.* plea, apology

dēprecātor, -ōris [*dē-precor*], *m.* intercessor, advocate, mediator. (*cp.* deprecatory†)

dē-precor, 1, **-ātus sum,** avert by prayer, deprecate†, intercede for, entreat

dē-prehendō, 3, **-hendī, -hēnsum** (*also* **-prēndō**, etc.) [*pre-hendō*, seize], seize, catch, apprehend, detect, comprehend, understand

dē-primō, 3, **-pressī, -pressum** [*premō*], press down, sink. (depress F, depression†)

dē-prōmō, 3, **-prōmpsī, -prōmptum** [*prōmō* (*prō, emō*, take)], draw out, draw, obtain

dērēctus, -a, -um [*dē-rigō* (*regō*), set straight], straight, perpendicular, vertical

dē-relinquō, 3, -līquī, -lictum, forsake, abandon, desert. (derelict†, dereliction†)

dē-scendō, 3, -scendī, -scēnsum [*scandō*], climb down, descend F, dismount, stoop, resort to

dē-scrībō, 3, -scripsī, -scriptum, write down, draw, describe†, copy. (description F)

dē-serō, 3, -seruī, -sertum [*serō*, join], leave, desert F, abandon, forfeit. (desertion F)

dēsertus, -a, -um [*dē-serō*], desert F, desolate, lonely

dēsīderium, -ī [*dē-sīderō*], *n.* longing, regret, desire F

dē-sīderō, 1, -āvī, -ātum [*cp.* **cōnsīderō**], desire F, long for, miss, require. (desiderate†, desideratum†)

dē-sīgnō, 1, -āvī, -ātum [*sīgnō*], mark *or* point out, choose, elect, designate†. *Ptcp.* **dēsignātus,** elect. (design F)

dē-sinō, 3, -sīī, -situm, leave off, cease, stop

dē-sistō, 3, -stitī, -stitūrus [*sistō*, make stand], leave off, desist F, cease

dēspērātiō, -ōnis [*dē-spērō*], *f.* hopelessness, despair F, desperation†

dēspērātus, -a, -um [*dē-spērō*], despaired of, desperate†, abandoned

dē-spērō, 1, -āvī, -ātum, be hopeless, despair (F) of

dē-spiciō, 3, -spexī, -spectum [*speciō*, look], look down upon, despise F. (despicable†, despite F)

dē-spondeō, 2, -spondī, -spōnsum, promise, betroth, pledge, give up. (despond†)

dē-stringō, 3, -strīnxī, -strictum [*stringō*, draw tight], strip off, uncover, unsheathe, draw

dē-sum, -esse, -fuī, -futūrus, be lacking, be wanting, fail, desert

dē-testor, 1, -ātus sum [*testor*, call to witness], protest against, avert by protest. (detest F, detestation F)

dē-trahō, 3, -trāxī, -trāctum, draw off, take away, withdraw. (detract†, detraction†)

dētrīmentum, -ī [*dē-terō*, rub off], *n.* loss, detriment F, harm, defeat

deus, -ī, *m.*, **dea, -ae,** *f.*, god, goddess. (*cp.* deity F, deify F, deism F)

dē-vinciō, 4, -vinxī, -vinctum, bind, attach, unite

dē-vincō, 3, -vīcī, -victum, conquer completely, overpower, overcome

dē-vocō, 1, -āvī, -ātum, call off *or* away, attract, allure

dē-voveō, 2, -vōvī, -vōtum, vow F, devote†, consecrate. (devotion F)

dexter, -tra, -trum, right (*opp.* left, **sinister**). *Subst.* **dextera** *and* **dextra, -ae** (*sc.* **manus**), *f.* right hand. (dexterous†, dexterity†)

dī-, *see* **dis-**

Diāna, -ae, *f.* goddess of the moon and of light

dīc. = **dīcit** (**dīcunt**)

diciō, -ōnis [*cp.* **con-diciō, dicō**], *f.* authority, power, sway

dicō, 1, -āvī, -ātum [*cp.* **dīcō**], set apart, devote, dedicate†

dīcō, 3, dīxī, dictum, say, speak, tell, mention, appoint; *with* **causam,** plead, defend. (ditto It)

dictātor, -ōris [**dictō,** dictate], *m.* dictator† (Introd. § 30)

dictātūra, -ae [*dictātor*], *f.* office of dictator, dictatorship

dictiō, -ōnis [*dīcō*], *f.* saying, speaking; **iūris dictiō,** administration of justice, jurisdiction†. (diction†, dictionary†)

dictitō, 1, **-āvī, -ātum** [*freq. of dictō,* dictate†], say often, keep saying, assert, insist

dictum, -ī [*dīcō*], *n.* saying, assertion, word, dictum†

diēs, diēī, *c.* day, *f.* time; **in diēs (singulōs),** from day to day, daily. (*cp.* diurnal†, journal F)

dif-ferō, -ferre, dis-tulī, dī-lātum, carry apart, put off, defer F; *intrans.* differ F. (different F, difference F)

dif-ficilis, -e [*dis-, facilis*], not easy, hard, difficult

difficultās, -ātis [*dif-ficilis*], *f.* trouble, difficulty†. (difficult†)

dif-fīdō, 3, **-fīsus sum** [*fīdō,* trust], distrust, despair. (diffident†, diffidence†)

dif-fluō, 3, **-flūxī,** flow apart *or* away, waste away

dī-gerō, 3, **-gessī, -gestum,** distribute, dispose, set in order. (digest†)

dignitās, -ātis [*dignus*], *f.* worth, merit, dignity F, rank, honor, authority, prestige

dignus, -a, -um [*cp. decet*], worthy, deserving, suitable. (*cp.* condign F, deign F, disdain F)

dī-iūdicō, 1, **-āvī, -ātum,** distinguish, decide, settle

dī-iungō, 3, **-iūnxī, -iūnctum,** separate, disjoin F

dī-lābor, 3, **-lāpsus sum,** fall apart, go to ruin, decay

dilātiō, -ōnis [*dif-ferō,* put off, defer F], *f.* putting off, postponement

dīlēctus, -ūs [*dī-ligō*], *m.* choosing, selection, levy, conscription

dīligēns, -entis [*dī-ligō*], *adj.* industrious, careful, diligent F, conscientious

dīligenter [*dīligēns*], *adv.* industriously, diligently F, carefully, faithfully, scrupulously

dīligentia, -ae [*dīligēns*], *f.* industry, painstaking, attention, diligence F, faithfulness

dī-ligō, 3, **-lēxī, -lēctum** [*legō*], single out, value, love, esteem

dī-lūcēscō, 3, **-lūxī** [*lūcēsco* (*lūceō*)], grow light, dawn

dīmicātiō, -ōnis [*dī-micō*], *f.* fight, struggle, combat

dī-micō, 1, **-āvī, -ātum** [*micō,* move quickly], fight, contend, struggle, battle

dī-mittō, 3, **-mīsī, -missum,** send out, let go, dismiss F, give up, desert, abandon

Diocharēs, -is, *m.* a freedman of Julius Cæsar, **196** 12

dīreptiō, -ōnis [*dī-ripiō*], *f.* plundering, pillaging

dīreptor, -ōris [*dī-ripiō*], *m.* plunderer, pillager

dī-ripiō, 3, **-ripuī, -reptum** [*rapiō*], tear apart, rob, plunder, pillage, ravage

dis- *or* **dī-,** *inseparable prefix,* apart, in different directions, not, un-

Dīs, Dītis, *m.* the god of the lower world, the Greek Pluto

dis-cēdō, 3, **-cessī, -cessum,** go away, go, scatter, depart, withdraw

dis-ceptō, 1, **-āvī, -ātum** [*captō* (*capiō*), snatch], discuss, dispute, decide

discessus, -ūs [*dis-cēdō*], *m.* going away, withdrawal, departure

disciplīna, -ae [*discipulus* (*discō*), pupil], *f.* training, instruction, discipline F, study, pursuit, knowledge, skill

discō, 3, **didicī,** learn, be taught. (disciple†)

discordia, -ae [*dis-cors* (*cor*), disagreeing], *f.* disagreement, discord F

discrībō, 3, **-scrīpsī, -scrīptum** [*dis-*], distribute, apportion, assign

discrīmen, -inis [*dis-cernō,* separate], *n.* separation, division, turning-point, critical moment, crisis, danger, decision. (discriminate†, discrimination†)

dis-iūnctus, -a, -um [*cp. dī-iungō*], parted, separated, distant, remote. (disjointed F)

dispergō, 3, **-spersī, -spersum** [*dis-, spargō*], scatter, disperse F

dispersē [*dispersus*], *adv.* here and there, singly

dis-pertiō, 4, **-īvī, -ītum** [*partiō,* divide], distribute, divide, allot

dis-putō, 1, **-āvī, -ātum,** discuss, argue, insist. (dispute F)

dis-sēminō, 1, **-āvī, -ātum,** sow *or* scatter abroad, disseminate†

dissēnsiō, -ōnis [*dis-sentiō*], *f.* difference of opinion, disagreement, discord, dissension F

dis-sentiō, 4, **-sēnsī, -sēnsum,** disagree, differ, dissent†

dis-sideō, 2, **-sēdī** [*sedeō,* sit], disagree, differ, be at variance

dis-similis, -e, unlike, different, dissimilar F

dissimilitūdō, -inis [*dis-similis*], *f.* unlikeness, difference. (dissimilitude†)

dis-simulō, 1, **-āvī, -ātum** [*simulō,* make like], disguise, conceal, dissemble F, pretend. (dissimulation†)

dis-sipō, 1, **-āvī, -ātum** [*old supō,* throw], scatter, spread abroad, dissipate†. (dissipation†)

dissolūtiō, -ōnis [*dis-solvō*], *f.* breaking up, dissolution†, frivolity, dissoluteness

dissolūtus, -a, -um [*dis-solvō*], lax, remiss, careless. (dissolute†)

dis-solvō, 3, **-solvī, -solūtum,** relax, loosen, break up, pay, free from debt. (dissolve†)

distentus, -a, -um [*dis-tineō* (*teneō*)], engaged, occupied, busy

distinguō, 3, **-stīnxī, -stīnctum** [*dis-*], mark, set off, distinguish†, adorn

distrāctus, -a, -um [*dis-trahō*], divided, divergent

dis-trahō, 3, **-trāxī, -trāctum,** draw apart, tear *or* take away. (distract†, distraction†)

dis-tribuō, 3, **-tribuī, -tribūtum,** divide, assign, distribute†

distringō, 3, **-strīnxī, -strictum** [*dis-*], draw asunder, distract, harass. (district F, distress F)

diū, *adv.* long, for a long time

dīus, -a, -um [*cp. dīvus,* divine], divine; **mē dīus fidius,** (so help) me the god of truth, on my honor

diūturnitās, -ātis [*diūturnus*], *f.* length of time, duration

diūturnus, -a, -um [*diū*], long-continued, lasting, protracted

dī-vellō, 3, -vellī, -vulsum, pluck *or* tear away *or* apart, rend, separate, sever

dīversus, -a, -um [*dī-vertō,* turn away], turned different ways, diverse F, different, opposite

dīvidō, 3, -vīsī, -vīsum, divide†, separate, distribute. (division F)

dīvīnitus [*dīvīnus*], *adv.* by divine favor *or* power, providentially

dīvīnus, -a, -um [*dīvus,* divine], divine F, superhuman, godlike

dīvitiae, -ārum [*dīves,* rich], *f.* riches, wealth

dīvortium, -ī [*vertō*], *n.* parting, watershed, divorce F

dō, dare, dedī, datum, give, grant, allow, bestow, assign, afford, put; **litterās dare,** send (write) a letter (*hence* date F). (datum†, dative†)

doceō, 2, -uī, -ctum [*cp. decet, discō*], teach, explain, inform, show. (doctor F, docile F)

doctrīna, -ae [*doceō*], *f.* teaching, instruction, learning, education, culture. (doctrine F)

doctus, -a, -um [*doceō*], taught, learned, cultivated

Dolābella, -ae, *m.* a cognomen; *P. Cornelius Dolabella,* third husband of Tullia, **185** 5

doleō, 2, -uī, -itūrus [*cp. dolor*], feel pain, be pained, grieve

dolor, -ōris, *m.* pain, grief, distress, resentment, indignation. (doleful F, dolorous F)

domesticus, -a, -um [*domus*], of the home *or* family, domestic F, private, internal, civil

Domesticus, -ī, *m.* a cognomen; *Serranus Domesticus,* **173** 11

domicilium, -ī [*domus*], *n.* habitation, dwelling, home, domicile F

domina, -ae, *f. see* **dominus**

dominātiō, -ōnis [*dominor,* be master], *f.* mastery, lordship, power, rule, supremacy. (domination F)

dominus, -ī, *m.*, **domina, -ae,** *f.* [*domus*] master, mistress, owner. (don Sp, dame F, dominate†, dominion F, domineer [Dutch])

Domitius, -ī, *m.* a gentile name; *L. Domitius Ahenobarbus,* **188** 14

domō, 1, -uī, -itum, tame, subdue. (indomitable†)

domus, -ūs, *locative* **domī,** *f.* house, home, household, family

dōnō, 1, -āvī, -ātum [*dōnum*], present, give. (donation F)

dōnum, -ī [*dō*], *n.* gift, present

dormiō, 4, -īvī, -ītum, sleep. (dormant F, dormer F, dormitory†)

Drūsus, -ī, *m.* a cognomen; *M. Livius Drusus,* **101** 21

dubitātiō, -ōnis [*dubitō*], *f.* doubt, hesitation, uncertainty

dubitō, 1, -āvī, -ātum [*dubius*], doubt F, hesitate. (indubitable†)

dubius, -a, -um [*cp. duo*], doubtful, uncertain, dubious†. *Subst. n.* doubt

dūcō, 3, dūxī, ductum, lead, guide, draw, drag away, bring, conduct, influence, derive, consider, think, hold. (ductile F; *cpds., as* conduce†, deduct†)

ductus, -ūs [*dūcō*], *m.* a leading, leadership, command, direction. (duct†)

dūdum [*diū, dum*], *adv.* some time ago, for a long time

duint, *old form in place of subjv.* **dent (dō)**

dulcēdō, -inis [*dulcis*], *f.* sweetness, charm

dulcis, -e, sweet, fresh (*of water*), agreeable, charming. (dulcet F)

dum, *conj.* while, so long as, until, if only, provided; *with* **modo,** provided only

dumtaxat [*dum, taxō,* touch, estimate], *adv.* simply, merely, at least

duo, duae, duo, *num. adj.* two. (duet It)

duodecim [*duo, decem*], *num. adj. indecl.* twelve

duodecimus, -a, -um [*duodecim*], *num. adj.* the twelfth. (duodecimo†, duodecimal†)

dūrus, -a, -um, hard, rude, rough, stern, not susceptible. (*cp.* durable F, during F)

dux, ducis [*cp. dūcō*], *c.* leader, guide, commander, general. (duke F, ducal F)

Dyrrhachium, -ī, *n.* an important seaport in Illyria, on the Adriatic, opp. Brundisium

ē, *see* **ex**

ēbrius, -a, -um, drunk, intoxicated. (inebriate†)

ebur, -oris, *n.* ivory F

eburneus, -a, -um [*ebur*], of ivory

ecquid [*ecquis*] *adv.* at all

ecquis (-quī), -quae (-qua), -quid (-quod) [*quis*], *interrog. pron.* is there anyone who? any? whether anyone (*or* anything)

ēdictum, -ī [*ē-dīcō*], *n.* proclamation, order, edict†

ēditus, -a, -um [*ē-dō*], elevated, high

ē-dō, 3, **-didī, -ditum** [*-dō, -dere,* put], set forth, give out, tell, publish. (edit†, edition F)

ē-doceō, 2, **-docuī, -doctum,** instruct, explain, show, inform

ēducō, 1, **-āvī, -ātum** [*cp. dux*], bring up, train. (educate†)

ē-dūcō, 3, **-dūxī, -ductum,** lead out *or* forth, draw, conduct, take along. (educe†)

ef-ferō, -ferre, ex-tulī, ē-lātum, carry out, bring forth, lift up, raise, exalt, extol. (elate†, elation†)

ef-ficiō, 3, **-fēcī, -fectum** [*faciō*], work out, accomplish, effect F, cause. (efficient F, effectual F)

effigiēs, -ēī [*ex, fingō,* form], *f.* copy, likeness, portrait, image, effigy F

ef-frēnātus, -a, -um [*frēnō,* bridle], unbridled, unrestrained

ef-fringō, 3, **-frēgī, -frāctum** [*frangō*], break off *or* open

ef-fugiō, 3, **-fūgī,** flee away, escape

egēns, -entis [*egeō*], *adj.* needy, poor, indigent F

egeō, 2, **-uī,** be needy, lack, want

egestās, -ātis [*egēns*], *f.* want, poverty, need

ego, meī, *1st pers. pron.* I

ego-met, *emphatic* **ego**

ē-gredior, 3, **-gressus sum** [*gradior*], step out, go forth, depart, disembark. (egress†)

ēgregiē [*ēgregius*], *adv.* excellently, splendidly

ēgregius, -a, -um [*ē, grex,* herd], uncommon, remarkable, excellent, distinguished, choice. (egregious†)

ē-iciō, 3, **-iēcī, -iectum** [*iaciō*], cast *or* throw out, eject†, drive out; **sē ēicere** rush out

ē-lābor, 3, **-lāpsus sum,** slip off *or* away, escape. (elapse†)

ēlabōrātus, -a, -um [*ē-labōrō*], highly wrought, elaborate†

ē-labōrō, 1, **-āvī, -ātum,** work out, labor, strive, perfect, elaborate†

ēlegāns, -antis [*ē-ligō* (*legō*)], *adj.* fastidious, delicate, choice, tasteful, elegant F

ē-lūdō, 3, **-lūsī, -lūsum** [*lūdō,* play], mock, make sport of, jeer, elude†. (elusive†)

emblēma, -atis [*Greek*], *n.* relief ornament. (emblem†)

ē-mergō, 3, **-mersī, -mersum** [*mergō,* dip], rise, come forth, emerge†. (*cp.* emergency†)

ē-mittō, 3, **-mīsī, -missum,** send out *or* forth, let go, let escape. (emit†, *cp.* emissary†)

emō, 3, **ēmī, ēmptum,** take by purchase, buy

ē-morior, 3, **-mortuus sum,** die

ēmptiō, -ōnis [*emō*], *f.* a buying, purchase

ē-nārrō, 1, **-āvī, -ātum,** relate *or* describe fully

enim [*cp. nam*], *conj.* for, in fact, certainly, to be sure

Ennius, -ī, *m.* the early Roman poet, **107** 9, **109** 10

1. **eō, īre, iī** *or* **īvī, itum,** go, march

2. **eō** [*is*], *adv.* to that place, thither, to such a degree

eōdem [*īdem*], *adv.* to the same place *or* point

Ephesius, -a, -um [*Ephesus*], Ephesian. *Subst. plur. m.* the Ephesians

Ephesus, -ī, *f.* a city of western Asia Minor

epigramma, -atis [*Greek*], *n.* inscription, epigram F

Ēpīrus, -ī, *f.* a country northwest of Greece

epistula, -ae [*Greek*], *f.* epistle F, letter

eques, -itis [*equus*], *m.* horseman, knight

equester, -tris, -tre [*eques*], of a horseman, of cavalry, equestrian†

e-quidem, *adv.* certainly, indeed, at any rate, *with 1st person as a rule* (I for my part, *etc.*)

equitātus, -ūs [*equitō,* ride], *m.* cavalry

ergā, *prep. with acc.* toward, in relation to

ergō, *adv.* accordingly, therefore, consequently, then

ē-rigō, 3, **-rēxī, -rēctum** [*regō*], raise up, lift, cheer, encourage. (erect†)

ē-ripiō, 3, **-ripuī, -reptum** [*rapiō*], tear out, tear *or* snatch away, wrest from, rescue from

errō, 1, **-āvī, -ātum,** go astray, wander, be mistaken, err F. (*cp.* erratic†, erratum†, erroneous†)

error, -ōris [*errō*], *m.* wandering, mistake, error F

ē-ructō, 1, **-āvī, -ātum,** belch forth. (*cp.* eructation†)

ē-rudiō, 4, **-īvī, -ītum** [*rudis*], educate, instruct, teach

ērudītus, -a, -um [*ē-rudiō*], educated, cultivated. (erudite†, *cp.* erudition†)

ē-rumpō, 3, **-rūpī, -ruptum**, burst *or* break out *or* forth, rush out. (erupt†, *cp.* eruption†)

Erymanthius, -a, -um [*Erymanthus*], of Erymanthus (*mountain in northwestern Arcadia*), Erymanthian

ē-scendō, 3, **-scendī, -scēnsum** [*scandō*], climb up, ascend, mount

et, *conj.* and; **et . . . et**, both . . . and; *as adv.* also, too

et-enim, *conj.* for truly, and indeed

etiam [*et, iam*], *adv.* even now, still, even, also, again; **sed etiam** (*after* **nōn sōlum**), but also

etiam-sī, *conj.* even if

Etrūria, -ae, *f.* a district in central Italy

et-sī, *conj.* even if, though, and yet

Eurōpa, -ae, *f.* a maiden loved by Jupiter

ē-vādō, 3, **-vāsī, -vāsum**, go forth, get away, escape. (evade F, *cp.* evasion F)

ē-vellō, 3, **-vellī, -vulsum**, pluck *or* tear out *or* away, remove

ēventus, -ūs [*ē-veniō*], *m.* outcome, result, event F. (*cp.* eventual F)

ē-vertō, 3, **-vertī, -versum**, overturn, overthrow, destroy, ruin

ēvocātor, -ōris [*ē-vocō*, call forth, evoke F], *m.* summoner, recruiter, instigator

ē-vomō, 3, **-vomuī, -vomitum**, vomit forth, eject, disgorge

ex *or* **ē** (**ē** *not used before a vowel*), *prep. with abl.* out of, from, of, according to, in the interest of, after; *in some phrases* in *or* on. (ex-†)

ex-aggerō, 1, **-āvī, -ātum**, heap up, accumulate, enlarge. (exaggerate†)

ex-animō, 1, **-āvī, -ātum** [*anima*], take away breath (life), kill, agitate, terrify, trouble

ex-audiō, 4, **-īvī, -ītum**, hear plainly, hear

ex-cavō, 1, **-āvī, -ātum**, hollow out. (excavate†)

ex-cēdō, 3, **-cessī, -cessum**, go out *or* away, depart, pass. (exceed F, excess F)

excellēns, -entis [*ex-cellō*], *adj.* surpassing, eminent, excellent F. (*cp.* excellence F)

ex-cellō, 3, ——, **-celsum** [**cellō*, raise], be superior *or* eminent, surpass, excel F

excelsus, -a, -um [*ex-cellō*], elevated, lofty, high. *Subst. n.* **in excelsō**, on high. (excelsior†)

ex-cidō, 3, **-cidī** [*cadō*], fall out, fall

ex-cipiō, 3, **-cēpī, -ceptum** [*capiō*], take out, withdraw, except F, take up, receive, intercept, capture. (*cp.* exception F)

ex-citō, 1, **-āvī, -ātum** [*citō*, set in motion], call out, arouse, excite F, awaken, inspire, raise

ex-clūdō, 3, **-clūsī, -clūsum** [*claudō*], shut out, exclude†. (exclusive†)

ex-colō, 3, **-coluī, -cultum**, cultivate, improve, refine

ex-cruciō, 1, **-āvī, -ātum**, torture, torment. (excruciating†)

excubiae, -ārum [*ex-cubō,* lie out on guard], *f. plur.* watch, keeping guard, sentinels

excursiō, -ōnis [*ex-currō*], *f.* sally, raid. (excursion†)

excūsātiō, -ōnis [*excūsō,* excuse], *f.* excusing, excuse F

exemplum, -ī [*ex-imō,* take out], *n.* sample, copy, model, instance, example F, precedent, manner. (*cp.* exemplar F, exemplary†)

ex-eō, 4, **-iī, -itum,** go out *or* forth, depart. (exit†)

ex-erceō, 2, **-uī, -itum** [*arceō,* restrain], train, exercise F, practice, conduct, manage, administer

exercitātiō, -ōnis [*exercitō,* train], *f.* training, exercise F, practice, skill

exercitātus, -a, -um [*exercitō*], trained, practiced, experienced

exercitus, -ūs [*ex-erceō*], *m.* army

ex-hauriō, 4, **-hausī, -haustum,** draw out *or* off, drain, get rid of. (exhaust†, *cp.* exhaustion†)

ex-igō, 3, **-ēgī, -āctum** [*agō*], drive out, require, demand, collect, exact†, finish. (exigent†, *cp.* exigency F)

exiguus, -a, -um [*ex-igō*], small, scanty, limited

eximiē [*eximius*], *adv.* exceedingly, very much

eximius, -a, -um [*ex-imō,* take out], choice, select, distinguished, extraordinary, eminent

exīstimātiō, -ōnis [*ex-īstimō*], *f.* estimate, judgment, reputation

exīstimātor, -ōris [*ex-īstimō*], *m.* judge, critic

ex-īstimō, 1, **-āvī, -ātum** [*aestimō,* value, esteem F], think, believe, consider, suppose

exitiōsus, -a, -um [*exitium*], ruinous, pernicious

exitium, -ī [*ex-eō*], *n.* ruin, destruction

exitus, -ūs [*ex-eō*], *m.* going out, outcome, issue, end, exit†

ex-ōrdior, 4, **-ōrsus sum,** begin

ex-ōrnō, 1, **-āvī, -ātum,** fit out, adorn

exōrsus, -ūs [*ex-ōrdior*], *m.* beginning, commencement

ex-pediō, 4, **-īvī, -itum** [*pēs,* foot], unfetter, disentangle, set free, settle, arrange. *Impers.* it helps, is expedient F. (expedite†, *cp.* expedition†)

ex-pellō, 3, **-pulī, -pulsum,** drive out *or* away, eject, expel†

expers, -pertis [*ex, pars*], *adj.* having no part *or* share, without

ex-petō, 3, **-petīvī, -petītum,** seek out *or* after, demand, request

ex-pīlō, 1, **-āvī, -ātum,** plunder, rob

ex-piō, 1, **-āvī, -ātum** [*piō,* propitiate], atone for, expiate†. (*cp.* expiation†)

ex-pleō, 2, **-plēvī, -plētum,** fill up, satisfy

ex-plicō, 1, **-āvī** *and* **-uī, -ātum** *and* **-itum,** unfold, release, set free. (*cp.* explicable†, explicit F)

ex-plōrō, 1, **-āvī, -ātum** [*plōrō,* complain], examine, investigate, explore F. (*cp.* exploration†)

ex-pōnō, 3, **-posuī, -positum,** set out *or* forth, expose F, explain. (exponent†, expound F, *cp.* exposition F)

ex-portō, 1, **-āvī, -ātum,** carry out, export†

ex-primō, 3, **-pressī, -pressum** [*premō*], press *or* squeeze out, form, portray, represent, express F. *Perf. ptcp. as adj.* clear, lifelike. (*cp.* expression F, expressive F)

ex-prōmō, 3, **-prōmpsī, -prōmptum** [*prōmō,* bring out], show forth, display, exhibit

expugnātiō, -ōnis [*ex-pugnō*], *f.* storming, capture

ex-pugnō, 1, **-āvī, -ātum,** storm, capture

ex-quīrō, 3, **-quīsīvī, -quīsītum** [*quaerō*], search out, inquire into, investigate. (exquisite†)

ex-siccō, 1, **-āvī, -ātum,** dry out, drain, empty

exsilium, -ī [*exsul*], *n.* banishment, exile F

ex-sistō, 3, **-stitī,** stand *or* come forth, appear, exist F, become. (*cp.* existence F)

ex-solvō, 3, **-solvī, -solūtum,** set loose *or* free, release, deliver

exspectātiō, -ōnis [*ex-spectō*], *f.* awaiting, anticipation, expectation†

ex-spectō, 1, **-āvī, -ātum,** look out for, watch for, expect†, hope for

ex-spoliō, 1, **-āvī, -ātum,** plunder, pillage, spoil

ex-stinguō, 3, **-stīnxī, -stīnctum** [*stinguō,* put out], extinguish†, destroy. (extinct†, *cp.* extinction†)

ex-stō, 1, ——, **-stātūrus,** stand out *or* forth, exist, be. (extant†)

exsul, -ulis, *c.* an exile F

exsultō, 1, **-āvī, -ātum** [*freq. of ex-siliō* (*saliō*)], spring up *or* out, dance for joy, exult F

ex-tenuō, 1, **-āvī, -ātum** [*tenuō,* make thin], diminish, belittle, disparage. (extenuate†)

exter, *or* **exterus, -a, -um** [*ex*], outer, foreign. *Superl.* **extrēmus,** outermost, furthest, extreme F, last

ex-terminō, 1, **-āvī, -ātum** [*ex, terminus*], drive out, expel, banish. (exterminate†)

externus, -a, -um [*exter*], foreign, external†

ex-timēscō, 3, **-timuī** [*incept. of timeō*], be much afraid of, fear greatly, dread

ex-tollō, 3, *defective,* lift *or* raise up, extol†

ex-torqueō, 2, **-torsī, -tortum,** wrest *or* wrench away. (extort†)

extrā [*exter*], *adv. and prep. with acc.* outside of, beyond, without

extrēmus, -a, -um, *see* **exter.** *Subst. n.* the end; **ad extrēmum,** at last; **in extrēmō,** at the end

ex-trūdō, 3, **-trūsī, -trūsum,** thrust out, push off, pack off. (extrude†)

ex-turbō, 1, **-āvī, -ātum,** drive out (*by force*)

exuō, 3, **-uī, -ūtum,** doff, take off, lay aside

ex-ūrō, 3, **-ussī, -ūstum,** burn up, consume

exuviae, -ārum [*exuō*], *f. plur.* booty, spoils, trophies

f. = **fīlius**

facētē [*facētus*], *adv.* wittily. (*cp.* facetious F)

facile [*facilis*], *adv.* easily, willingly

facilis, -e [*faciō*], practicable, easy, easy-going. (facile F)

facilitās, -ātis [*facilis*], *f.* easiness, ease, facility F, courtesy, affability

facinorōsus, -a, -um [*facinus*], criminal, wicked, vicious. *Subst. plur. m.* criminals

facinus, -oris [*faciō*], *n.* deed, act, misdeed, crime, outrage

faciō, 3, fēcī, factum, do, make, cause, bring about, perform, accomplish, build, create, elect. *Pass.* **fiō, fierī, factus sum,** *also* become, happen

factum, -ī [*faciō*], *n.* deed, act. (fact†, feat F)

factus, -a, -um [*faciō*], wrought, finished, artistic

facultās, -ātis [*facilis*], *f.* capability, power, capacity, ability, skill, opportunity, means. (faculty F)

Faesulae, -ārum, *f. plur.* a city in Etruria (Fiesole, near Florence)

Faesulānus, -a, -um [*Faesulae*], of Fæsulæ

falcārius, -ī [*falx,* sickle, scythe], *m.* sickle-maker, scythe-maker

Falcidius, -ī, *m.* a gentile name; *C. Falcidius,* **91** 3

fallō, 3, fefellī, falsum, deceive, disappoint, trick, escape the notice of. (*cp.* fallible†, fallacy†)

falsō [*falsus*], *adv.* falsely†, erroneously

falsus, -a, -um [*fallō*], deceptive, false†, groundless, unfounded

fāma, -ae [*fārī,* speak], *f.* report, rumor, story, reputation, fame F, praise

famēs, -is, *abl.* **famē,** *f.* hunger, famine F

familia, -ae (*and old gen.* **-ās**) [*famulus,* servant], *f.* household (*including slaves*), a company *or* gang of slaves, house, family†

familiāris, -e [*familia*], belonging to the household, domestic, intimate, friendly, familiar F; **rēs familiāris,** property, estate. *Subst. m.* intimate friend

familiāritās, -ātis [*familiāris*], *f.* intimacy, familiarity F

familiāriter [*familiāris*], *adv.* familiarly, intimately

fānum, -ī [*cp. fēstus*], *n.* shrine, sanctuary, temple. (fane†)

fās [*fārī,* speak], *n. indecl.* divine right; **fās est,** it is right *or* fitting *or* lawful

fasciculus, -ī [*fascis*], *m.* little bundle, packet. (fascicle†)

fascis, -is, *m.* bundle; *plur.* the fasces†, bundle of rods; Introd. § 24 fin. (fascist It)

fātālis, -e [*fātum*], fated, destined, marked by fate, destructive, fatal†

fateor, 2, **fassus sum** [*cp. fārī,* speak], admit, confess, acknowledge

fātum, -ī [*fārī*], *n.* oracle, destiny, fate†

faucēs, -ium, *f. plur.* throat, jaws, pass (*in mountains*), defile

faveō, 2, **fāvī, fautum,** be favorable F, favor F, approve of

fax, facis, *f.* torch, firebrand, meteor, comet

febris, -is, *f.* fever F

Februārius, -a, -um [*Februa* (*plur.*), feast of purification], of February†; *abbr.* **Febr.**

fēlīcitās, -ātis [*fēlīx*], *f.* good fortune, happiness, felicity F; *as a goddess*, Good Fortune

fēlīciter [*fēlīx*], *adv.* happily, successfully, fortunately

fēlīx, -īcis, *adj.* happy, favorable, successful

fēmina, -ae, *f.* female F, woman. (*cp.* feminine F)

femur, femoris, *n.* thigh. (femur†)

ferē [*cp. fīrmus*], *adv.* about, almost, for the most part, generally, in general, hardly (*with neg.*)

ferō, ferre, tulī, lātum, bear, carry, bring, endure, suffer, admit, move, propose, bring forward, receive, report, say, celebrate

ferōcitās, -ātis [*ferōx*], *f.* impetuosity, fierceness, ferocity F

ferōx, -ōcis [*cp. ferus,* wild], *adj.* high-spirited, confident, fiery. (ferocious†)

ferrāmentum, -ī [*ferrum*], *n.* iron tool *or* weapon, sword

ferreus, -a, -um [*ferrum*], of iron, hard-hearted, unfeeling

ferrum, -ī, *n.* iron, iron tool *or* weapon, sword. (ferric†, ferrous†)

fertilis, -e [*ferō*], fertile F, productive

festīnātiō, -ōnis [*festīnō*], *f.* haste, hurry

festīnō, 1, **-āvī, -ātum,** make haste, hasten

fēstīvus, -a, -um [*fēstus*], agreeable, pleasing, charming, jovial. (festive†)

fēstus, -a, -um, festive, festal F, merry

fictus, -a, -um [*fingō*], feigned. fictitious†, false

fidēlis, -e [*fidēs*], faithful, trusty, true, sincere

fidēlitās, -ātis [*fidēlis*], *f.* faithfulness, fidelity F

fidēs, -eī [*fīdō*], *f.* faith F, trust, confidence, belief, credit, honesty, honor, loyalty, promise, pledge, protection

fidius, -ī [*fidēs*], *m.* the god of faith (*Jupiter*); **mē dīus** (*or* **mēdīus**) **fidius** (*sc.* **iuvet**), so help me the god of truth! by the god of truth!

fīgō, 3, **fīxī, fīxum,** fix†, fasten, plunge, plant (*fig.*)

fīlius, -ī, *m.*, **fīlia, -ae,** *f.* [*cp. fēmina*], son, daughter. (*cp.* filial†)

fingō, 3, **fīnxī, fictum,** mold, form, conceive, imagine, invent. (*cp.* fiction F, feign F, feint F)

fīniō, 4, **-īvī, -ītum** [*fīnis*], bound, limit, end (*trans.*), determine. (finite†, finish F, fine, *adj.* F)

fīnis, -is [*fīgō*], *m.* (*and f.*) end, limit, boundary; *plur.* borders, country. (fine F, in fine†, *cp.* final F)

fīnitimus, -a, -um [*fīnis*], bordering upon, next *or* near to, neighboring. *Subst. plur. m.* neighbors

fīō, fierī, factus sum [*cp. fuī*], become, be made; *see* **faciō**

fīrmāmentum, -ī [*fīrmō*], *n.* support, strength. (firmament†)

fīrmō, 1, **-āvī, -ātum** [*fīrmus*], strengthen, secure, reënforce, fortify

fīrmus, -a, -um, firm F, strong, secure, reliable

Flaccus, -ī, *m.* a cognomen; *M. Fulvius Flaccus*, **4** 18; *v.* **Valerius**

flāgitiōsē [*flāgitiōsus*], *adv.* shamefully, disgracefully

flāgitiōsus, -a, -um [*flāgitium*], shameful, disgraceful, dissolute. (flagitious†)

flāgitium, -ī [*flāgitō*], *n.* deed of shame, outrage, disgrace

flāgitō, 1, **-āvī, -ātum,** demand, call *or* cry for

flagrō, 1, **-āvī, -ātum,** burn, blaze, glow, be aflame. (flagrant†)

Flāmininus, -ī, *m.* a cognomen; *T. Quinctius Flamininus*, conqueror of Macedonia, **153** 25

flamma, -ae [*flagrō*], *f.* flame F, fire, blaze

flectō, 3, **flexī, flexum,** bend, turn, persuade, prevail upon, overcome. (*cp.* flexible F, *and cpds., as* reflect†)

fleō, 2, **flēvī, flētum,** weep, cry, lament

flētus, -ūs [*fleō*], *m.* weeping, tears

flōrēns, -entis [*flōreō*], *adj.* blooming, flourishing F, prosperous, eminent

flōreō, 2, **-uī** [*flōs*], bloom, flourish F, prosper, be eminent

flōrēscō, 3, *defective* [*incept. of flōreō*], bloom, flourish (*cp.* florescence†)

flōs, flōris, *m.* blossom, bloom, flower F. (*cp.* floral†)

flūctus, -ūs [*fluō*, flow], *m.* flood, wave. (*cp.* fluctuate†)

flūmen, -inis [*fluō*], *n.* flow, stream, river, fluency

focus, -ī, *m.* fireplace, hearth. (focus†)

foederātus, -a, -um [*foederō* (2. *foedus*)], leagued together, confederated†, allied

1. **foedus, -a, -um,** foul, ugly, shameful, horrible, dreadful

2. **foedus, -eris,** *n.* [*fīdō*], league, alliance, agreement, treaty

fōns, fontis, *m.* spring, fountain F, well, source. (font†)

forās [*acc. plur. of old fora* = *foris*, door], *adv.* out of doors, forth, out. (*cp.* foreign F)

fore, *see* **sum**

forēnsis, -e [*forum*], of the market *or* forum, public, forensic†, legal

forīs [*abl. plur., see forās*], *adv.* out of doors (*place where*), without, abroad. (*cp.* forest F, forfeit F)

fōrma, -ae, *f.* form F, figure, image, model, plan, beauty

Formiae, -ārum, *f. plur.* a town in southern Latium

Formiānus, -a, -um [*Formiae*], of Formiæ. *Subst. n.* an estate at Formiæ

formīdō, -inis, *f.* fear, dread, terror

formīdolōsus, -a, -um [*formīdō*], terrible, dreadful. (*cp.* formidable F)

fors, *abl.* **forte** [*ferō*], *f.* chance. *Abl. as adv.* by chance, perchance, perhaps. (*cp.* fortuitous†)

forsitan [*fors sit an*], *adv.* perhaps, perchance

fortasse [*forte*], *adv.* perhaps, perchance

forte, *see* **fors**

fortis, -e, stout, active, courageous, brave. (fort F, forte F, forte It)

fortiter [*fortis*], *adv.* manfully, sturdily, bravely

fortitūdō, -inis [*fortis*], *f.* firmness, manliness, bravery, fortitude F

fortūna, -ae [*fors*], *f.* chance, fortune F, position, situation, lot, good fortune *or* misfortune; *plur.* property; *personif. as a goddess*, Fortune

fortūnātus, -a, -um [*fortūnō*, make prosperous], fortunate†, happy

forum, -ī [*cp. forās*], *n.* market place, forum†, *esp. the* Forum *at Rome*; Introd. § 48

Forum Aurēlium [*forum*], *n.* a market town on the Via Aurelia in Etruria

fragilitās, -ātis [*fragilis*, easily broken], *f.* weakness, fragility F, frailty F

frangō, 3, frēgī, frāctum, break, break in pieces, crush, weaken, subdue, overcome, wear out. (*cp.* fracture F, fraction F, fragile F)

frāter, frātris, *m.* brother; *also* cousin (*on father's side*). (*cp.* fraternal†, fraternity F)

fraudātiō, -ōnis [*fraudō*, cheat], *f.* cheating, deceit, fraud F

frequēns, -entis [*cp. farciō*, stuff], *adj.* packed, crowded, frequented†, in large numbers, numerous, repeated, often, frequent†

frequenter [*frequēns*], *adv.* in (*or* by) large numbers, numerously

frequentia, -ae [*frequēns*], *f.* numerous attendance *or* assembly, multitude, crowd. (frequency†)

frequentō, 1, -āvī, -ātum [*frequēns*], throng, assemble (*trans.*) in crowds, fill (a place) with a throng, people. (frequent†)

frētus, -a, -um [*cp. firmus*], leaning *or* depending upon, relying on, trusting

frīgus, -oris, *n.* cold. (*cp.* frigid†)

frōns, frontis, *f.* forehead, brow, front F. (frontier F)

frūctus, -ūs [*fruor*], *m.* enjoyment, fruit F, crops, return, reward, profit, income, benefit, advantage. (*cp.* fructify F)

frūmentārius, -a, -um [*frūmentum*, grain], of grain *or* wheat; **rēs frūmentāria,** grain supply, grain, provisions

fruor, 3, frūctus sum, enjoy, have the use of, delight in

frūstrā [*fraus*], *adv.* in vain, to no purpose. (*cp.* frustrate†)

(frūx), frūgis [*cp. fruor*], *f.* fruit, produce; *usually plur.* crop, grain. (*cp.* frugal†)

fuga, -ae [*cp. fugiō*], *f.* flight. (fugue F)

fugiō, 3, fūgī, flee, flee from, run away, escape, shun

fugitīvus, -a, -um [*fugiō*], running away, fugitive F. *Subst. m.* runaway slave

fulgeō, 2, fulsī [*cp. flagrō*], flash, glitter, gleam, shine, be conspicuous. (*cp.* effulgent†)

fulmen, -inis [*fulgeō*], *n.* lightning, thunderbolt. (*cp.* fulminate†)

Fulvius, -ī, *m.* a gentile name; *v.* **Flaccus**; *M. Fulvius Nobilior*, **109** 15, **111** 28

fundāmentum, -ī [1. *fundō*], *n.* foundation. (*cp.* fundamental†)

1. **fundō,** 1, **-āvī, -ātum** [*fundus,* bottom], found F, establish

2. **fundō,** 3, **fūdī, fūsum,** pour, shed, scatter, rout, vanquish. (*cp.* foundry F, confound F, confuse†)

fūnestus, -a, -um [*fūnus,* funeral], deadly, fatal, destructive

fungor, 3, **fūnctus sum,** perform, discharge, fulfill. (*cp.* function F, defunct†)

fūnis, -is, *m.* rope, cord, cable. (*cp.* funicular†)

furiōsus, -a, -um [*furia,* rage, fury F], full of madness, raving, insane, furious F

Fūrius, -ī, *m.* a gentile name; *P. Furius,* **42** 1; *L. Furius Philus,* **106** 3; *v.* **Crassipēs**

furō, 3, **(-uī),** rage, rave, be mad *or* furious

furor, -ōris [*furō*], *m.* rage, fury, madness, passion. (furore It)

fūrtim [*fūrtum*], *adv.* by stealth, furtively F

fūrtum, -ī [*fūr* (*ferō*), thief], *n.* theft, robbery

fūstis, -is, *m.* cudgel, club

Gabīnius, -ī, *m.* a gentile name; *P. Gabinius Cimber,* **37** 23; *A. Gabinius* (lex Gabinia), **88** 27; *P. Gabinius,* **103** 4. *As adj.* **-us, -a, -um,** Gabinian, of Gabinius

Gaius, -ī, *m.* a prænomen; *abbr.* **C.** (*old form of* **G.**)

Gallia, -ae [*Gallus*], *f.* Gaul

Gallicānus, -a, -um [*Gallia*], Gallic

Gallicus, -a, -um [*Gallia*], Gallic, of Gaul

Gallus, -a, -um, Gallic, of Gaul. *Subst. m.* a Gaul

gāneō, -ōnis [*gānea,* eating-house], *m.* glutton, spendthrift, profligate

gaudeō, 2, **gāvīsus sum** [*cp. gaudium*], rejoice F, be glad

gaudium, -ī, *n.* joy F, gladness, enjoyment, delight

gaza, -ae [*Persian*], *f.* treasure, wealth

gelidus, -a, -um [*gelū,* frost], cold, icy. (gelid†, *cp.* congeal F)

gemitus, -ūs [*gemō,* moan], *m.* sigh, groan, lamentation

gemma, -ae, *f.* bud, gem†, jewel

gemmeus, -a, -um [*gemma*], of a jewel, set with gems

gener, -erī, *m.* son-in-law

generātim [*genus*], *adv.* by classes *or* races, in general, generally

gēns, gentis [*cp. gignō,* beget], *f.* family, clan, tribe, race, nation. (*cp.* gentile F, gentle F)

genus, -eris [*cp. gēns*], *n.* birth, descent, family, house, race, class, sort, kind, type, nature, manner. (*cp.* general F, generous F)

gerō, 3, **gessī, gestum,** bear, carry, conduct, carry on, wage, accomplish, do; **rēs gestae,** achievements, exploits, history. (*cpds. as* digest†)

gestiō, 4, **-īvī** [*gestus* (*gerō*), bearing, gesture†], be eager *or* delighted, desire. (*cp.* gesticulate†)

Glabriō, -ōnis, *m.* a cognomen; *Manius Acilius Glabrio,* **78** 12, **68** 28

gladiātor, -ōris [*gladius*], *m.* gladiator†, cutthroat

gladiātōrius, -a, -um [*gladiātor*], of gladiators, gladiatorial†

gladius, -ī [*Celtic*], *m.* sword

Glaucia, -ae, *m.* a cognomen; *C. Servilius Glaucia*, **4** 21

glōria, -ae, *f.* glory F, fame, ambition

glōriōsē [*glōriōsus* (*glōria*)], *adv.* gloriously†

Gnaeus, -ī, *m.* a prænomen; *abbr.* **Cn.**

gnāvus, -a, -um, busy, diligent, industrious

Gorgō, -onis, *f.* Gorgon, a name given esp. to Medusa (who turned anyone she looked upon to stone), but also to her two sisters

Gracchus, -ī, *m.* a cognomen; *Tiberius Sempronius Gracchus*, **3** 20, **52** 31, **144** 15; his brother *Gaius*, **4** 17, **52** 32

gradus, -ūs, *m.* step, pace, grade F, degree F. (*cp.* gradual†, graduate†)

Graecia, -ae [*Graecus*], *f.* Greece†; Greek Italy (*Magna Graecia*)

Graeculus, -a, -um [*Graecus, dim.*], Greek (*contemptuous*). *Subst. m.* Greekling

Graecus, -a, -um, Greek†. *Subst. m.* a Greek; *n. plur.* Greek writings, Greek

grāmineus, -a, -um [*grāmen,* grass], of grass, of bamboo

grandis, -e, large, great, grown up. (grand F)

grātia, -ae [*grātus*], *f.* favor, esteem, popularity, good will, gratitude; *with* **habēre,** feel grateful; **grātiās agere,** give thanks; **grātiā,** for the sake of, because of. (grace F, gratis†)

grātiōsus, -a, -um [*grātia*], in favor, popular, agreeable, obliging. (gracious F)

Grattius, -ī, *m.* the accuser of Archias, **102** 10

grātuītō [*grātuītus,* voluntary], *adv.* without pay, gratuitously†, gratis

grātulātiō, -ōnis [*grātulor*], *f.* rejoicing, congratulation†, thanksgiving

grātulor, 1, **-ātus sum** [*grātus*], congratulate†, rejoice

grātus, -a, -um, pleasing, acceptable, dear, grateful†. (*cp.* gratitude†, gratuity†)

gravis, -e, heavy, weighty, important, serious, severe, grave F, disastrous, grievous F, sober, stable in character, worthy, dignified

gravitās, -ātis [*gravis*], *f.* weight, importance, gravity†, dignity

graviter [*gravis*], *adv.* weightily, strongly, seriously, severely, grievously F

gravō, 1, **-āvī, -ātum** [*gravis*], make heavy, burden; *as dep.* regard as a burden, be reluctant, object. (grieve F, *cp.* aggravate†)

grex, gregis, *m.* herd, drove, flock, horde, crowd. (*cp.* gregarious†, egregious†)

gubernātiō, -ōnis [*gubernō*], *f.* steering, control, government F. (*cp.* gubernatorial†)

gubernō, 1, **-āvī, -ātum** [*Greek*], steer, navigate, control, govern F

gustō, 1, **-āvī, -ātum** [*gustus,* taste], taste, enjoy. (*cp.* disgust F, gusto It)

gymnasium, -ī [*Greek*], *n.* place of exercise, gymnasium† (*in a Greek city*)

habeō, 2, **-uī, -itum,** have, hold, keep, consider, regard, render, involve, deliver (*a speech*); *in certain phrases,* be, find oneself; **grātiās habēre,** be grateful

habitō, 1, **-āvī, -ātum** [*freq. of* ***habeō***], dwell, reside, stay, live, inhabit F. (habitat†, habitation F)

habitus, -ūs [***habeō***], *m.* condition, quality, appearance, aspect. (habit F)

haereō, 2, **haesī,** stick, cling, be caught. (*cp.* adhere†, cohere†)

haesitō, 1, **-āvī, -ātum** [*freq. of* ***haereō***], hesitate†, be at a loss

Hannibal, -alis, *m.* the great Carthaginian general, **63** 5

haruspex, -icis, *m.* soothsayer

hasta, -ae, *f.* staff, rod, pole, spear

haud, *adv.* not, by no means, not at all (*with a single word*)

hauriō, 4, **hausī, haustum,** draw out *or* up (*of fluids*), drain, drink up, drink in, derive. (exhaust†)

hebēscō, 3, *defective* [*incept. of* ***hebeō***], grow blunt *or* dull

Heius, -ī, *m.* a gentile name; *C. Heius,* **131** 1

Henna, -ae, *f.* a high-perched city in central Sicily

Hennēnsis, -e [***Henna***], of *or* belonging to Henna. *Subst. plur. m.* the people of Henna

Hēraclēa, -ae (*and* **-īa, -īae**), *f.* ▪ Greek city in southern Italy

Hēraclīēnsis, -e [***Hēraclīa***], of Heraclea. *Subst. plur. m.* the people of Heraclea

Herculēs, -is, *m.* a Greek hero; **herculēs, mē hercule,** *and* **mehercule** (= **ita mē Herculēs iuvet,** so help me Hercules!), by Hercules! verily

hērēditās, -ātis [***hērēs,*** heir], *f.* inheritance F. (heredity F)

herī [*a locative form*], *adv.* yesterday

hesternus, -a, -um [***herī***], of yesterday, yesterday's

hībernō, 1, **-āvī, -ātum** [***hībernus***], winter, pass the winter. (hibernate†)

hībernus, -a, -um [***hiems***], of winter. *Subst. plur. n.* (*sc.* **castra**) winter quarters

hic, haec, hoc [c *for* **-ce,** *demonstr. encl.*], *demonstr. pron. of the 1st person,* this, he, she, it, the following, the latter *or* the former. *Encl.* **-ce** *may be added in such forms as* **huiusce, hīsce.** *In quests.* **hicine, haecine,** *etc.*

hīc [***hic***], *adv. of place where,* here, upon this, hereupon, under these circumstances

hiemō, 1, **-āvī, -ātum** [***hiems***], spend the winter, winter

hiems, hiemis, *f.* winter, storm

Hierō, -ōnis, *m.* Hiero II, *a king of Syracuse,* **148** 18

hinc [***hic***], *adv. of place whence,* hence, from this place, from this side

Hispānia, -ae [***Hispānus***], *f.* Spain

Hispāniēnsis, -e [*Hispānia*], Spanish, of *or* in Spain

Hispānus, -a, -um, Spanish. *Subst. plur. m.* the Spaniards

hodiē [*hō(c) diē*], *adv.* today

hodiernus, -a, -um [*hodiē*], of today, today's

Homērus, -ī, *m.* Homer, *the poet*, **107** 18, **110** 6

homō, -inis [*cp.* ***humus***], *c.* man, human being, fellow. (homage F; *see* **hūmānus**)

honestās, -ātis [*honestus*], *f.* honor, repute, honesty F

honestē [*honestus*], *adv.* honorably, properly, becomingly, decently

honestō, 1, **-āvī, -ātum** [*honestus*], do honor to, honor, grace

honestus, -a, -um [*honōs*], honorable, honored, worthy, noble. (honest F)

honōrificē [*honōri-ficus* (*honōs, faciō*)], *adv.* with honor *or* respect

honōs (honor), -ōris, *m.* honor F, respect, esteem, distinction, public office; *personif. as a god*, Honor

hōra, -ae [*Greek*], *f.* hour F

horribilis, -e [*horreō,* shudder], terrible, dreadful, horrible F

hortātus, -ūs [*hortor*], *m.* encouragement, exhortation, advice

Hortēnsius, -ī, *m.* a gentile name; *Q. Hortensius Hortalus*, the orator, **88** 13, **101** 21

hortor, 1, **-ātus sum,** urge, encourage, exhort†. (*cp.* hortatory†)

hortus, -ī, *m.* garden. (horticulture†)

hospes, -itis [*cp.* ***hostis***], *m.* (*and f.*) stranger, guest, host F, guest-friend. (*cp.* hospitable F)

hospitālis, -e [*hospes*], hospitable. (*cp.* hospitality F, hospital F)

hospitium, -ī [*hospes*], *n.* guest-friendship, friendship, hospitality. (hospice F)

hostīlis, -e [*hostis*], of an enemy, hostile†, unfriendly

hostis, -is [*cp.* ***hospes***], *c.* (stranger), enemy (*public or national*). (host F = *army*)

HS [= ***IIS, duo*** + ***sēmis***], *see* **sēstertius**

hūc [*hic*], *adv. of place whither*, hither, to this place, to this, so far

hūmānitas, -ātis [*hūmānus*], *f.* human nature, humanity F, kindness, kindliness, sympathy, courtesy, refinement, cultivation

hūmānus, -a, -um [*homō*], of men, human F, humane F, kind, gentle, cultured, refined

humilis, -e [*humus*], low, common, humble F, base. (*cp.* humility F, humiliate†)

humus, -ī, *f.* ground, earth; *locative* **humī,** on the ground. (*cp.* exhume F)

hydria, -ae [*Greek*], *f.* water jar, urn

Iacchus, -ī, *m.* a Greek god, Dionysus (Bacchus)

iaceō, 2, **-uī,** lie, lie prostrate, be helpless. (*cp.* adjacent†)

iaciō, 3, **iēcī, iactum** [*cp.* ***iaceō***], throw, fling, cast, hurl, lay (*foundations*), utter. (*cp. cpds., as* inject†, reject†)

iactō, 1, **-āvī, -ātum** [*freq. of* ***iaciō***], toss about, brandish, speak, boast, vaunt; **sē iactāre,** make oneself

conspicuous, show off. (jet F, jetty F, jettison F)

iactūra, -ae [*iaciō*], *f.* throwing away *or* overboard, loss, expense

iactus, -ūs [*iaciō*], *m.* throwing, casting; *used of lightning*

Iālȳsus, -ī, *m.* a hero of Rhodes, 157 3

iam, *adv.* now, already, soon, immediately, moreover; *with* **diū, dūdum, prīdem,** long since, long ago; **iam vērō,** moreover; **nōn iam,** no longer

Iānuārius, -a, -um [*Iānus*], of January†

ibi [*is*], *adv.* there, in that place, thereupon

id-circō [*cp.* ***circā***], *adv.* for that (this) reason, therefore

īdem, eadem, idem [*is, -dem* (*cp.* ***dē***)], *demonstr. pron.* the same; *often* likewise, also. (*cp.* identical F)

id-eō, *adv.* for that reason, therefore

Īdib. = **Īdibus**; *see* **Īdūs**

idiōta, -ae [*Greek*], *m.* layman, ignoramus, idiot F

idōneus, -a, -um, fit, suitable, proper, capable, trustworthy

Īdūs, -uum, *f. plur.* the Ides *of the month,—15th of March, May, July, October, 13th of the other months*

igitur, *conj.* therefore, then, accordingly, well then, now

i-gnārus, -a, -um [*in-, gnārus,* knowing], not knowing, ignorant, unaware

ignāvia, -ae [*i-gnāvus,* idle], *f.* idleness, cowardice, listlessness

ignis, -is, *m.* fire. (igneous†, ignite†)

ignōminia, -ae [*in-, (g)nōmen*], *f.* disgrace, shame, dishonor, ignominy F

ignōrātiō, -ōnis [*ignōrō*], *f.* want of knowledge, ignorance

ignōrō, 1, **-āvī, -ātum** [*i-gnārus?*], have no knowledge of, be ignorant (F) of, be unaware of, misunderstand. (ignore F, ignorance F)

i-gnōscō, 3, **-gnōvī, -gnōtum** [*in* (*prep.*), *(g)nōscō*], overlook, pardon, forgive

i-gnōtus, -a, -um [*in-, (g)nōtus*], unknown, strange. *Subst. plur. m.* strangers

Īlias, -ados [*Īlium*], *f.* the Iliad *of Homer*

Īlium, -ī, *n.* Troy, *a city in northwestern Asia Minor*

ille, illa, illud, *demonstr. pron. of the 3d person,* that, yonder, that one, he, she, it, the famous (*or* Great), the former (*or* latter)

illinc [*ille*], *adv.* thence, from that place *or* side, on that side

illūc [*ille*], *adv.* thither

Īllyricus, -a, -um [*Īllyriī* (*in Dalmatia, etc.*)], of the Illyrians, Illyrian

imāgō, -inis [*cp.* ***imitor***], *f.* copy, likeness, reflection, image†, mask, bust, statue. (*cp.* imaginary†, imagination F)

imbēcillitās, -ātis [*imbēcillus,* weak], *f.* weakness, helplessness. (imbecility F)

imberbis, -e [*in-, barba,* beard], beardless

imitātor, -ōris [*imitor*], *m.* imitator†

imitor, 1, -ātus sum [*cp. imāgō*], imitate†, copy

immānis, -e, immense, vast, great, monstrous, inhuman, savage

immānitās, -ātis [*immānis*], *f.* monstrousness, enormity, ferocity

im-mātūrus, -a, -um [*mātūrus*], unripe, untimely, premature, immature†

im-mineō, 2, *defective* [*cp. minae,* threats], overhang, impend, menace, be imminent†

im-minuō, 3, **-uī, -ūtum,** lessen, weaken, diminish, impair

im-mittō, 3, **-mīsī, -missum,** send in *or* against, admit, let in, let loose

immō, *adv.* no indeed, on the contrary, yes indeed (*but adding a correction*); *with* **vērō,** nay even, nay rather

im-mortālis, -e, immortal†, undying, imperishable. (immortelle F)

immortālitās, -ātis [*im-mortālis*], *f.* immortality†

imp. = **imperator**

impediō, 4, **-īvī, -ītum** [*cp. compedēs,* fetters], fetter, entangle, hinder, make difficult, impede†, prevent

im-pellō, 3, **-pulī, -pulsum,** strike, urge on, impel†, incite, persuade. (impulse†)

im-pendeō, 2, *defective,* overhang, threaten, impend†, be imminent *or* at hand

im-pendō, 3, **-dī, -pēnsum,** weigh out, lay out, expend

imperātor, -ōris [*im-perō*], *m.* commander in chief, general in command; *also epithet of Jupiter.* (emperor F)

imperātōrius, -a, -um [*imperātor*], of a general

im-perītus, -a, -um, inexperienced, unskilled, ignorant

imperium, -ī [*imperō*], *n.* command, order, exaction, military authority, supreme command, power, dominion, empire F. (*cp.* imperial F)

im-perō, 1, **-āvī, -ātum** [*parō,* prepare], command, order, requisition, demand, rule, govern

im-pertiō, 4, **-īvī, -ītum** [*partiō* (*pars*)], share with, grant, confer. (impart F)

im-petrō, 1, **-āvī, -ātum** [*patrō,* bring about], gain one's request *or* end, accomplish, obtain, secure

impetus, -ūs [*petō*], *m.* attack, assault, impulse, violence, vehemence. (impetus†, impetuous F)

im-pius, -a, -um, undutiful, disloyal, unpatriotic, wicked, impious†

im-plicō, 1, **-āvī (-uī), -ātum (-itum),** enfold, entangle, bind up with, involve, implicate†. (implicit†)

im-plōrō, 1, **-āvī, -ātum** [*plōrō,* wail], beseech, implore†, entreat

importūnus, -a, -um [*cp. opportūnus* (*portus*)], unfit, grievous, dangerous, cruel, savage. (*cp.* importunate†)

im-potēns, -entis, *adj.* powerless, impotent F, uncontrolled, violent

imprīmīs = **in prīmīs,** among the first, chiefly, particularly

improbitās, -ātis [*im-probus*], *f.* wickedness, depravity, shamelessness

im-probō, 1, **-āvī, -ātum,** disapprove, censure, reject

im-probus, -a, -um, bad, wicked, abandoned, base, vile, shameless

im-prōvīsus, -a, -um, unforeseen, unexpected

im-pūbēs, -eris, *adj.* not grown up, youthful, under age

im-pudēns, -entis, *adj.* shameless, impudent†

impudenter [*im-pudēns*], *adv.* shamelessly, impudently†

impudentia, -ae [*im-pudēns*], *f.* shamelessness, impudence†

im-pudīcus, -a, -um, shameless, immodest, impudent

im-pūnītus, -a, -um, unpunished, unrestrained

im-pūrus, -a, -um, unclean, impure†, vile

1. **in,** *prep.* (1) *with acc.* into, unto, onto, to, upon, towards, against, till, in reference to, concerning, for, according to, among; **in diēs,** from day to day; (2) *with abl.* in, within, on, at, upon, among, over, in the case of

2. **in-,** *neg. prefix,* un-, in-, *etc.*

in-ambulō, 1, *defective,* walk up and down, pace to and fro

inānis, -e, empty, groundless, vain, empty-handed. (inane†)

in-audītus, -a, -um, unheard-of, strange, incredible

in-aurātus, -a, -um [*in-auro*], gilded

incendium, -ī [*incendō*], *n.* burning, fire, conflagration. (incendiary†)

incendō, 3, **-dī, -cēnsus** [*cp.* ***candeō,*** shine], set fire to, burn, kindle, inflame, incite. (*cp.* incense F)

incēnsiō, -ōnis [*incendō*], *f.* a setting on fire, burning

inceptum, -ī [*in-cipiō*], *n.* attempt, undertaking

in-certus, -a, -um, uncertain, doubtful

in-cidō, 3, **-cidī** [*cadō*], fall into *or* upon, incur, become involved in. (*cp.* incident F, incidental F)

in-cīdō, 3, **-cīdī, -cīsum** [*caedō*], cut into, cut, inscribe. (*cp.* incisive†)

in-cipiō, 3, **-cēpī** (*but* **coepī** *is preferred*), **-ceptum** [*capiō*], take hold of, begin (*always intrans. in Cic.*). (*cp.* inception†, inceptive F)

incitāmentum, -ī [*in-citō,* urge on], *n.* incentive, incitement F, inducement

in-clīnō, 1, **-āvī, -ātum** [*old* ***clīnō,*** bend], bend, incline F

in-clūdō, 3, **-clūsī, -clūsum** [*claudō*], shut in *or* up, inclose F. (include†, *cp.* inclusive†)

incohō, 1, **-āvī, -ātum,** begin, commence. (*cp.* inchoate†)

incola, -ae [*colō*], *c.* inhabitant, resident

in-colō, 3, **-coluī,** dwell in, inhabit

incolumis, -e [*cp.* ***calamitās***], unharmed, uninjured, safe, whole

incolumitās, -ātis [*incolumis*], *f.* safety

incommodē [*in-commodus*], *adv.* inconveniently, uncomfortably

in-commodus, -a, -um, inconvenient, troublesome. *Subst. n.* inconvenience, misfortune, disaster. (*cp.* incommode, *verb,* F)

incorruptē [*in-corruptus*], *adv.* uncorruptedly, justly, impartially

in-crēdibilis, -e, past belief, incredible†, unheard-of, extraordinary

in-crepō, 1, **-uī, -itum,** rattle, sound, resound, make a noise

in-cumbō, 3, **-cubuī, -cubitum** [*old cumbō,* lie], lean upon, lay to, apply *or* devote oneself to. (incumbent†)

in-cūnābula, -ōrum [*cūnae,* cradle], *n. plur.* cradle, birthplace. (incunabula† = *early printed books*)

in-de [*is*], *adv.* thence, from that place *or* time *or* point, thereupon

in-demnātus, -a, -um [*damnātus*], uncondemned, untried

index, -icis [*in-dicō*], *c.* one who points out, informer, witness. (index†)

indicium, -ī [*in-dicō*], *n.* notice, information, testimony, evidence

in-dicō, 1, **-āvī, -ātum** [*dicō,* solemnly proclaim], point out, indicate†, show, reveal, betray, inform against, accuse. (*cp.* indicative F, indicator†)

in-dīcō, 3, **-dīxī, -dictum,** proclaim, declare. (*cp.* indict F, indite F)

indignē [*in-dignus*], *adv.* unworthily, shamefully

indignitās, -ātis [*in-dignus*], *f.* unworthiness, baseness, indignity†

in-dignus, -a, -um, unworthy, undeserving, shameful, outrageous. (*cp.* indignant†, indignation†)

in-dūcō, 3, **-dūxī, -ductum,** lead *or* bring in, introduce, induce†, persuade; **animum indūcere,** bring oneself, resolve. (induct†, induction†)

industria, -ae [*industrius*], *f.* industry†, diligence, enterprise; *with* **dē,** on purpose

industrius, -a, -um [*indu* = *in, struō,* pile], industrious†, diligent, active

in-eō, 4, **-iī, -itum,** go into, enter, enter upon, begin

in-ers, -ertis [*in-, ars*], *adj.* incompetent, inactive, lazy, idle. (inert†)

inertia, -ae [*iners*], *f.* idleness, sloth, inertia†, neglect, remissness

īnfāmis, -e [*in-, fāma*], disreputable, notorious, infamous†

in-ferō, -ferre, intulī, inlātum, bring in *or* upon *or* against, wage against. (infer†, *cp.* inference†)

inferus, -a, -um [*īnfrā,* below], below, beneath, lower. *Subst. plur. m.* the dead, the lower world. *Superl.* **īnfimus, -a, -um,** lowest, last, meanest, basest. (inferior†)

īnfestus, -a, -um, hostile, dangerous, endangered, infested†

īnfimus, -a, -um, *see* **īnferus**

in-fīnītus, -a, -um [*fīniō,* limit], unlimited, boundless, infinite†. (*cp.* infinitive†)

īnfirmō, 1, **-āvī, -ātum** [*in-firmus*], weaken, invalidate, refute, disprove

in-firmus, -a, -um, not strong, weak, feeble, infirm†

īnfitiātor, -ōris [*īnfitior*], *m.* one who denies *or* repudiates a debt, bad debtor

īnfitior, 1, **-ātus sum** [*īnfitiās* (*acc.*) (*fateor*), denial], deny, contradict

in-flammō, 1, **-āvī, -ātum,** set on fire, kindle, burn, inflame F, arouse

īn-flō, 1, **-āvī, -ātum,** blow into, inflate†, inspire

īn-fōrmō, 1, **-āvī, -ātum,** shape, mold, conceive, instruct, inform F

īnfula, -ae, *f.* fillet, woolen band (*worn on forehead*)

ingeniōsus, -a, -um [*ingenium*], intellectual, clever, able. (ingenious†)

ingenium [*cp. old genō = gignō,* beget], *n.* inborn quality, nature, ability, talent, genius, intellect. (engine F, engineer F)

ingēns, -entis, *adj.* enormous, immense, vast, huge

ingenuus, -a, -um [*cp. old genō = gignō,* beget], native, free-born. (ingenuous†)

in-grātus, -a, -um, ungrateful, unacceptable. (*old* ingrate† ; *cp.* ingratitude†)

in-gravēscō, 3, *defective,* grow heavy *or* worse *or* more serious, increase, be more absorbing

in-gredior, 3, **-gressus sum** [*gradior*], step in *or* on, enter, advance, commence. (ingress†, ingredient†)

in-hiō, 1, **-āvī, -ātum,** open the mouth at *or* for, gape at

in-hūmānus, -a, -um, inhuman†, cruel, savage, brutal

in-iciō, 3, **-iēcī, -iectum** [*iaciō*], throw in *or* on, bring into *or* upon, inspire in, cause. (inject†)

inimīcitia, -ae [*in-imīcus*], *f.* unfriendliness, hostility, enmity

in-imīcus, -a, -um [*amīcus*], unfriendly, hostile. *Subst. m.* personal enemy F. (*cp.* inimical†)

inīquitās, -ātis [*in-īquus*], *f.* unfairness, injustice. (iniquity F)

in-īquus, -a, -um [*aequus*], unjust, unfair, adverse, unfavorable

initiō, 1, **-āvī, -ātum** [*initium*], initiate†, consecrate

initium, -ī [*in-eō*], *n.* beginning, commencement. (*cp.* initial†)

iniūria, -ae [*in-iūrius* (*iūs*)], *f.* injustice, injury†, insult; *abl.* unjustly

iniūriōsē [*iniūriōsus* (*iniūria*)], *adv.* unjustly, wrongfully. (*cp.* injuriously F)

in-iussū, *abl.* [*iubeō*], *m.* without orders *or* the command

in-iūstus, -a, -um, unjust. (*cp.* injustice F)

inlecebra, -ae [*in-liciō* (*laciō*), entice], *f.* enticement, allurement, charm

in-ligō, 1, **-āvī, -ātum,** bind on, fasten, attach

in-lūstris, -e [*cp. lūceō,* shine], shining, clear, bright, brilliant, distinguished, famous, illustrious†, remarkable

inlūstrō, 1, **-āvī, -ātum** [*cp. in-lūstris*], light up, illuminate, make clear, reveal, celebrate, glorify. (illustrate†)

in-nātus, -a, -um [*nāscor*], inborn, natural, innate†

in-nocēns, -entis, *adj.* blameless, innocent F, guiltless

innocentia, -ae [*in-nocēns*], *f.* innocence F, uprightness, honesty

in-numerābilis, -e, countless, innumerable†

inopia, -ae [*in-ops,* without resources], *f.* want, need, lack, scarcity

inquam, *verb, defective,* say

in-quīrō, 3, **-quīsīvī**, **-quīsītum** [*quaerō*], seek after, search into, investigate. (inquire F)

in-rēpō, 3, **-rēpsī**, creep in, steal *or* slip into

in-rētiō, 4, **-īvī**, **-ītum** [**rētiō* (*rēte*, net)], ensnare, entrap

inruptiō, **-ōnis** [*in-rumpō*], *f.* a breaking in, invasion, inroad. (irruption†)

īnsānia, **-ae** [*īn-sānus*, unsound, insane†], *f.* madness, frenzy, insanity†

īnsāniō, 4, **-īvī**, **-ītum** [*īn-sānus*], be senseless *or* wild *or* insane, rave

in-scribō, 3, **-scrīpsī**, **-scrīptum**, write on, inscribe†. (inscription†)

in-sepultus, **-a**, **-um** [*sepeliō*, bury], unburied

in-serviō, 4, **-īvī**, **-ītum**, be submissive *or* devoted to, attend to, take care of

in-sideō, 2, **-sēdī** [*sedeō*], sit upon, settle upon, be fixed

īnsidiae, **-ārum** [*īn-sideō*], *f. plur.* ambush, ambuscade, plot, treachery

īnsidiātor, **-ōris** [*īnsidior*], *m.* one who lies in wait, plotter, bandit

īnsidior, 1, **-ātus sum** [*īnsidiae*], lie in wait for, plot against

īnsidiōsus, **-a**, **-um** [*īnsidiae*], cunning, treacherous, dangerous, insidious†

in-sīdō, 3, **-sēdī**, **-sessus**, settle on, become fixed, adhere to

īnsigne, **-is** [*īnsignis*], *n.* mark, sign, token, badge. (insignia†, ensign F)

īnsignis, **-e** [*signum*], marked, remarkable, signal, eminent, noted

in-simulō, 1, **-āvī**, **-ātum**, charge, blame, accuse

in-sistō, 3, **-stiti**, stand upon, pursue, insist†

īn-situs, **-a**, **-um** [*īn-serō*], implanted, fixed

īn-solēns, **-entis** [*soleō*], *adj.* unusual, excessive, arrogant, insolent†

īnsolenter [*īn-solēns*], *adv.* immoderately, insolently†, arrogantly

īnsolentia, **-ae** [*īn-solēns*], *f.* want of moderation, arrogance, insolence†

īn-solitus, **-a**, **-um**, unusual, unwonted, unaccustomed

īnspectō, 1, **-āvī**, **-ātum** [*freq. of īn-spiciō*], *usually only in pres. ptcp.*, look at *or* on, view, observe

īn-spērāns, **-antis** [*spērō*], *adj.* not hoping *or* expecting

īn-spērātus, **-a**, **-um** [*spērō*], unhoped for, unexpected

īn-spiciō, 3, **-spexī**, **-spectum** [*old speciō*, see], look at *or* into *or* upon, inspect†

īn-stituō, 3, **-stituī**, **-stitūtum** [*statuō*], set up *or* in place, establish, institute†, begin, resolve, determine, instruct, train. (*cp.* institution F)

īnstitūtum, **-ī** [*īnstituō*], *n.* undertaking, practice, custom, institution. (institute†, *noun*)

īn-stō, 1, **-stitī**, **-stātūrus**, approach, be at hand, press, threaten, insist. (*cp.* instant F, instance F)

īnstrūmentum, **-ī** [*īn-struō*], *n.* implement, tool, instrument F, outfit, equipment, supply, means

in-struō, 3, **-strūxī**, **-strūctum**, build, set in order, draw up, make ready, fit out, equip. (instruct†)

insula, **-ae**, *f.* island; *as proper name*, a quarter of Syracuse. (*cp.* insular†, insulate†, isle F)

in-sum, **inesse**, **īnfuī**, **īnfutūrus**, be in, be present *or* inherent in

integer, **-gra**, **-grum** [*cp.* ***tangō***], untouched, unbroken, unimpaired, uninjured, vigorous, fresh, new, blameless, honest, upright. (integer†)

integrē [***integer***], *adv.* irreproachably, honestly

integritās, **-ātis** [***integer***], *f.* blamelessness, integrity†, uprightness

intellegēns, **-entis** [***intellegō***], discerning, appreciative, intelligent†

intellegō, 3, **-lēxī**, **-lēctum** [***inter***, ***legō***, gather], gather, come to know, see, perceive, understand, appreciate, observe, comprehend. (intellect†)

in-tempestus, **-a**, **-um** [*old* ***tempestus***, timely], unseasonable; *with* **nox**, the dead of night

in-tendō, 3, **-tendī**, **-tentus**, stretch, strain, aim, intend F. (*cp.* intention F, intense F)

inter [***in***], *prep. with acc.* between, among, amid, with, during

inter-cēdō, 3, **-cessī**, **-cessum**, come *or* be between, intervene. (intercede†)

intercessiō, **-ōnis** [***inter-cēdō***], *f.* intervention, protest, veto. (intercession†)

inter-clūdō, 3, **-clūsī**, **-clūsum** [***claudō***], shut off, cut off, interrupt

inter-dum, *adv.* sometimes, at times, now and then, occasionally

inter-eā, *adv.* meanwhile, in the meantime

inter-eō, **-īre**, **-iī**, **-itūrus**, go to ruin, perish, be lost *or* destroyed

inter-ficiō, 3, **-fēcī**, **-fectum** [***faciō***], kill, slay, murder, put to death

interim [***inter***, ***is***], *adv.* meanwhile, in the meantime. (interim†)

inter-imō, 3, **-ēmī**, **-ēmptus** [***emō***, take], make *or* do away with, kill, put to death

interior, **-ius** [*compar. of* ****interus*** (***inter***)], inner, interior†, inland

interitus, **-ūs** [***inter-eō***], *m.* ruin, destruction, death

intermissiō, **-ōnis** [***inter-mittō***], *f.* interruption, intermission†

inter-mittō, 3, **-mīsī**, **-missum**, leave off, omit, intermit†, leave unimproved

interniciō, **-ōnis** [*cp.* ***necō***, kill], *f.* massacre, extermination

inter-rogō, 1, **-āvī**, **-ātum**, ask, question, interrogate†

inter-sum, **-esse**, **-fuī**, **-futūrus**, be between, differ, be present, attend, take part; **interest**, *impers.* it makes a difference, it interests†, concerns, is to one's advantage

intervāllum, **-ī** [***vāllus***, stake, rampart], *n.* intermediate space, interval† (*of time also*), distance

interventus, **-ūs** [***inter-veniō***], *m.* a coming in *or* between, appearance, intervention†

inter-vertō, 3, **vertī**, **-versum**, turn aside, divert, embezzle

intestīnus, -a, -um [*intus*], internal, intestine†

intimus, -a, -um [*superl. of interior*], inmost, innermost, intimate†

intrā [*cp. inter*], *prep. with acc.* within, during

intrō [*cp. intrā*], *adv.* within

intrō-dūcō, 3, **-dūxī, -ductum,** lead *or* bring in, introduce†

introitus, -ūs [*intrō, eō*], *m.* an entering, entry, entrance. (introit†)

in-tueor, 2, **-tuitus sum,** look at *or* upon, contemplate, regard (*esp.* with wonder *or* admiration). (*cp.* intuition F)

intus [*in*], *adv.* within

in-ultus, -a, -um [*ulcīscor,* take vengeance on], unavenged, unpunished

in-ūrō, 3, **-ussī, -ūstum,** burn in, brand upon

in-ūsitātus, -a, -um, unusual, uncommon, unwonted

in-ūtilis, -e, useless

in-vādō, 3, **-vāsī, -vāsum,** go into, enter, fall upon, attack, invade†

in-vehō, 3, **-vexī, -vectum,** carry in, introduce; *pass.* be borne into, enter. (inveigh†)

in-veniō, 4, **-vēnī, -ventum,** come upon, meet with, find, find out, discover, learn, invent†

inventor, -ōris [*in-veniō*], *m.* finder, discoverer. (inventor†)

in-vestīgō, 1, **-āvī, -ātum** [*vestīgō* (*vestīgium*), track], track *or* trace out, discover. (investigate†)

in-veterāscō, 3, **-āvī** [*incept.* (*vetus*)], grow old, become fixed *or* rooted. (*cp.* inveterate†)

in-victus, -a, -um, unconquered, unconquerable, invincible

in-videō, 2, **-vīdī, -vīsum,** look askance at, envy F, grudge, be jealous of

invidia, -ae [*invidus*], *f.* envy F, ill will, odium, unpopularity

invidiōsus, -a, -um [*invidia*], causing envy *or* hatred *or* unpopularity, hated, hateful, invidious†

invidus, -a, -um [*in-videō*], envious, hostile

in-violātus, -a, -um, uninjured, inviolate†

invīsus, -a, -um [*in-videō*], hated, hateful, detested

invītō, 1, **-āvī, -ātum,** invite F, summon, challenge

invītus, -a, -um, unwilling, against one's will, reluctant

involūcrum, -ī [*involvō*], *n.* wrapping, cover

in-volvō, 3, **-volvī, -volūtum,** wrap up, cover. (involve†, involution†)

ipse, ipsa, ipsum [*is*], *demonstr. pron.* (*intensive*), self, myself, yourself, himself, *etc.*; *often better rendered by* very, even, just, *etc.*

īra, -ae, *f.* anger, wrath, rage, ire F

īrācundia, -ae [*īrācundus*], *f.* hasty temper, irascibility, wrath, anger

īrācundus, -a, -um [*īra*], irritable, wrathful, revengeful, vindictive

īrāscor, 3, **īrātus sum** [*īra*], be angry. (*cp.* irascible F)

īrātus, -a, -um [*īrāscor*], angered, angry. (irate†)

is, ea, id, *demonstr. pron.* that, this, the, he, she, it, they, such

Issus, -ī, *f.* a seaport in Cilicia

iste, ista, istud [*is*], *demonstr. pron. of the 2d person*, that (*with reference to the person addressed*), your, yours, that fellow, the defendant

istīc [*iste*, c *for* -ce, *demonstr. encl.*], *adv.* there, where you are

istim [*iste*] = **istinc** [*cp.* *hinc, illinc*], *adv.* from there

ita [*is*], *adv.* thus, so, in this (such a) way *or* manner, to such an extent, so very

Italia, -ae (**Ītalia** *in poetry*), *f.* Italy

Italicus, -a, -um [*Italia*], of *or* in Italy, Italian. (italic†)

ita-que, *conj.* and so, accordingly, therefore

item [*cp.* *ita*], *adv.* likewise, also, in the same manner. (item†)

iter, itineris [1. *eō*], *n.* journey, march, voyage, way, road, route. (*cp.* itinerary†, itinerant†)

iterum [*is, compar.*], *adv.* a second time, again. (*cp.* iterate†)

iubeō, 2, iussī, iussum, bid, order, command

iūcunditās, -ātis [*iūcundus*], *f.* pleasantness, agreeableness, delight

iūcundus, -a, -um [*iuvō,* please], pleasant, agreeable, delightful. (jocund F)

iūdex, -icis [*iūs, dīcō*], *c.* judge F, juror; *plur.* gentlemen of the jury (*in address*)

iūdiciālis, -e [*iūdicium*], of a court *or* courts, judicial†

iūdicium, -ī [*iūdex*], *n.* judgment, trial, sentence, verdict, opinion, court. (*cp.* prejudice†)

iūdicō, 1, **-āvī, -ātum** [*iūdex*], judge F, decide, form an opinion *or* estimate, declare, proclaim. (*cp.* adjudicate†, judicature†)

iugulum, -ī [*iugum,* yoke, *dim.*], *n.* collar bone, throat, neck. (*cp.* jugular†)

Iugurtha, -ae, *m.* a king of Numidia, **92** 13

Iūlius, -ī, *m.* a gentile name; *v.* **Caesar.** (July†)

iungō, 3, iūnxī, iūnctum [*cp.* *iugum,* yoke], join F, connect, unite. (*cp.* junction†, juncture†, joint F)

Iūnius, -a, -um, of June†; *abbr.* **Iūn.**

Iuppiter, Iovis [*cp.* *diēs, deus*], *m.* Jupiter, Jove, *king of the gods*

iūs, iūris, *n.* right, justice, law, authority, prerogative, privilege, court; *abl.* **iūre,** rightfully, justly. (*cp.* jurist F, jurisdiction†)

iūs iūrandum, iūris iūrandī [*iūs, iūrō,* swear], *n.* oath

iussū, *abl.* [*iubeō*], *m.* by order, at the command

iūstē [*iūstus*], *adv.* rightly, justly†

iūstitia, -ae [*iūstus*], *f.* justice F, equity

iūstus, -a, -um [*iūs*], just†, right, fair, righteous, proper, complete, regular

iuventūs, -ūtis [*iuvenis,* young], *f.* youth, the young. (*cp.* juvenile†)

iuvō, 1, **iūvī, iūtum,** help, aid, please. (*cp.* adjutant†)

K. *or* **Kal.** = **Kalendae**

Kalendae, -ārum [*cp.* *cēlō,* conceal], *f. plur.* the Calends†, *first day*

of the month, orig. new moon. (*cp.* calendar F)

Karthāgō, -inis, *see* **Carthāgō**

L. = **Lūcius,** *a prænomen*

labe-faciō, 3, **-fēcī, -factum** [*labō, faciō*], cause to totter, shake, ruin

labefactō, 1, **-āvī, -ātum** [*freq. of labe-faciō*], cause to totter, shake, weaken, destroy

lābēs, -is [*cp. labō, lābor*], *f.* fall, ruin, stain, spot, stigma, disgrace

Labiēnus, -ī, *m.* a cognomen; *T. Atius Labienus,* **172** 3, **186** 2

labō, 1, **-āvī, -ātum,** totter, give way, be loosened

labor, -ōris [*cp. labō*], *m.* labor F, toil, effort, hardship, distress, suffering

lābor, 3, **lāpsus sum** [*cp. labō*], glide, slip, slide, sink, fall, err. (lapse†)

labōriōsus, -a, -um [*labor*], laborious†, toilsome, troublesome, industrious

labōrō, 1, **-āvī, -ātum** [*labor*], labor F, work, toil, strive, be troubled. (*cp.* laboratory†)

lacerō, 1, **-āvī, -ātum** [*lacer,* torn], tear, mangle, lacerate†, torture, distress

lacessō, 3, **-īvī, -ītum** [*old laciō,* entice], challenge, provoke, exasperate, excite, arouse, assail

lacrima, -ae [*old dacruma*], *f.* tear. (lachrymose†)

lactāns, -antis [*lactō* (*lac,* milk)], *ptcp.* taking milk, suckling

lacus, -ūs, *m.* lake†

Laeca, -ae, *m.* a cognomen, **6** 18

laedō, 3, **laesī, laesum,** hurt, wound, injure, offend, grieve. (lesion F, collide†, elide†)

Laelius, -ī, *m.* a gentile name; *C. Lælius Sapiens,* **106** 2; *D. Lælius,* a friend of Pompey, **190** 7

laetitia, -ae [*laetus*], *f.* gladness, joy, pleasure, delight

laetor, 1, **-ātus sum** [*laetus*], be glad, rejoice, rejoice at (*with acc.*)

laetus, -a, -um, glad, joyful, gay, giving joy, charming

lagōna, -ae [*Greek*], *f.* flagon, flask, bottle (*earthenware usually*)

lāmentātiō, -ōnis [*lāmentor*], *f.* wailing, weeping, lamentation†

lāmentor, 1, **-ātus sum** [*lāmentum,* wailing], *n.* bewail, lament†

languidus, -a, -um [*langueō,* be faint], faint, weak, languid†, dull, stupid. (*cp.* languish F)

lapidātiō, -ōnis [*lapidō* (*lapis*)], *f.* a stoning

lapis, -idis, *m.* stone. (*cp.* lapidary†)

largē [*largus,* profuse], *adv.* lavishly, generously, liberally

largior, 4, **-ītus sum** [*largus*], give bountifully, lavish, bestow

largītiō, -ōnis [*largior*], *f.* generosity, largess F, bribery

largītor, -ōris [*largior*], *m.* liberal giver, spendthrift, prodigal, briber

lātē [*lātus*], *adv.* broadly, widely, far

latebra, -ae [*lateō*], *f., usually plur.,* hiding-place, retreat

lateō, 2, **-uī,** lie hidden, escape notice, be concealed. (latent†)

Laterium, -ī, *n.* an estate of Quintus Cicero, near Arpinum

Latīnē [*Latīnus*], *adv.* in Latin, in plain Latin, plainly

Latīniēnsis, -is, *m.* a cognomen; *see* **Caelius**

Latīnus, -a, -um [*Latium*], of Latium, Latin

Latium, -ī, *n.* the region south of the Tiber, including Rome

lātor, -ōris [*ferō*], *m.* bearer, mover, proposer

latrō, -ōnis, *m.* highwayman, brigand, bandit

latrōcinium, -ī [*latrō*], *n.* robbery, brigandage, band of robbers

latrōcinor, 1, **-ātus sum** [*latrō*], be a bandit, practice highway robbery

latus, -eris, *n.* side, flank, lungs, body. (*cp.* lateral†)

lātus, -a, -um, broad, wide, extensive. (*cp.* latitude†)

laudātor, -ōris [*laudō*], *m.* praiser, eulogizer

laudō, 1, **-āvī, -ātum** [*laus*], praise, laud F, extol, commend, approve. (*cp.* laudation†)

laureola, -ae [*dim. of* ***laurea,*** laurel garland], *f.* small wreath, petty triumph

laus, laudis, *f.* praise, commendation, fame, glory, renown, distinction, excellence. (*cp.* laudable†)

lectulus, -ī [*dim. of* ***lectus***], *m.* small bed, bed

lectus, -ī, *m.* bed, couch. (*cp.* litter F)

lēctus, -a, -um [*legō*], chosen, choice, selected, excellent. (*cp.* elect†, select†)

lēgātiō, -ōnis [*lēgō*], *f.* office of ambassador, embassy. (legation†)

lēgātus, -ī [*lēgō*], *m.* ambassador, envoy, deputy, second in command. (legate F, *cp.* delegate F)

legiō, -ōnis [*legō*], *f.* legion F

lēgitimus, -a, -um [*lēx*], of the law, legal, legitimate†

legō, 3, **lēgī, lēctus,** gather, collect, pick out, read, read about. (legible†, lecture†, lectern†)

lēgō, 1, **-āvī, -ātum** [*lēx*], appoint formally, send as envoy *or* deputy

lēniō, 4, **-īvī, -ītum** [*lēnis*], soften, assuage, soothe, calm, alleviate, mitigate. (*cp.* lenient†)

lēnis, -e, soft, smooth, mild, gentle

lēnitās, -ātis [*lēnis*], *f.* softness, smoothness, mildness, gentleness, lenity†

lēnō, -ōnis, *m.* procurer, tool, agent

Lentulus, -ī, *m.* a cognomen; *P. Cornelius Lentulus Sura,* **36** 22; *Cn. Cornelius Lentulus,* **91** 4; *L. Cornelius Lentulus,* **103** 8; *P. Cornelius Lentulus Spinther,* **164** 4; *L. Cornelius Lentulus Crus,* **191** 2

lentus, -a, -um, pliant, sluggish, slow, backward

lepidus, -a, -um [*cp.* ***lepōs,*** charm], charming, pleasant, nice, effeminate

Lepidus, -ī, *m.* a cognomen; *Manius Æmilius Lepidus,* **11** 4; *M. Æmilius Lepidus,* **47** 13

Leucas, -adis, *f.* a town on an island of the same name in the Ionian Sea

levis, -e, light, trifling, trivial, fickle, untrustworthy

levitās, -ātis [*levis*], *f.* lightness, fickleness, levity F, frivolity, worthlessness

leviter [*levis*], *adv.* lightly, slightly, mildly, moderately

levō, 1, **-āvī, -ātum** [*levis*], lighten, lift up, relieve F, lessen. (*cp.* lever F, levy F, Levant F)

lēx, lēgis, *f.* motion, bill, law, principle, condition. (*cp.* legal†, legislature†)

libellus, -ī [*dim. of liber*], *m.* little book, memorial, petition. (libel F)

libēns, -entis [*libet*], *adj.* willing, with pleasure, glad

libenter [*libēns*], *adv.* willingly, gladly, with pleasure

liber, -brī, *m.* book. (*cp.* library F)

līber, -era, -erum, free, independent, unrestricted

Līber, -erī, *m.* an Italian god identified with Bacchus

Lībera, -ae, *f.* Proserpina, *sister of Liber, daughter of Ceres*

līberālis, -e [*līber*], befitting a freeman, gentlemanly, honorable, generous, liberal F

līberālitās, -ātis [*līberālis*], *f.* nobleness, kindness, generosity, liberality F

līberē [*līber*], *adv.* freely, frankly

līberī, -ōrum [*līber*], *m. plur.* children

līberō, 1, **-āvī, -ātum** [*līber*], free, set free, liberate†, deliver F, absolve

lībertās, -ātis [*līber*], *f.* freedom, liberty F

lībertīnus, -a, -um [*lībertus,* freedman], of the condition of a freedman. *Subst. m.* a freedman. (libertine†)

libet, 2, **libuit** *or* **libitum est,** it pleases *or* is agreeable

libīdō, -inis [*libet*], *f.* pleasure, desire, passion, caprice, wantonness, sensuality

licentia, -ae [*licet*], *f.* freedom, liberty, license F, licentiousness†

licet, 2, **licuit** *or* **licitum est,** it is permitted *or* lawful, one may; *as conj.* although

Licinius, -ī, *m.* a gentile name; *v.* **Archiās, Crassus, Lūcullus, Mūrēna**

ligneus, -a, -um [*lignum,* wood], wooden

Lilybītānus, -a, -um [*Lilybaeum*], of *or* from Lilybæum, *in Sicily*

lingua, -ae, *f.* tongue, language F. (linguist†)

līnum, -ī, *n.* flax, thread, string. (linoleum†; linen *prob. cognate, not borrowed*)

liquefaciō, 3, —, **-factum** [*liqueō,* be fluid, *facio*], make liquid, liquefy F, melt

liquidō [*liquidus,* clear, liquid F], *adv.* clearly, with certainty

littera, -ae, *f.* letter (F), *of the alphabet*; *plur.* letter (F), epistle, dispatch, document, records, books, literature†. (*cp.* literal F)

litterātus, -a, -um [*litterae*], lettered, learned, cultured, well educated. (literate†)

litūra, -ae [*linō,* smear], *f.* erasure, correction

locō, 1, **-āvī, -ātum** [*locus*], place, put, arrange, contract for. (locate†, *cp.* locative†)

Locrēnsis, -e [*Locrī*], of Locri, *in southern Italy. Subst. plur. m.* the Locrians

locuplēs, -ētis [*locus, old pleō,* fill], *adj.* rich (*orig. in lands*), wealthy

locuplētō, 1, **-āvī, -ātum** [*locuplēs*], enrich

locus, -ī, *m., plur. generally* **loca,** *n.*, place, region, post, position, rank, room, space, opportunity, topic, point, passage. (locus†, *cp.* local F)

longē [*longus*], *adv.* far

Longilius, -ī, *m.* a gentile name, **167** 4

longinquitās, -ātis [*longinquus*], *f.* remoteness, distance

longinquus, -a, -um [*longus*], far removed, remote, distant

longiusculus, -a, -um [*dim. of longior*], a little longer, rather long

longus, -a, -um, long (*cognate, not borrowed*), lasting, tedious. (*cp.* longitude†)

loquor, 3, **locūtus sum,** speak, talk, say. (*cp.* loquacious†, *and cpds., as* eloquence F, colloquy†)

Lūceria, -ae, *f.* a city in Apulia

Lūcius, -ī, *m.* a prænomen

lūctuōsus, -a, -um [*lūctus*], sorrowful, sad, mournful, lamentable

lūctus, -ūs [*lūgeō*], *m.* sorrow, grief, affliction, distress

lūcubrātiō, -ōnis [*lūcubrō*], *f.* working by lamplight *or* by night. (lucubration†)

Lūcullus, -ī, *m.* a cognomen; *L. Licinius Lucullus,* **68** 27, **75** 19, **103** 24, **108** 11; his brother, *Marcus,* **101** 27, **102** 15

lūcus, -ī [*lūceō,* be light], *m.* an open wood, sacred grove, grove

lūdus, -ī, *m.* play, game, school, training-school; *plur.* public games, spectacles. (*cp.* ludicrous†, *and cpds., as* collusion F, delude†, prelude F)

lūgeō, 2, **lūxī,** mourn, lament, bewail. (*cp.* lugubrious†)

lūmen, -inis [*lūceō,* shine], *n.* light, lamp, glory, ornament, celebrity. (*cp.* luminary F, limn F, illuminate†)

lupīnus, -a, -um [*lupus,* wolf], of a (the) wolf

lūstrō, 1, **-āvī, -ātum** [*lūstrum* (*lavō*), sacrifice of purification, *the victims being led around the fields three times*], go around, traverse, wander over. (*cp.* lustrum†)

Lutātius, -ī, *m.* a gentile name; *v.* **Catulus**

luteus, -a, -um [*lutum,* mud], dirty, worthless, poor

lūx, lūcis [*cp. lūceō,* shine], *f.* light, day, daylight, help, safety, succor. (*cp.* lucid†, translucent†, Lucifer†, elucidate†)

lūxuria, -ae [*lūxus,* excess], *f.* luxury F, profusion, self-indulgence, extravagance

M. = **Mārcus,** *a prænomen*

M'. = **Mānius,** *a prænomen*

Macedonia, -ae, *f.* a country north of Thessaly and the Ægean

Macedonicus, -a, -um [*Macedonia*], Macedonian

māchinātor, -ōris [*māchinor*], *m.* contriver, deviser, plotter

māchinor, 1, **-ātus sum** [*māchina,* machine F], contrive, devise, invent, plot. (*cp.* machination†)

mactō, 1, **-āvī, -ātum** [*mactus,* honored], honor (*with sacrifice*), sacrifice, kill, slaughter, pursue, punish

macula, -ae, *f.* spot, stain, stigma, disgrace. (*cp.* immaculate†)

Maelius, -ī, *m.* a gentile name; *Spurius Mælius,* 4 4

maeror, -ōris [*cp.* ***miser***], *m.* sadness, grief, sorrow

magis [*cp.* ***magnus***], *adv.* more, rather

magister, -trī [***magis***], *m.* master F, head, teacher. (*cp.* magisterial†)

magistrātus, -ūs [***magister***], *m.* magistracy†, public office, magistrate†, official

magnificē, *compar.* **magnificentius** [***magni-ficus***], *adv.* grandly, magnificently F, splendidly, gloriously

magni-ficus, -a, -um, *compar.* **magnificentior,** *superl.* **-entissimus** [***magnus, faciō***], grand, magnificent F, splendid

magnitūdō, -inis [***magnus***], *f.* greatness, magnitude†, extent

magnus, -a, -um, *compar.* **maior,** *superl.* **maximus,** great, large, big, ample, extensive, important, serious, eminent, powerful; **magnō opere,** *adverbially,* greatly, particularly, especially, earnestly, urgently. (*cp.* magnify†, major†, majority F, maximum†)

Magnus, -ī, *m.* the Great, *esp. as surname of Pompey*

maiōrēs, -um [***maior*** (***magnus***), elder], *m. plur.* ancestors, forefathers

Maius, -a, -um, of May F

male, *compar.* **peius,** *superl.* **pessimē** [***malus***], *adv.* badly, ill, hardly, scarcely. (mal- F [*prefix*])

maleficium, -ī [***male-ficus,*** evil-doing], *n.* evil deed, crime, offense, wrong. (*cp.* maleficent†, malfeasance F)

malleolus, -ī [*dim. of* ***malleus,*** hammer], *m.* fire-dart

mālō, mālle, māluī [***magis, volō***], wish, rather, prefer

malus, -a, -um, *compar.* **peior,** *superl.* **pessimus,** bad, evil, wicked, injurious. *Subst. n.* an evil, injury, misfortune, calamity. (*cp.* malaria It, pessimist†)

Māmertīnī, -ōrum [***Māmers*** = ***Mārs***], *m. plur.* the Mamertines, *i.e.* the people of Messana (Messina). *As adj. sing.* of the Mamertines, Mamertine

mandātum, -ī [***mandō***], *n.* commission, charge, instruction, order, command. (mandate†, *cp.* mandatory†)

mandō, 1, **-āvī, -ātum** [***manus, dō***], put in hand, commit, consign, instruct, order, command F. (*cp.* mandamus†)

māne [*cp.* ***mātūrus***], *adv.* in the morning, early

maneō, 2, **mānsī, mānsūrus,** stay, remain F, wait, last, continue. (*cp.* manor F)

manicātus, -a, -um [***manicae*** (***manus***), long sleeve], with long sleeves (*covering the hand*)

manifestō [*manifestus*], *adv.* palpably, openly, clearly, manifestly†

manifestus, -a, -um [*manus, and cp. īnfestus*], tangible, palpable, obvious, plain, manifest†

Mānīlius, -ī, *m.* a gentile name; *C. Manilius* (lex Manilia), **96** 1

Mānius, -ī, *m.* a prænomen

Mānliānus, -a, -um [*Mānlius*], of Manlius

Mānlius, -ī, *m.* a gentile name; *C. Manlius*, ▮ 28, **25** 1

mānō, 1, -āvī, flow, trickle, drip, be diffused, spread, emanate†

mānsuētē [*mansuētus,* tame], *adv.* gently, mildly

mānsuētūdō, -inis [*mansuētus*], *f.* mildness, gentleness, clemency

manubiae, -ārum [*manus, habeō*], *f. plur.* booty, spoils, money from the sale of spoils

manubrium, -ī [*manus*], *n.* handle

manus, -ūs, *f.* hand, handwriting, band, force. (*cp.* manual†, manner F, manœuvre F, manage It, manufacture F, maintain F)

Mārcellus, -ī, *m.* a cognomen; *M. Claudius Marcellus*, conqueror of Syracuse, **87** 1, **109** 15, **146** 24; *M. Claudius Marcellus*, **11** 29, **115** ff., **175** f., **198** ff.; *C. Claudius Marcellus*, **118** 21, **175** 2

Mārcus, -ī, *m.* a prænomen

mare, -is, *n.* sea

margarīta, -ae [*Greek*], *f.* pearl. (marguerite F)

Mariō, -ōnis, *m.* a slave of Cicero, **183** 2

maritimus, -a, -um [*mare*], of *or* on the sea, maritime†

marītus, -ī, *m.* husband. (*cp.* marital†, marry F)

Marius, -ī, *m.* a gentile name; *C. Marius*, **4** 19, **47** 5, **63** 11, **107** 29

marmor, -oris, *n.* marble F

marmoreus, -a, -um [*marmor*], of marble

Mārs, Mārtis, *m.* the god of war; *fig.* war, battle. (*cp.* martial F)

Mārtius, -a, -um [*Mārs*], of Mars, of March F

Massilia, -ae, *f.* a Greek city in southern Gaul (Marseilles)

Massiliēnsis, -e [*Massilia*], of Massilia. *Subst. plur.* the Massilians

māter, -tris, *f.* mother; **māter familiās** (*old gen.*), matron, mistress of a household. (*cp.* maternal F, maternity F)

mātūrē [*mātūrus*], *adv.* early, betimes, quickly

mātūritās, -ātis [*mātūrus*], *f.* ripeness, maturity†

mātūrō, 1, -āvī, -ātum [*mātūrus*], mature F, bring to maturity, dispatch, hasten, expedite

mātūrus, -a, -um, ripe, mature†, early

maximē [*maximus*], *adv.* most, very, very greatly, especially

maximus, -a, -um, *superl. of* **magnus.** (*cp.* maximum†, maxim F)

Maximus, -ī, *m.* a cognomen; *Q. Fabius Maximus*, the Delayer, **87** 1, **109** 15

Mēdēa, -ae, *f.* the Colchian sorceress, wife of Jason, **76** 17

medeor, 2, heal, cure, remedy†

medicīna, -ae [*medicus* (*medeor*)], *f.* medicine F, remedy, relief

mediocris, -e [*medius*], middling, medium, moderate, mediocre F, ordinary

mediocriter [*mediocris*], *adv.* moderately, slightly, somewhat

meditor, 1, -ātus sum [*cp.* **modus**], reflect upon, think of, consider, meditate†, rehearse, practice

medius, -a, -um, in the middle *or* midst, mean F, middle. (medium†, *cp.* mediate†, immediate†)

mehercule, *see* **Herculēs**

melior, *compar. of* **bonus**

membrum, -ī, *n.* limb, member F

meminī, -isse, *defective* [*cp.* **mēns, moneō**], remember, recollect. (*cp.* memento†)

Memmius, -ī, *m.* a gentile name; *C. Memmius*, **53** 1

memor, -oris [*cp.* **mora**], *adj.* mindful, remembering F

memoria, -ae [*memor*], *f.* memory F, remembrance, recollection, tradition, time. (memoir F)

memorō, 1, -āvī, -ātum [*memor*], mention, relate, say. (*cp.* memorable†, memorandum†, commemorate†)

mendācium, -ī [*mendāx,* lying], *n.* lie, untruth, falsehood. (*cp.* mendacious†)

mendīcitās, -ātis [*mendīcus,* in want], *f.* beggary, poverty, indigence. (*cp.* mendicant†)

mēns, mentis [*cp.* **meminī**], *f.* mind, understanding, intellect, reason, thought, disposition, intention, purpose. (*cp.* mental F)

mēnsa, -ae [*mētior,* measure], *f.* table

mēnsis, -is [*mētior,* measure], *m.* month. (*cp.* semester F)

mentiō, -ōnis [*mēns*], *f.* calling to mind, mentioning F, mention F

mentum, -ī [*cp. mōns*] *n.* chin

Menturnae, -ārum, *f. plur.* Minturnæ, *a town on the Appian Way, in southern Latium*

mercātor, -ōris [*mercor* (*merx*), trade], *m.* trader, merchant F (*from* **mercor** *indirectly*)

mercēs, -ēdis [*merx*], *f.* pay, wages, reward, income. (*cp.* mercenary†)

mereō, 2, -uī, -itum, earn, gain, take (*a price*), deserve. *Dep.* deserve, merit F, be worthy of

meretrīcius, -a, -um [*meretrīx,* harlot], of a harlot *or* harlots. (meretricious†)

meritō [*mereor*], *adv.* deservedly, with good reason

meritum, -ī [*mereor*], *n.* merit F, desert, favor, service

merx, -cis, *f.* wares, goods, merchandise F. (*cp.* **mercātor**)

Mescinius, -ī, *m.* a gentile name; *L. Mescinius Rufus*, **180** 2

Messāna, -ae, *f.* a city in Sicily, at the straits (Messina)

Messius, -ī, *m.* a gentile name; *C. Messius*, a friend of Pompey, **190** 11

-met, *encl. suffix*, self, *added to* **ego, mē, tibi, tē, sē, nōbīs,** *etc.*

Metellus, -ī, *m.* a cognomen; *Q. Cæcilius Metellus Celer*, **11** 9; *M. Metellus*, **11** 11; *Q. Cæcilius Metellus Creticus*, **91** 3; *Q. Cæcilius Metellus Macedonicus*, **152** 21; *Q. Cæcilius Metellus Numidicus*, **101** 18; his son, *Q. Cæcilius Metellus Pius*, **101** 19, **102** 8

metuō, 3, **-uī** [*metus*], fear, be afraid, dread

metus, -ūs, *m.* fear, dread. (*cp.* meticulous†)

meus, -a, -um [*mē*], my, mine

mīles, -itis, *m.* soldier. (*cp.* militate†)

mīlitāris, -e [*mīles*], of a soldier *or* soldiers, military F; **rēs mīlitāris,** warfare, military matters

mīlitia, -ae [*mīles*], *f.* military service, war; **mīlitiae,** *locative*, in the field *or* service, in war. (militia†)

mīlle, *num. adj. indecl.* thousand; *plur. subst. n.* **mīlia,** thousands. (*cp.* mile†, million F, mill† (*thousandth part of a dollar*), millennium†, millimeter F)

Milō, -ōnis, *m.* a cognomen; *T. Annius Milo*, **167** 14

minae, -ārum [*cp. ēmineō,* stand out, *mōns*], *f. plur.* threats, menaces F

Minerva, -ae [*cp. meminī*], *f.* the goddess of wisdom and the arts

minimē [*minimus*], *superl. adv.* least, very little, not at all, by no means

minimus, -a, -um, *superl. of* **parvus,** smallest, least. (minimum†)

minitor, 1, **-ātus sum** [*freq. of* 1. *minor*], threaten, menace

1. **minor,** 1, **-ātus sum** [*minae*], threaten, menace F (*through* **mināx,** threatening)

2. **minor,** *compar. of* **parvus,** smaller, younger. (minor†)

Minucius, -ī, *m.* a gentile name; *Q. Minucius*, **136** 15

minuō, 3, **-uī, -ūtus** [2. *minor*], lessen, reduce, diminish F

minus [2. *minor*], *compar. adv.* (*pos.* **parum**), less, too little, not. (*cp.* minus†)

minūtus, -a, -um [*minuō*], small, minute†

mīrābilis, -e [*mīror*], wonderful, marvelous F

mīrandus, -a, -um [*mīror*], wonderful; **mīrandum in modum,** wonderfully

mīror, 1, **-ātus sum** [*mīrus*], wonder, marvel at, admire F

mīrus, -a, -um, wonderful, marvelous, strange, extraordinary

misceō, 2, **miscuī, mixtum,** mix F, mingle, confound, stir up, concoct

Misēnum, -ī, *n.* a promontory and harbor of the Bay of Naples (Miseno)

miser, -era, -erum, wretched, unfortunate, miserable F, poor

miserandus, -a, -um [*miseror,* commiserate], pitiable, deplorable

misereor, 2, **-itus sum** [*miser*], pity, have compassion

miseria, -ae [*miser*], *f.* wretchedness, suffering, distress, misery F

misericordia, -ae [*misericors*], *f.* pity, compassion, sympathy, mercy

misericors, -cordis [*misereor, cor*], *adj.* tender-hearted, merciful, sympathetic

Mithridātēs, -is, *m.* a king of Pontus (**Mithradates** on coins and in inscriptions), **68** ff.

Mithridāticus, -a, -um [*Mithridātēs*], of Mithridates, Mithridatic

mītis, -e, mild, gentle, lenient, kind. (*cp.* mitigate†)

mittō, 3, **mīsī, missum,** let go, let loose, discharge, send, omit. (*cp.* missile†, mission†, -ary†, mass†; *cpds., as* admit F, remiss†)

mixtus, -a, -um [*misceō*], mixed F, motley, confused. (*cp.* mixture†)

moderātē [*moderātus*], *adv.* with restraint *or* moderation, moderately†

moderātiō, -ōnis [*moderor* (*modus,* measure)], *f.* restraint, self-control, moderation F

moderātus, -a, -um [*moderor*], restrained, self-controlled, temperate, moderate†, modest

modestē [*modestus*], *adv.* with moderation, temperately, moderately

modestus, -a, -um [*modus*], moderate, temperate, honorable. (modest F)

modicē [*modicus*], *adv.* with moderation, discreetly

modicus, -a, -um [*modus*], moderate, ordinary, small. (modicum†)

modo [*modus*], *adv.* only, merely, just now, lately, recently, if only, provided. (*cp.* modern†)

modus, -ī, *m.* measure, amount, extent, limit, moderation, sort, kind, character, way, manner, mode F; **huius modī,** of this kind; **eius modī,** such; **quem ad modum?** in what way? how? (*cp.* model F, modal†)

moenia, -ium [*cp. mūniō*], *n. plur.* fortifications, walls of a city *or* town

mōlēs, -is, *f.* mass, weight, load, burden. (*cp.* mole F, molecule F)

molestē [*molestus*], *adv.* with trouble *or* vexation; **molestē ferre,** be vexed *or* annoyed at

molestia [*molestus*], *f.* trouble, annoyance, vexation, worry

molestus, -a, -um [*mōlēs*], troublesome, disagreeable, vexatious, annoying. (*cp.* molest F)

mōlior, 4, **-ītus sum** [*mōlēs*], exert oneself, strive, struggle, attempt, undertake, plan, plot

mollis, -e, soft, tender, weak. (*cp.* mollify F, mollusk†, emollient†)

moneō, 2, **-uī, -itum** [*cp. mēns, meminī*], remind, advise, admonish F, warn. (*cp.* monitor†, monetary†, money F, mint†)

mōns, montis [*cp. ēmineō,* stand out], *m.* mountain F, mount†, hill

mōnstrum, -ī [*moneō*], *n.* omen, wonder, portent, prodigy, monster F

monumentum, -ī [*moneō*], *n.* reminder, memorial, record, monument†

mora, -ae, *f.* delay, hesitation, hindrance

morbus, -ī [*morior*], *m.* sickness, disease, malady. (*cp.* morbid†)

morior, 3, **mortuus sum,** die. (*cp.* moribund†, mortuary†, mortgage†)

moror, 1, **-ātus sum** [*mora*], delay, tarry, linger, hinder. (*cp.* moratorium†)

mors, -tis [*morior*], *f.* death. (*cp.* mortify†)

mortālis, -e [*mors*], mortal F. *Subst. m.* a mortal

mortuus, -a, -um [*morior*], dead

mōs, mōris, *m.* manner, habit, custom, practice, way; *plur. also* ways, character. (*cp.* moral†, morale F)

mōtus, -ūs [*moveō*], *m.* motion, movement, change, disturbance, insurrection, tumult, impulse, emotion; *with* **terrae,** earthquake

moveō, 2, mōvī, mōtum, move F, set in motion, remove F, drive away, influence, affect, impress, stir, inspire. (*cp.* motion F, movement F, motive F, motor†)

Mūcius, -ī, *m.* a gentile name; *P. Mucius Scævola*, **144** 16; *Q. Mucius Scævola*, jurist, **156** 8; *Q. Mucius Scævola*, a friend of Q. Cicero, **198** 5

mūcrō, -ōnis, *m.* point, edge, sword, dagger

mulcō, 1, **-āvī, -ātum,** beat, cudgel

mulier, -eris, *f.* woman

muliercula, -ae [*dim. of* ***mulier***], *f.* little *or* poor woman, mistress, favorite

multitūdō, -inis [***multus***], *f.* great number, crowd, throng, multitude†

1. **multō,** 1, **-āvī, -ātum** [***multa,*** fine], punish. (mulct†)

2. **multō** [***multus***], *adv.* by much *or* far, much, far

multum [***multus***], *adv.* much

multus, -a, -um (*cp.* ***melior***), much, great; *plur.* many. (multi-† *in many cpds.*)

Mulvius, -a, -um, Mulvian; *with* **pōns,** the Mulvian Bridge *over the Tiber* (Ponte Molle)

Mummius, -ī, *m.* a gentile name; *L. Mummius Achaicus*, **131** 19

mūniceps, -ipis [***mūnia,*** duties, ***capiō***], *c.* citizen of a free town. (*cp.* municipal†, -ality F)

mūnicipium, -ī [***mūniceps***], *n.* free *or* municipal town

mūniō, 4, **-īvī, -ītum** [*cp.* ***moenia***], fortify, defend, strengthen, secure

mūnītiō, -ōnis [***mūniō***], *f.* rampart, walls. (munition F, ammunition F)

mūnītus, -a, -um [***mūniō***], fortified, secure

mūnus, -eris, *n.* duty, service, office, function, present, gift, show, spectacle. (*cp.* immune†, munificent†, remunerate†)

Mūrēna, -ae, *m.* a cognomen; *L. Licinius Murena*, **70** 6

mūrus, -ī [*cp.* ***moenia***], *m.* a city wall. (*cp.* immure†, mural F)

Mūsa, -ae [*Greek*], *f.* muse†, *one of the nine goddesses of the higher arts.* (*cp.* music F, museum†, mosaic F)

mūtō, 1, **-āvī, -ātum,** alter, change. (*cp.* mutable, -ation F)

mūtus, -a, -um, dumb, silent, speechless, mute F

myoparō, -ōnis [*Greek*], *m.* a privateer, light warship

Myrō, -ōnis, *m.* Myron, *a Greek sculptor*, **131** 25, **140** 7

mystagōgus, -ī [*Greek*], *m.* a guide (*orig. to the mysteries*), cicerone

Mytilēnaeus, -a, -um [***Mytilēnae***], of Mytilene, *a city on the Ægean island of Lesbos*

nam [*cp.* ***enim***], *conj.* for

nancīscor, 3, **nactus** (*or* **nānctus**) **sum,** get, obtain, receive, come upon, find

nāscor, 3, **nātus sum** [*cp.* ***gignō***], be born *or* produced, spring forth

or up, grow, arise. (*cp.* nascent†, native†, natal†)

nātiō, -ōnis [*nāscor*], *f.* tribe, people, nation F, race

nātūra, -ae [*nāscor*], *f.* birth, nature F, character

naufragus, -a, -um [*nāvis, frangō*], shipwrecked. *Subst. m. plur.* ruined men

nauticus, -a, -um [*Greek*], of ships, naval, nautical†

nāvālis, -e [*nāvis*], of ships, naval†

nāviculārius, -ī [*nāvicula, dim. of nāvis*], *m.* shipmaster, shipowner

nāvigātiō, -ōnis [*nāvigō*], *f.* a sailing, navigation†

nāvigō, 1, **-āvī, -ātum** [*nāvis, agō*], sail, sail over, navigate†, cross the sea

nāvis, -is, *f.* ship, vessel. (*cp.* navy F, nave† *of a church*)

-ne (*or* **-n**), *encl., sign of a question*; whether

1. nē (*in some cpds.* **ne-**, not, un-, in-), *adv. and conj. As adv.* not; **nē . . . quidem,** not even, not . . . either, also not. *As conj.* that (in order that) . . . not, lest, for fear that; **nē quis,** lest anyone, that no one

2. nē, *affirmative particle, preceding a pron.*, verily, truly, indeed

Neāpolis, is, *f.* the chief city of Campania (Naples); also a quarter of Syracuse in Sicily

Neāpolitānus, -a, -um [*Neāpolis*], of Neapolis, Neapolitan. *Subst. plur. m.* the Neapolitans

nec, *see* **neque**

necessāriō [*necessārius*], *adv.* necessarily†, inevitably

necessārius, -a, -um [*necesse*], necessary†, inevitable. *Subst. m.* relative, kinsman, friend

necesse, *indecl. adj.* unavoidable, inevitable, necessary

necessitās, -ātis [*necesse*], *f.* necessity F, need

necessitūdō, -inis [*necesse*], *f.* relationship, connection

nec-ne, *conj.* or not

necō, 1, **-āvī, -ātum** [*cp. nex*], put to death, kill, slay. (*cp.* internecine†)

nec-opīnātus, -a, -um [*opīnor,* think], unexpected

ne-fandus, -a, -um [*fārī,* speak], unspeakable, impious, abominable, execrable

nefāriē [*nefārius*], *adv.* impiously, execrably, abominably

nefārius, -a, -um [*ne-fās,* impiety, sin], impious, execrable, abominable, wicked, nefarious†

neglegenter [*neglegēns,* careless], *adv.* carelessly, negligently†

neglegentia, -ae [*neglegēns*], *f.* carelessness, negligence†

neg-legō, 3, **-lēxī, -lēctum** [*nec, legō*], disregard, neglect†, overlook, omit

negō, 1, **-āvī, -ātum** [**negi,* not], say no *or* not, deny F, refuse. (*cp.* negative†)

negōtiātor, -ōris [*negōtior*], *m.* merchant, dealer. (negotiator†)

negōtior, 1, **-ātus sum** [*negōtium*], do business, carry on business. (*cp.* negotiate†)

negōtium, -ī [**negi,* not, *ōtium*], *n.* business, employment, occupation, task, affair, matter, duty, trouble

nēmō, ——, *dat.* **nēminī** [1. ***nē,*** *old* ***hemō*** = ***homō***], *c.* no one, nobody; **nōn nēmō,** some, some persons

nemus, -oris, *n.* sacred grove, wood

nepōs, -ōtis, *m.* grandson, spendthrift, prodigal. (*cp.* nephew F, nepotism It)

nē-quam, *indecl. adj.* worthless, bad

nē-quāquam [***quisquam***], *adv.* by no means, not at all

ne-que *or* **nec,** *conj.* and not, nor; *correl.* neither . . . nor

ne-queō, 4, **-īvī,** be unable

nēquior, -ius, *compar. of* **nēquam**

nēquitia, -ae [***nēquam***] *f.* worthlessness, badness

Nerviī, -ōrum, *m.* a people in Belgic Gaul

nervus, -ī, *m.* sinew, strength, power. (*cp.* nerve†)

ne-sciō, 4, **-īvī,** not know, be ignorant; **nesciō quis,** someone; **nesciō quō pactō,** somehow or other; **nesciō an,** I rather think

nē-ve *or* **neu,** *conj.* and (that) not, and lest, nor

nex, necis [*cp.* ***necō***], *f.* murder, slaughter, death. (*cp.* internecine†)

nihil [***ne*** (1. ***nē***), ***hilum,*** shred], *indecl. n.* nothing; *acc. adverbially,* not at all. (*cp.* nihilist†, nil†)

nihil-dum, *indecl. n.* nothing yet

nihilum, -ī [*cp.* ***nihil***], *n.* nothing; **nihilō minus,** none the less, nevertheless

Nīlus, -ī, *m.* the Nile

nī-mīrum [***nī*** (*cp.* 1. ***nē***), not, ***mīrum***], *adv.* without doubt, doubtless, surely

nimis, *adv.* too much, too

nimium [***nimius***], *adv.* too much, too

nimius, -a, -um [***nimis***], too great, excessive, too much, over-; **nimiō opere,** excessively, extravagantly

nisi [*old* ***nī-sī*** (***nī,*** not; *cp.* 1. ***nē***)], *conj.* if not, unless, except

niteō, 2, **-uī,** shine, glisten, glitter

nitidus, -a, -um [***niteō***], shining, glistening, sleek, spruce

nix, nivis, *f.* snow

nōbilis, -e [***nōscō***], well-known, celebrated, famous, distinguished, splendid, noble F

nōbilitās, -ātis [***nōbilis***], *f.* celebrity, fame, noble birth, nobility†, high rank

nocēns, -entis [***noceō***], *adj.* guilty *Subst. m.* criminal, culprit. (*cp* innocent F)

noceō, 2, **-uī, -itūrus,** injure, harm, hurt. (*cp.* innocuous)

noctū [*old* ***noctus*** = ***nox***], *adv.* at night

nocturnus, -a, -um [***nox***], by night, nocturnal†

nōlō, nōlle, nōluī [***ne*** (1. ***nē***), ***volō***], be unwilling, wish . . . not, not wish

nōmen, -inis [*cp.* ***nota***], *n.* name, fame, renown, item, entry, account, behalf, claim, pretext. (*cp.* nominal†, nomenclature†)

nōminātim [***nōmen***], *adv.* by name, expressly, particularly

nōminō, 1, **-āvī, -ātum** [***nōmen***], call by name, name, mention, call, celebrate, render famous. (*cp.* nominate†)

nōn [*old* ***noenum*** (***ne-oinom*** = ***ne-ūnum***)], *adv.* not, no

Nōnae, -ārum [***nōnus,*** ninth], *f. plur.* the Nones, *9th day before the Ides*; *7th of March, May, July, October, 5th of the other months*; *abbr.* **Nōn.**

nōn-dum, *adv.* not yet

nōn-ne, *interrog. adv.* not? *expecting the answer "yes"*; *in indir. quest.* whether . . . not

nōs, nostrum *or* **nostrī,** *plur. of* **ego**

nōscō, 3, **nōvī, nōtum** [*old* ***gnōscō***], become acquainted with, come to know, learn; *perf. system*, know. (notion†)

noster, -tra, -trum [***nōs***], of us, our, ours, our own. (nostrum†)

nota, -ae [*cp.* ***nōmen***], *f.* mark, sign, stigma, brand. (note F, *cp.* notary†)

notō, 1, **-āvī, -ātum** [***nota***], mark, note F, designate, brand. (notable†, notation†)

nōtus, -a, -um [***nōscō***], known, familiar, famous. (*cp.* notify F, notice F, notorious†)

novem, *num. adj. indecl.* nine

November, -bris, -bre [***novem***], of November F; *abbr.* **Nov.** *and* **Novemb.**

novus, -a, -um, new, recent, novel F, strange, unheard-of; **rēs novae,** revolution; **tabulae novae,** abolition of debts. (*cp.* novel, *adj.* F, *noun* It; novice F; renovate†)

nox, noctis, *f.* night. (*cp.* nocturnal†, nocturne F)

nudius tertius [***nu-*** (*cp.* ***nunc***), ***dius*** = ***diēs***], *adv.* now the third day, the day before yesterday

nūdus, -a, -um, naked, nude†, bare, stripped

nūllus, -a, -um [***ne*** (1. ***nē***), ***ūllus***], not any, none, no, not (*as emphatic substitute for* **nōn**); **nōn nūllus,** some. (null†, *cp.* nullify†, annul F)

num, *interrog. adv. expecting the answer "no"*; *in indir. quest.* whether

Numantia, -ae, *f.* a city in northern Spain

nūmen, -inis [***nuō,*** nod], *n.* nod, will *or* power of a god

numerus, -ī, *m.* number F, quantity, rank, importance, position, account, class. (*cp.* numeral†, numerous†, enumerate†)

Numidicus, -ī, *m.* a surname of Q. Cæcilius Metellus, as victor in Africa (Numidia)

numquam [***ne*** (1. ***nē***), ***umquam***], *adv.* never; **nōn numquam,** sometimes

nunc [***num,*** still, yet, ***-ce***], *adv.* now, at present, as it is

nūntius, ī [***novus, veniō***], *m.* messenger, message, news, order. (nuncio It, *cp.* announce F)

nūper [***novus***], *adv.* newly, recently, lately

nūptiae, -ārum [*cp.* ***nūpta,*** bride], *f. plur.* wedding, marriage, nuptials†

nusquam [***ne*** (1. ***nē***), ***usquam***], *adv.* nowhere

nūtus, -ūs [***nuō,*** nod], *m.* nod, will, pleasure, command

ō, *interj.* O! oh!

ob, *prep. with acc.* over against, on account of, for; **quam ob rem,** for which reason, *or interrog.* wherefore? why?

ob-eō, -īre, -iī, -itum, go to meet, meet, reach, undertake, enter upon, attend to, perform

ob-iciō, 3, **-iēcī, -iectum** [*iaciō*], throw before *or* in the way, expose, reproach with. (object†, *cp.* objection F, -tive†)

oblectāmentum, -ī [*ob-lectō*], *n.* delight, pleasure, amusement

ob-lectō, 1, **-āvī, -ātum** [*lactō* (*laciō,* entice)], delight F, please, entertain

ob-ligō, 1, **-āvī, -ātum,** bind, oblige F, put under obligation F, mortgage

ob-linō, 3, **-lēvī, -litum,** smear over, besmear, cover

oblitus, *see* oblinō

oblītus, -a, -um [*ob-līvīscor*], forgetful, unmindful, neglectful

oblīviō, -ōnis [*cp. ob-līvīscor*], *f.* forgetting, forgetfulness, oblivion F. (oblivious†)

ob-līvīscor, 3, **-lītus sum** [*lēvis,* smooth], forget

ob-oediō, 4, **-īvī, -ītum** [*audiō*], give heed to, obey F, serve

ob-ruō, 3, **-ruī, -rutum,** overwhelm, bury, destroy

obscūrē [*ob-scūrus*], *adv.* darkly, secretly, not clearly, obscurely F

obscūritās, -ātis [*ob-scūrus*], *f.* darkness, obscurity†, uncertainty

obscūrō, 1, **-āvī, -ātum** [*ob-scūrus*], darken, obscure F, conceal, hide

ob-scūrus, -a, -um [*cp. scūtum,* shield (?)], dark, obscure F, covered, concealed, secret, unknown

ob-secrō, 1, **-āvī, -ātum** [*sacrō,* consecrate], supplicate, implore, beseech, beg

ob-secundō, 1, **-āvī, -ātum** [*secundō,* favor], humor, favor, support, second F

observāns, -antis [*ob-servō*], *adj.* attentive, respectful. (observe F)

obses, -idis [*cp. sedeō*], *c.* hostage, pledge, security

ob-sideō, 2, **-sēdī, -sessum** [*sedeō,* sit], besiege F, beset, watch for an opportunity for. (*cp.* obsess†, obsession†)

obsidiō, -ōnis [*ob-sideō*], *f.* siege, investment, attack

ob-signō, 1, **-āvī, -ātum,** seal, seal up

ob-sistō, 3, **-stitī, -stitum,** stand in the way of, withstand, resist, thwart

obs-olēscō, 3, **-lēvī, -lētum** [*cp. ex-olēscō* (*olēscō,* grow)], grow old, decay, become obsolete†

ob-strepō, 3, **-strepuī,** make a noise against, drown (with noise). (*cp.* obstreperous†)

ob-stupefaciō, 3, **-fēcī, -factum,** stun, amaze, astound

ob-stupēscō, 3, **-stupuī,** be stunned *or* amazed *or* astounded

ob-sum, -esse, -fuī, -futūrus, be against *or* prejudicial to, be a disadvantage, hurt, injure

ob-temperō, 1, **-āvī, -ātum,** comply with, conform to, obey, submit

ob-tineō, 2, **-tinuī, -tentum** [*teneō*], hold, possess, keep, maintain, prove. (obtain F)

ob-tingō, 3, **-tigī** [*tangō*], befall, occur, happen

ob-trectō, 1, **-āvī**, **-ātum** [*trāctō*], oppose, carp at, belittle, disparage

ob-tundō, 3, **-tudī**, **-tū(n)sus**, beat against, stun, blunt, deafen, weary. (*cp.* obtuse†)

ob-viam, *adv.* in the way *or* face of, to meet

ob-vius, **-a**, **-um** [*via*], in the way *or* face of, to meet. (obvious†)

occāsiō, **-ōnis** [*oc-cidō*], *f.* opportunity, occasion†

occāsus, **-ūs** [*oc-cidō*], *m.* a going down, setting (*of the sun, etc.*), downfall, ruin, destruction

occidēns, **-entis** [*oc-cidō*], *m.* (*sc.* **sōl**), sunset, west. (occident F)

oc-cidō, 3, **-cidī**, **-cāsum** [*cadō*], fall, set (*of the sun, etc.*), perish

oc-cīdō, 3, **-cīdī**, **-cīsum** [*caedō*], strike *or* cut down, kill, murder, slay

oc-clūdō, 3, **-clūsī**, **-clūsum** [*claudō*], shut up, close

occultē [*occultus*], *adv.* in concealment, secretly

occultō, 1, **-āvī**, **-ātum** [*freq. of* ***oc-culō***, cover], conceal, hide

occultus, **-a**, **-um** [***oc-culō***, cover], concealed, hidden, secret. (occult†)

occupātiō, **-ōnis** [*occupō*], *f.* occupation F, employment

occupō, 1, **-āvī**, **-ātum** [*cp.* ***capiō***], seize, take possession of, win, occupy F, invest (*funds*)

oc-currō, 3, **-currī**, **-cursum**, run to meet, meet, counteract, oppose. (occur†)

Ōceanus, **-ī** [*Greek*], *m.* the ocean†

Octāvius, **-ī**, *m.* a gentile name; *Cn. Octavius*, **47** 7, **101** 21

octāvus, **-a**, **-um** [*octō*], eighth. (octave F, octavo†)

octō, *num. adj. indecl.* eight

Octōber, **-bris**, **-bre** [*octō*], of October†; *abbr.* **Oct.**

oculus, **-ī**, *m.* eye. (*cp.* ocular†, oculist F, inoculate†)

ōdī, **ōdisse**, **ōsūrus**, *defective*, hate

odiōsus, **-a**, **-um** [*odium*], hateful, offensive, odious F

odium, **-ī** [*ōdī*], *n.* hatred. (odium†)

of-fendō, 3, **-fendī**, **-fēnsum** [*old* ***fendō***], strike against, offend F, come upon, find

offēnsiō, **-ōnis** [***of-fendō***], *f.* disfavor, dislike, offense F, misfortune, defeat

offēnsus, **-a**, **-um** [***of-fendō***], offensive†, odious, disliked

of-ferō, **-ferre**, **obtulī**, **oblātum**, present, offer F, give, bestow, expose. (*cp.* oblation F)

officīna, **-ae** [***opifex***, workman], *f.* workshop, factory. (*cp.* officinal†)

officiōsus, **-a**, **-um** [***officium***], dutiful, faithful, devoted. (officious†)

officium, **-ī** [****opificium*** (***opus, faciō***); *or* ***ob, faciō***], *n.* service, kindness, favor, obligation, duty, function. (office F)

of-fundō, 3, **-fūdī**, **-fūsum**, pour out upon *or* over, fill

oleum, **-ī**, *n.* olive oil, oil F

ōlim [*ol·* ***ollus*** = ***ille***], *adv.* at that time, formerly, once upon a time

Olympius, **-a**, **-um** [***Olympia***], of Olympia, Olympian, *of Jupiter*

ōmen, **-inis**, *n.* omen†, sign

o-mittō, 3, **-mīsī**, **-missum** [*ob*], let go, lay aside, pass over, neglect, omit†, disregard

omnīnō [*omnis*], *adv.* altogether, entirely, in general, in all, at all, only

omnis, **-e**, all, every, all sorts. (omni-†, omnibus†)

onus, **-eris**, *n.* load, burden, cargo. (onus†, *cp.* onerous†)

opera, **-ae** [*cp.* *opus*], *f.* effort, pains, attention, work, help; **operae pretium**, worth while. (opera It)

operārius, **-ī** [*opera*], *m.* workman, laborer

operiō, 4, **-eruī**, **-ertum** [*cp.* *aperiō*, uncover], cover over, close

operōsus, **-a**, **-um** [*opera*], painstaking, laborious, difficult

Opīmius, **-ī**, *m.* a gentile name; *L. Opimius*, § 14

opīmus, **-a**, **-um**, fat, rich, fertile, productive

opīniō, **-ōnis** [*opīnor*], *f.* opinion F, thought, fancy, belief, impression, expectation

opīnor, 1, **-ātus sum**, suppose, believe, think, judge, imagine. (opine†)

opitulor, 1, **-ātus sum** [*ops*, *old tulō* = *ferō*], bring help, lend aid, assist

oportet, 2, **-uit**, it is becoming *or* proper *or* necessary, it behooves, ought

op-petō, 3, **-īvī**, **-ītum**, go to meet, encounter

oppidum, **-ī**, *n.* town, city

op-pōnō, 3, **-posuī**, **-positum**, set *or* place against, oppose F, compare. (opponent†)

opportūnitās, **-ātis** [*opportūnus*, accessible, opportune], *f.* advantage, opportunity F

oppositū, *abl.*, *with acc. plur.* **oppositūs** [*op-pōnō*], *m.* opposition, protection. (*cp.* opposite F, -tion†)

op-primō, 3, **-pressī**, **-pressum** [*premō*], press against, check, overpower, overwhelm, surprise, oppress†

op-pugnō, 1, **-āvī**, **-ātum**, attack, assail, besiege

(ops), **opis**, *f.* help, aid, assistance; *plur.* **opēs**, **-um**, means, resources, wealth, influence, power. (*cp.* opulent†)

optātus, **-a**, **-um** [*optō*], wished, desired, pleasing, welcome

optimās, **-ātis** [*optimus*], *adj.* of *or* belonging to the best (noblest). *Subst. plur. m.* the aristocratic party, the optimates† (Introd. § 41)

optimē, *superl. of* **bene**

optimus, *superl. of* **bonus**. (optimist F)

optō, 1, **-āvī**, **-ātum**, choose, wish, desire. (*cp.* option F, optative F)

opulentus, **-a**, **-um** [*opēs*], rich, wealthy, opulent†

opus, **-eris** [*cp.* *ops*, *opera*], *n.* work, labor, employment, occupation; **opus est**, there is need, it is necessary; **magnō opere**, greatly; **tantō opere**, so very, so much. (*cp.* operate†, operation F)

ōra, **-ae**, *f.* border, boundary, coast, country, region

ōrātiō, **-ōnis** [*ōrō*], *f.* speech, words, discourse, oration†, address, plea, theme, subject. (*cp.* orator F, oratory†)

orbis, -is, *m.* circle, ring; *with* **terrae** *or* **terrārum,** the world, earth. (orb†, *cp.* orbit†)

orbō, 1, **-āvī, -ātum** [*orbus,* bereft], deprive, bereave

Orcus, -ī, *m.* god of the lower world, Pluto

ōrdior, 4, **ōrsus sum** [*cp.* *ōrdō*], begin, commence

ōrdō, -inis, *m.* row, line, order F, array, rank, class, body, station. (*cp.* ordinary†, ordain F, ordinal†, ordinance F)

Orfius, -ī, *m.* a gentile name

oriēns, -entis [*orior,* rise], *m.* (*sc.* **sōl**), sunrise, east, orient F

ōrnāmentum, -ī [*ōrnō*], *n.* equipment, accouterment, decoration, adornment, ornament F, distinction, pride; *plur. also* necessities, requisites, treasures

ōrnātē [1. *ōrnātus*], *adv.* elegantly, with finish *or* polish, eloquently

1. **ōrnātus, -a, -um** [*ōrnō*], equipped, supplied, well furnished, adorned, distinguished, honored, honorable. (ornate†)

2. **ōrnātus, -ūs** [*ōrnō*], *m.* decoration, adornment, dress

ōrnō, 1, **-āvī, -ātum** [*cp.* *ōrdō*], fit out, equip, furnish, adorn F, honor, celebrate

ōrō, 1, **-āvī, -ātum** [*ōs* (?)], speak, pray, plead with, implore. (*cp.* adore F, orator F, oratorio It)

ortus, -ūs [*orior,* rise], *m.* rising

ōs, ōris, *n.* mouth, face, expression, cheek, effrontery. (*cp.* oral†)

ōsculor, 1, **-ātus sum** [*ōsculum* (*ōs*)], kiss

os-tendō, 3, **-tendī, -tentum** [*old* ***ops*** = ***ob, tendō,*** stretch], show, display, exhibit, tell, prove. (ostensible F)

ostentō, 1, **-āvī, -ātum** [*freq. of* ***os-tendō***], show, display, exhibit. (*cp.* ostentation F)

ostentum, -ī [***os-tendō***], *n.* portent, prodigy

Ōstiēnsis, -e [***Ōstia*** (***ōstium***)], of *or* at Ostia, *the port of Rome*

ōstium, -ī [***ōs***], *n.* mouth, entrance, door

ōtiōsus, -a, -um [***ōtium***], at leisure, unoccupied, quiet, peaceful. (otiose†)

ōtium, -ī, *n.* leisure, ease, rest, quiet, peace

p. = **pūblicus, -a, -um**

P. = **Pūblius,** *a prænomen*

pācātus, -a, -um [*pācō*], reduced to peace, subdued, at peace, peaceful

pacīscor, 3, **pactus sum** [*cp.* ***pangō,*** make fast], agree upon, bargain, contract, stipulate

pācō, 1, **-āvī, -ātum** [*pāx*], reduce to peace, subdue, pacify

pactiō, -ōnis [*pacīscor*], *f.* agreement, contract

pactum, -ī [*pacīscor*], *n.* agreement, bargain; *abl.* **pactō,** manner, fashion, way. (pact F)

Paeān, -ānis, *m.* god of healing, *epithet of Apollo*

paene, *adv.* almost, nearly. (*cp.* peninsula†, penultimate†)

paenitet, 2, **-uit,** it repents F, causes repentance *or* regret *or* dissatisfaction. (*cp.* penitent F, penance F)

palam, *adv.* openly, publicly

Palātium, -ī, *n.* the Palatine, *one of the hills of Rome.* (palace F)

pallium, -ī, *n.* a Greek mantle

Pamphilus, -ī, *m.* a Greek name

Pamphȳlia, -ae, *f.* a small country on the south coast of Asia Minor

Pāpius, -a, -um [*Pāpius*], of Papius, Papian, **103** 19

pār, paris, *adj.* equal, like, alike, well matched, on a par† with, adequate. (*cp.* parity†)

Paralus, -ī, *m.* an Athenian hero

parātus, -a, -um [*parō*], prepared F, ready. (*cp.* parade F)

parcō, 3, pepercī, parsūrus, spare, treat considerately. (*cp.* parsimony†)

parēns, -entis [*pariō*], *c.* parent F

pāreō, 2, -uī, appear, obey, heed, have regard for. (*cp.* appear F, apparent F)

pariēs, -etis, *m.* wall (*of a house, etc.*)

pariō, 3, peperī, partum, bring forth, bear, produce, procure, secure, win, gain. (*cp.* parent F)

parō, 1, -āvī, -ātum [*cp. pariō*], prepare F, make ready, intend, plan

parricīda, -ae [**pārus,* relative, *caedō*], *c.* slayer of a near relative (*esp. of a father*), parricide F, murderer, traitor

parricīdium, -ī [*parricīda*], *n.* murder of a near relative (*esp. of a father*), parricide F, murder, treason

pars, partis, *f.* part†, share, portion, side, direction, region, party F, faction

Parthī, -ōrum, *m. plur.* the Parthians, *a nation east of the Euphrates*

Parthicus, -a, -um [*Parthī*], of *or* with the Parthians

parti-ceps, -cipis [*pars, capiō*], *adj.* sharing, participating†, partaking. *Subst. m.* sharer, partner, participant†

partim, *old acc. of* **pars**; *correlatively,* some . . . others; *also as adv.* partly, in part

partītiō, -ōnis [*partior,* divide], *f.* division, partition F

parum [*cp. parvus*], *adv.* too little, not enough, not much

parvolus, -a, -um [*dim. of parvus*], very small, small, little

parvus, -a, -um [*cp. parum*], small, little, slight, petty; **parvī rēfert,** it matters little, makes little difference

passus, -ūs [*pandō,* stretch], *m.* step, pace F

pāstiō, -ōnis [*pāscō,* feed], *f.* a pasturing F, pasturage F

pāstor, -ōris [*pāscō,* feed], *m.* shepherd, herdsman. (pastor F)

pate-faciō, 3, -fēcī, -factum [*pateō*], lay open *or* bare, open up, disclose, reveal, expose

patella, -ae [*dim. of patera* (*pateō*), flat dish], *f.* a flat dish *to hold offerings to the gods.* (patella†)

pateō, 2, -uī, lie open, be open *or* exposed *or* evident, extend. (patent F)

pater, -tris, *m.* father; *also as title of respect*; **pater familiās,** head of a household. (*cp.* paternal†)

patientia, -ae [*patior*], *f.* patience F, endurance, forbearance

patior, 3, passus sum, bear, suffer, endure, allow, permit. (*cp.* patient F, passion F, passive†)

Patrae, -ārum, *f. plur.* a city in Greece (Patras)

patria, -ae [*patrius, sc. terra*], *f.* native country *or* place

patricius, -a, -um [*pater*], patrician†. *Subst. plur. m.* the nobility

patrimōnium, -ī [*pater*], *n.* estate inherited from a father, patrimony F

patrius, -a, -um [*pater*], of a father, paternal, of one's ancestors, ancestral

patrōnus, -ī [*pater*], *m.* patron F, advocate

paucī, -ae, -a, few, a few

paucitās, -ātis [*paucus* (*rare sing.*)], *f.* fewness, scarcity, paucity†

paulisper [*paulus,* little], *adv.* for a little while *or* short time

paulō [*paulus,* little], *adv.* by a little, a little

paulum [*paulus*], *subst. n. and adv.* a little, somewhat

Paulus, -ī, *m.* a cognomen; *L. Æmilius Paulus,* **63** 9

pāx, pācis [*cp. pacīscor*], *f.* peace F, treaty; **pāce tuā,** with your permission, by your leave. (*cp.* pacific†, pacify F)

peccō, 1, **-āvī, -ātum,** err, miss, go wrong, make a mistake, sin. (*cp.* peccadillo Sp)

pectō, 3, pexī, pexum, comb

pectus, -oris, *n.* breast, heart, mind. (*cp.* pectoral†)

(pecū), *plur.* pecua, -uum [*cp. pecus*], *n.* cattle, herds

pecūnia, -ae [*pecū,* cattle], *f.* wealth, money. (*cp.* pecuniary†)

pecus, -udis, *f.* head of cattle, beast, brute

pedester, -tris, -tre [*pēs*], on foot, pedestrian†, foot *or* infantry (*adj.*)

peior, peius, *compar. of* **malus**

Pella, -ae, *f.* the capital of Macedonia

pellō, 3, pepulī, pulsum, beat, strike, drive out, expel†, exile, defeat

Penātēs, -ium [*cp. penitus*], *m. plur.* the household gods, the Penates

pendeō, 2, pependī [*cp. pendō*], hang (*intrans.*), depend† upon, be in suspense. (*cp.* pendant F, pendulum†)

pendō, 3, pependī, pēnsum [*cp. pendeō*], cause to hang, hang (*trans.*), weigh, decide, pay. (*cp.* pension F, pensive F)

penes [*cp. penitus*], *prep. with acc.* in the possession *or* power of, with

penetrō, 1, **-āvī, -ātum** [*penitus*], enter, penetrate

penitus [*cp. penes*], *adv.* within, inwardly, deeply, thoroughly, wholly, exclusively

pēnsitō, 1, **-āvī, -ātum** [*freq. of pēnsō* (*pendō*)], weigh out, pay. (*cp.* pension F, expense F)

per [*cp.* 1. *prō*], *prep. with acc.* through, across, over, along, among, during, in the course of, throughout, by, by means of, on account of, in the name of, in view of; *as adverbial prefix,* very, exceedingly

per-adulēscēns, -entis, *adj.* very young

peragrō, 1, **-āvī, -ātum** [*ager*], wander through *or* over, traverse

per-amplus, -a, -um, very large

per-antīquus, -a, -um, very ancient

per-brevis, -e, very short *or* brief

per-cellō, 3, **-culī, -culsum,** strike *or* beat down, overthrow, crush

per-cipiō, 3, **-cēpi, -ceptum** [*capiō*], get, obtain, reap, perceive F, learn, understand. (*cp.* perception F)

per-crēbrēscō, 3, **-crēbruī** [*crēber,* thick, frequent], grow prevalent, be noised *or* spread abroad

per-cutiō, 3, **-cussī, -cussum** [*quatiō*, shake], strike through, smite, hit, shock

per-difficilis, -e, very difficult

perditus, -a, -um [*per-dō*], lost, ruined, abandoned, corrupt, depraved. (*cp.* perdition F)

per-dō, 3, **-didī, -ditum** [*-dō, -dere,* put], make away with, destroy, ruin, lose

per-dūcō, 3, **-dūxī, -ductum,** lead through, bring, conduct

peregrīnātiō, -ōnis [*peregrīnor*], *f.* travel *or* residence abroad. (peregrination†)

peregrīnor, 1, **-ātus sum** [*peregrīnus*], go *or* travel abroad. (*cp.* peregrination†)

peregrīnus, -a, -um [*peregrē* (*ager*), abroad], foreign, strange, alien

per-ennis, -e [*annus*], lasting through the year, unfailing, perennial†

per-eō, -īre, -iī, -itūrus, perish F, be destroyed, die

per-excelsus, -a, -um, very high

perfectiō, -ōnis [*per-ficiō*], *f.* completion. (perfection F)

perfectus, -a, -um [*per-ficiō*], finished, perfect F, excellent, ideal

per-ferō, -ferre, -tulī, -lātum, carry, bring, bear, suffer, endure

per-ficiō, 3, **-fēcī, -fectum** [*faciō*], carry out, accomplish, finish, perfect F, bring about, cause

per-fringō, -fringere, -frēgī, -frāctum [*frangō*], break through *or* down, violate, infringe

per-fruor, 3, **-frūctus sum,** enjoy to the full, be delighted with

perfugium, -ī [*per-fugiō,* flee for refuge], *n.* place of refuge, shelter

per-fungor, 3, **-fūnctus sum,** go through, get through with, finish. (*cp.* perfunctory)

pergō, 3, **-rēxī, -rēctum** [*per, regō*], keep on, proceed, continue, go forward. (*cp.* pergola It)

per-grandis, -e, very large

per-horrēscō, 3, **-horruī** [*horrēscō* bristle up], shudder, shudder at, tremble to think of

per-hūmānus, -a, -um, very polite *or* kind

perīclitor, 1, **-ātus sum** [*perīculum*], put to the test, endanger, risk

perīculōsus, -a, -um [*perīculum*], dangerous, hazardous, perilous F

perīculum, -ī [*cp. perītus, ex-perior,* try], *n.* trial, test, risk, danger, peril F, suit (*at law*)

per-inde, *adv.* in the same manner; *with* **atque** *or* **ac,** just as

per-inīquus, -a, -um, very unjust *or* unfair

perītus, -a, -um [*cp. perīcu'um*], experienced, skilled, trained, expert in

per-leviter, *adv.* very slightly

per-lūctuōsus, -a, -um, very sad

per-magnus, -a, -um, very great *or* large

per-maneō, 2, **-mānsī, -mānsūrus,** stay, remain. (*cp.* permanent†)

per-mittō, 3, **-mīsī, -missum,** intrust, permit†, allow

per-modestus, -a, -um, very shy *or* modest, bashful

permolestē [*per-molestus*], *adv.* with much trouble; *with* **ferre,** be very much troubled *or* vexed at

per-moveō, 2, **-mōvī, -mōtum,** move deeply, rouse, influence, induce, prevail upon

permultum [*per-multus*], *adv.* very much, very

per-multus, -a, -um, very much *or* many

per-niciēs, -ēī [*cp. nex, necō*], *f.* destruction, death, ruin

perniciōsus, -a, -um [*per-niciēs*], destructive, ruinous, dangerous, pernicious F

per-nōbilis, -e, very famous

pernoctō, 1, **-āvī, -ātum** [*per-nox,* lasting all night], spend the night

per-parvolus, -a, -um, very small

per-paucī, -ae, -a, very few

perpetuō [*per-petuus*], *adv.* permanently, perpetually F

per-petuus, -a, -um [*petō*], continuous, unbroken, uninterrupted, permanent, perpetual F. *Subst. n.* **in perpetuum,** forever, permanently

per-saepe, *adv.* very often

per-scrībō, 3, **-scrīpsī, -scrīptum,** write out (in full), transcribe, record

per-sequor, 3, **-secūtus sum,** follow up *or* after, pursue, prosecute, punish, take vengeance on. (*cp.* persecute F)

Persēs, -ae, *acc.* **-ēn,** *m.* Perses *or* Perseus, *a king of Macedonia,* **63** 10

persevērantia, -ae [*per-sevērō,* persist], *f.* persistence, perseverance F, constancy

per-solvō, 3, **-solvī, -solūtum,** pay, pay over

persōna, -ae [*Etruscan*], *f.* mask, rôle, part, character, person F

per-spiciō, 3, **-spexī, -spectum** [*speciō,* see], look *or* see through, perceive, discern, note, observe. (*cp.* perspicuous†, perspective†)

per-suādeō, 2, **-suāsī, -suāsum,** persuade†, convince. (persuasive†)

per-terreō, 2, **-terruī, -territum,** thoroughly frighten, alarm, terrify

per-timēscō, 3, **-timuī,** become thoroughly frightened, be alarmed, fear (*trans.*)

pertinācia, -ae [*per-tināx* (*tenāx, teneō*)], *f.* persistence, obstinacy, pertinacity†

per-tineō, 2, **-tinuī** [*teneō*], extend, pertain (F) to, belong to, be of importance, concern, tend

per-turbō, 1, **-āvī, -ātum,** greatly agitate, confuse, disturb. (perturb†, *cp.* perturbation†)

per-vādō, 3, **-vāsī** [*vādō,* go], go through, extend, spread, penetrate, pervade†. (pervasive†)

pervagātus, -a, -um [*per-vagor*], widespread

per-vagor, 1, -ātus sum, wander through, spread, be known

per-veniō, 4, -vēnī, -ventum, come through, arrive, reach, attain

per-vetus, -veteris, *adj.* very old

pēs, pedis, *m.* foot; *abl.* **pedibus,** *sometimes* by land. (*cp.* pedal†)

pessimus, -a, -um, *superl. of* **malus**

pestilentia, -ae [***pestilēns*** (***pestis,*** pest F)], *f.* plague, pestilence F

pestis, -is, *f.* plague, pest F, pestilence, destruction, death, ruin, bane, curse

petītiō, -ōnis [***petō***], *f.* thrust, blow, attack, aim. (petition F)

petō, 3, -īvī, -ītum, fall upon, attack, aim at, seek, ask for, beg, request. (*cp.* compete†, repeat F)

Petreius, -ī, *m.* a gentile name; *M. Petreius,* **187** 8

petulantia, -ae [***petulāns,*** impudent], *f.* impudence, wantonness. (petulance F)

Phaëthō, -ontis, *m.* a freedman of Q. Cicero, **162** 2

Philippus, -ī, *m.* a Greek name, *esp.* Philip V, *king of Macedonia,* **73** 2; also as a Roman cognomen; *L. Marcius Philippus,* **93** 5

philosophia, -ae [*Greek*], *f.* philosophy F

philosophus, -ī [*Greek*], *m.* philosopher F

Philotīmus, -ī, *m.* a freedman, **189** 1

Pīcēnum, -ī, *n.* a district of Italy on the Adriatic

Pīcēnus, -a, -um [***Pīcēnum***], of Picenum, Picenian

pictor, -ōris [***pingō***], *m.* painter F. (*cp.* pictorial†)

pictūra, -ae [***pingō***], *f.* painting, picture†

pietās, -ātis [***pius,*** dutiful], *f.* dutiful conduct, devotion, affection, piety F, loyalty. (pity F)

piger, -gra, -grum [*cp.* ***piget,*** it disgusts], slow, dull, lazy, reluctant

pila, -ae [***pilus,*** hair], *f.* ball, ball-playing, game of ball

Pilia, -ae, *f.* the wife of Atticus, **180** 16

Pindenissus, -ī, *f.* a town in Cilicia

pingō, 3, pīnxī, pictum, paint F, decorate. (*cp.* picture†, depict†)

pinguis, -e, fat, heavy, stupid, dull

pīrāta, -ae [*Greek*], *m.* pirate†, corsair

Pisaurum, -ī, *n.* a town on the Adriatic coast of Italy (Pe'saro)

piscis, -is, *m.* fish. (*cp.* piscatory†)

Pīsō, -ōnis, *m.* a cognomen; *C. Calpurnius Piso Frugi,* first husband of Tullia, **52** 25, **164** 17; *L. Calpurnius Piso Frugi,* **144** 17; *L. Calpurnius Piso,* **164** 11, **186** 3

Pius, -ī, *m.* a cognomen; *v.* **Metellus**

placeō, 2, -uī *and* **placitum est,** please F; **placet,** it pleases *or* is settled *or* determined, one pleases *or* decides. (*cp.* placid†)

plācō, 1, -āvī, -ātum [*cp.* ***placeō***], quiet, appease, conciliate, reconcile, propitiate, placate†

plāga, -ae [*cp.* ***plangō,*** beat], *f.* blow, stroke, misfortune. (plague F)

Plancius, -ī, *m.* a gentile name; *Cn. Plancius,* **164** 9

plānē [***plānus,*** flat], *adv.* plainly F, clearly, entirely, thoroughly, quite, very

plānitiēs, -ēī [*plānus*, flat], *f.* level ground, plain

plēbs, -bis (*and* **plēbēs, -beī** *or* **-bī**) [*cp.* *plēnus*], *f.* common people, plebeians†, populace, multitude

plēnus, -a, -um [*old* *pleō*, fill], full, filled with. (*cp.* plenty F, plenary†, plenipotentiary†)

plērum-que [*plerus-que*], *adv.* mostly, generally, for the most part

plērus-que, -aeque, -aque [*old* *pleō*, fill], most, the majority, very many

Plōtius, -ī, *m.* a gentile name; *L. Plotius Gallus*, **108** 7

plūrēs, plūra, *compar. of* **multus**

plūrimum [*plūrimus*], *adv.* most, very much, especially

plūrimus, -a, -um, *superl. of* **multus**

plūs, *compar. of* **multum**

pōculum, -ī [*cp.* *pōtus*, drunk], *n.* drinking-vessel, cup, goblet

poēma, -atis [*Greek*], *n.* poem F

poena, -ae [*Greek*], *f.* punishment, penalty†. (*cp.* penal F)

Poenī, -ōrum, *m. plur.* the Carthaginians (Phœnicians)

poēta, -ae [*Greek*], *m.* poet F

poliō, 4, **-īvī, -ītum,** polish F, finish, adorn. (polite†)

πολιτικά (*politika'*), *n. plur.* state affairs, public matters, a book on the State. (politics F)

Pollex, -icis, *m.* a slave of Cicero, **194** 6

pol-liceor, 2, **-itus sum** [*por-*, toward, *liceor*, make a bid], offer, promise, pledge

Polyclītus, -ī, *m.* a Greek sculptor, **132** 3

Pompeiānum, -ī, *n.* an estate of Cicero at Pompeii

Pompeius, -ī, *m.* Pompey, *a gentile name*; *Cn. Pompeius Magnus*, **63** 12, **67** ff., **110** 9, **188** 13; his father, **79** 5

Pompōnia, -ae, *f.* the wife of Q. Cicero, **167** 2

Pompōnius, -ī, *m.* a gentile name; *v.* **Atticus**

Pomptīnus, -ī, *m.* a cognomen; *C. Pomptinus*, **37** 2

pondus, -eris [*cp.* *pendō*], *n.* weight. (*cp.* pound†)

pōnō, 3, **posuī, positum** [*po-* (= *ab*), *sinō*, let], set *or* lay down, place, pitch, put, consider, spend, invest. (*cp.* position F, positive F, deposit F, compose F, *etc.*)

pōns, pontis, *m.* bridge. (pontoon F)

ponti-fex, -ficis [*uncertain*], *m.* priest, pontifex†, pontiff F (Introd. § 31)

Pontus, -ī, *m.* the Black Sea (Pontus Euxinus); a country on its southeastern coast

Popilius, -ī, *m.* a gentile name; *P. Popilius Lænas*, **146** 11

popīna, -ae, *f.* cookshop, (low) eating-house, dive

populāris, -e [*populus*], popular†, democratic

populus, -ī [*cp.* *plēbs*, folk], *m.* people F, tribe, nation. (populace F, population†)

porrō, *adv.* forward, further, besides, moreover

porta, -ae [*cp.* *per*, *portus*], *f.* gate, city gate. (*cp.* portal F, portcullis F)

por-tendō, 3, **-tendī, -tentum** [*por-*, toward], point out, reveal, predict, portend†

porticus, -ūs [*porta*], *f.* colonnade, porch F, portico It

portō, 1, **-āvī, -ātum** [*por-*, toward, *eō, freq.*], carry, bear, bring. (*cp.* porter F, portable F, portage F)

portus, -ūs [*cp. porta*], *m.* harbor, port†

poscō, 3, **poposcī** [*cp. precor*], ask urgently, beg, demand

positus, -a, -um [*pōnō*], placed, located, situated, dependent upon. (post F, *in mail and military usage*)

possessiō, -ōnis [*possideō*, possess], *f.* possession F, occupation, estate, property

possum, posse, potuī [*potis*, able, *sum*], be able, can, have power *or* influence, be strong *or* powerful. (posse†, *cp.* possible F)

post, *adv. and prep. with acc.*, behind, after, afterwards, since; *as conj. with* **quam**, after. (post-†)

post-eā [*is*], *adv.* afterwards; *as conj. with* **quam**, after

posteā-quam, *see* **posteā**

posteritās, -ātis [*posterus*], *f.* the future, after ages, posterity F

posterius [*posterior* (*posterus*)], *adv.* later, by and by

(posterus), -a, -um [*post*], coming after, following, next, future; **in posterum**, for the future. *Subst. plur. m.* **posterī**, descendants, future generations. (*cp.* posterior†, postern†)

post-hāc [*hic*], *adv.* hereafter, henceforth, in the future

postrēmō [*postrēmus*], *adv.* finally, at last

postrēmus, a, -um [*superl. of posterus*], last, lowest, worst

postrī-diē [*posterus*], *adv.* on the next day, the day after

postulō, 1, **-āvī, -ātum** [*cp. poscō*], ask, demand, beg, request. (*cp.* postulate†)

potēns, -entis [*possum*], *adj.* able, powerful, influential, potent†. (*cp.* potential†)

potestās, -ātis [*potis*, able], *f.* power, authority, office, possibility, opportunity, permission, chance

potior, -īrī, -ītus sum [*potis*], become master of, get possession *or* control of

potissimum [*superl. of potius*], *adv.* chiefly, especially, in particular

potius [*potior* (*potis*)], *compar. adv.* rather

pr. = **prīdiē**

prae, *prep. with abl.* before, in front of, in comparison with; **prae sē ferre**, display, exhibit, show

praebeō, 2, **-uī, -itum** [*-hibeō* = *habeō*], hold out, offer, tender, furnish, supply, show

prae-ceps, -cipitis [*caput*], *adj.* headlong, in haste, headstrong, hasty, rash. (*cp.* precipitous F, precipice†, precipitate†)

praeceptum, -ī [*prae-cipiō*], *n.* order, direction, instruction, precept†

prae-cipiō, 3, **-cēpī, -ceptum** [*capiō*], take beforehand, anticipate, en-

join upon, instruct, advise; *with* **oculis,** get a sight before. (*cp.* preceptor†)

praecipuē [*praecipuus*], *adv.* chiefly, especially

praecipuus, -a, -um [*cp.* ***capiō***], peculiar, especial

praeclārē [*prae-clārus*], *adv.* very clearly, excellently, admirably

prae-clārus, -a, -um, brilliant, magnificent, excellent, splendid, famous, illustrious

praecō, -ōnis [**praedicō* (*cp.* ***prae-dicō, -āre***)], *m.* crier, herald

praecōnium, -ī [*praecōnius* (*praecō*)], *n.* heralding, proclaiming, commendation

prae-currō, 3, **-cucurrī, -cursum,** run before, outrun, outstrip

praeda, -ae [*cp.* ***pr(a)e-hendō,*** seize], *f.* booty, plunder

praedātor, -ōris [***praedor,*** to plunder], *m.* plunderer, robber. (*cp.* predatory†)

praedicātiō, -ōnis [***prae-dicō***], *f.* proclaiming, praising, praise

prae-dicō, 1, **-āvī, -ātum,** proclaim, declare, praise, celebrate. (*cp.* preach F, predicate†, predicament†)

prae-dīcō, 3, **-dīxī, -dictum,** foretell, predict†, say at the start, premise

prae-ditus, -a, -um [***datus***], gifted *or* provided with, furnished, endowed

praedium, -ī [*cp.* ***praes, -dis,*** surety], *n.* farm, estate. (predial†)

praedō, -ōnis [***praeda***], *m.* freebooter, robber, pirate

praedor, 1, **-ātus sum** [***praeda***], take booty, plunder, rob. (*cp.* depredation F)

praefectūra, -ae [***praefectus***], *f.* prefectship, prefecture†

praefectus, -ī [***prae-ficiō***], *m.* commander, governor, prefect F

prae-ferō, -ferre, -tulī, -lātum, carry *or* bear before, put *or* place before, prefer F. (*cp.* prelate†)

prae-ficiō, 3, **-fēcī, -fectum** [***faciō***], set over, make commander of, put in charge of

prae-mittō, 3, **-mīsī, -missum,** send ahead *or* in advance. (*cp.* premise F, premises F)

praemium, -ī [***prae, emō,*** take], *n.* reward, prize, recompense. (premium†)

Praeneste, -is, *abl.* **-e,** *n.* (*and f.*), a town in Latium (Palestrina)

prae-pōnō, 3, **-posuī, -positum,** place before *or* over, make commander of. (*cp.* preposition†)

prae-scrībō, 3, **-scrīpsī, -scrīptum,** prescribe†, direct, ordain, require of. (*cp.* prescription†)

praesēns, -entis [***prae-sum***], *adj.* at hand, in person, present F, direct, immediate, obvious, helpful, providential. *Subst. n.* the present F

praesentia, -ae [***praesēns***], *f.* presence F, the present

prae-sentiō, 4, **-sēnsī, -sēnsum,** perceive in advance, look forward to, have a presentiment F

praesertim, *adv.* especially, principally, particularly

prae-sideō, 2, **-sēdī** [***sedeō,*** sit], preside (F) over, rule, watch over. (*cp.* president F)

praesidium, -ī [*praeses* (*prae-sideō*), protector], *n.* protection, defense, help, aid, support, guard, escort, garrison. (presidio Sp)

praestāns, -antis [1. *prae-stō*], *adj.* outstanding, eminent, preëminent, remarkable, superior

1. **prae-stō, 1, -stitī, -stitum,** stand out *or* forth, be superior *or* better; *also* (*perhaps a different verb* [*praes,* surety, *stō*]) guarantee, answer *or* vouch for, keep, render, show

2. **praestō** [*prae, situs* (*sinō*)], *adv.* at hand, present, ready. (presto It)

praestōlor, 1, -ātus sum [2. *praestō*], wait for, expect

prae-sum, -esse, -fuī, be at the head of, be in command of, command

praeter [*prae*], *adv. and prep. with acc.* past, beyond, by, besides, aside from, except, contrary to. (preter-†)

praeter-eā [*is*], *adv.* in addition, besides, moreover

praeter-eō, -īre, -iī, -itum, pass by *or* over, omit

praeteritus, -a, -um [*praeter-eō*], past. *Subst. plur. n.* the past. (preterit†)

praeter-mittō, 3, **-mīsī, -missum,** let pass *or* go, overlook, pass over, omit

praeter-quam, *adv.* further than, besides, beyond, save, except

praetextātus, -a, -um [*prae-texta*], wearing the toga prætexta, in boyhood, still a child

prae-textus, -a, -um [*texō,* weave], bordered. *Subst. f.* (*sc.* **toga**), toga prætexta (*with a purple border; worn by higher magistrates, some priests, and boys till they put on the* toga virilis)

praetor, -ōris [*prae, eō*], *m.* commander, prætor†, justice, governor of a province (Introd. §25)

praetōrius, -a, -um [*praetor*], of a commander *or* prætor, prætorian†; *with* **cohors,** bodyguard. *Subst. n.* headquarters, governor's residence

praetūra, -ae [*praetor*], *f.* prætorship, office of prætor

prāvitās, -ātis [*prāvus,* crooked, bad], *f.* badness, wickedness, depravity†

Prāxitelēs, -ī, *m.* a Greek sculptor, **131** 15

precī, -em, -e, *defective, usually plur.,* **precēs,** *etc.* [*cp.* **poscō**], *f.* prayer F, entreaty. (*cp.* precarious†)

precor, 1, -ātus sum [**precī**], pray F, beg, entreat. (*cp.* imprecate†)

premō, 3, **pressī, pressum,** press F, pursue, press hard, burden, oppress F. (print F)

pretium, -ī [*cp.* **pār**], *n.* price F, value, reward; **operae pretium,** worth while

(prex), *see* **precī**

prī-dem [*cp.* **prior**], *adv.* long ago; *with* **iam,** now for a long time, long since

prī-diē [*cp.* **prior**], *adv.* on the day before, the previous day; *abbr.* **pr.**

prīmārius, -a, -um [**prīmus**], of the first rank, eminent, prominent. (primary†)

prīmō [**prīmus**], *adv.* at first

prīmum [*prīmus*], *adv.* first, in the first place, at first, for the first time; *with* **cum** *or* **ut,** as soon as; *with* **quam,** as soon as possible

prīmus, -a, -um, *superl. of* **prior** [*cp.* ***prīstinus***], first, foremost, chief, principal; **in prīmīs,** especially. (prime†, *cp.* primal†, primate†)

prīn-ceps, -cipis [***prīmus, capiō***], *adj.* first, foremost, leading. *Subst. m.* leading man, chief. (prince F, *cp.* principal†, principle†)

prīncipium, -ī [***prīn-ceps***], *n.* beginning

prior, prius [**pri = prae*], *compar.* former, previous. (prior†, *cp.* priory F)

prīstinus, -a, -um [*cp.* ***prior, prīscus,*** old], former, original. (pristine†)

prius [***prior***], *adv.* before, sooner, earlier, rather

prius-quam *or* **prius . . . quam,** *conj.* before

prīvātim [***prīvātus***], *adv.* privately†, in a private capacity

prīvātus, -a, -um [***prīvō***], private†, in private life, not a magistrate. *Subst. m.* private citizen

prīvō, 1, **-āvī, -ātum,** [***prīvus,*** single, peculiar], deprive F

1. **prō** [*cp.* ***per***], *prep. with abl.* before, in front of, on the front of, on behalf of, for, as, as good as, in place of, in return for, in accordance with, in proportion to, in view *or* consideration of, compared with; **prō cōnsule,** proconsul (*acting for a consul*). (pro† *in* "pro and con")

2. **prō** [1. ***prō***], *interj.* O! ah! alas!

pro-avus, -ī, *m.* great-grandfather

probātus, -a, -um [***probō***], tested, tried, proved F, approved F, acceptable

probē [***probus,*** good], *adv.* well, properly

probitās, -ātis [***probus***], *f.* goodness, uprightness, honesty, probity†

probō, 1, **-āvī, -ātum** [***probus***], approve F, commend, prove F. (probe†, *cp.* probate†, probable†)

prō-cēdō, 3, **-cessī, -cessum,** go forward, march *or* journey on, proceed F. (*cp.* procession F)

procella, -ae, *f.* storm, tempest, commotion, tumult

prō-cōnsul, -is, *m.* proconsul†, governor of a province; *for* **prō cōnsule** *see* 1 **prō**

prōcōs. = **prōcōnsul**

procul [*cp.* 1. ***prō***], *adv.* far away, at a distance, from afar

prōcūrātiō, -ōnis [***prō-cūrō,*** take care of], *f.* caring for, management, charge

prōd-eō, -īre, -iī, -itum [*old* ***prōd-*** = ***prō***], go forth, come out, advance

prō-dīcō, 3, **-dīxī, -dictum,** fix in advance, put off, adjourn

prōdigium, -ī [*old* ***prōd-*** = ***prō, aiō,*** say], *n.* omen, portent, prodigy†, monster. (*cp.* prodigious†)

prōdigus, -a, -um [*old* ***prōd-*** = ***prō, agō***], lavish, extravagant, prodigal F. *Subst. m.* a spendthrift

prō-dō, 3, **-didī, -ditum** [***-dō, -dere,*** put], put forth, report, hand down, transmit, disclose, betray

prō-dūcō, 3, **-dūxī, -ductum,** bring forward, produce†, bring up. (product†)

proelium, -ī, *n.* battle

profānus, -a, -um [*pro* = *prō, fānum,* temple], not sacred, common, profane F

profectiō, -ōnis [*pro-ficīscor*], *f.* a setting out, departure

profectō [= *prō factō*], *adv.* for a fact, really, surely, certainly, assuredly

prōferō, -ferre, -tulī, -lātum, bring forth *or* forward, produce, extend, make known

professiō, -ōnis [*pro-fiteor*], *f.* declaration, registration, notice. (profession F)

prō-ficiō, 3, **-fēcī, -fectum** [*faciō*], have success, accomplish, effect. (proficient†, profit F)

pro-ficīscor, 3, **-fectus sum** [*pro* = *prō, faciō, incept.*], set out *or* forth, start, depart, proceed

pro-fiteor, 2, **-fessus sum** [*pro* = *prō, fateor,* confess], declare, make a declaration, register oneself, give notice, profess†

prōflīgātus, -a, -um [*prō-flīgō*], abandoned, corrupt, vile, profligate†

prō-flīgō, 1, **-āvī, -ātum,** strike down, overthrow, overcome, crush, prostrate

pro-fugiō, 3, **-fūgī** [*pro* = *prō*], flee, run away, escape

pro-fundō, 3, **-fūdī, -fūsum** [*pro* = *prō*], pour out *or* forth, lavish, squander, sacrifice. (*cp.* profuse†, profusion†)

prō-gredior, 3, **-gressus sum** [*gradior,* step], go forth *or* forward, advance, progress†

prōgressiō, -ōnis [*prō-gredior*], *f.* an advance. (progression F)

pro-hibeō, 2, **-hibuī, -hibitum** [*pro* = *prō, habeō*], hold *or* keep off, keep from, hinder, check, prevent, defend *or* protect from. (prohibit†)

prō-iciō, 3, **-iēcī, -iectum** [*iaciō*], throw out, cast out, expel. (project†, *cp.* projectile†)

prōiectus, -a, -um [*prō-iciō*], jutting out, projecting†

pro-inde, *adv.* hence, therefore, accordingly

prōlātō, 1, **-āvī** [*prō-lātus* (*ferō*)], postpone, put off

prōmō, 3, **prōmpsī, prōmptum** [*prō, emō,* take], take *or* bring out, produce. (*cp.* prompt†)

prō-mulgō, 1, **-āvī, -ātum** [*probably for prō-vulgō,* publish], publish, give notice of. (promulgate†)

prō-pāgō, 1, **-āvī, -ātum** [*pangō,* fix], set forward, extend, spread, increase, propagate†, prolong. (propaganda It)

prō-patulus, -a, -um [*pateō*], open, uncovered

prope, *adv. and prep. with acc.* near, nearly, almost, well-nigh

prope-diem [**prope diem*], *adv.* at an early day, very soon

propinquus, -a, -um [*prope*], near, neighboring. *Subst. m.* relative, kinsman. (*cp.* propinquity F)

propior, -ius [*cp. prope*], *compar.* nearer

propius, *adv., compar. of* **prope**

prō-pōnō, 3, **-posuī, -positum,** place *or* set before, propose F

proprius, -a, -um, one's own, special, peculiar, proper F, belonging *or* appropriate† to, characteristic of, in conformity with. (*cp.* property†, proprietor†)

propter [*prope*], *adv. and prep. with acc.* near, at hand, on account of

propter-eā [*is*], *adv.* on that (this) account; *with* **quod,** for the reason that, because

prōpugnāculum, -ī [*prō-pugnō,* fight in defense], *n.* rampart, defense, means of defense

prō-pulsō, 1, **-āvī, -ātum** [*freq. of prō-pellō,* drive away], ward off, avert. (*cp.* propel†)

prō-rogō, 1, **-āvī, -ātum,** prolong, extend. (prorogue F)

prōrsus [*prō, vorsus* (*vertō*)], *adv.* forward, certainly, entirely, absolutely

prōscrīptiō, -ōnis [*prō-scrībō*], *f.* notice of a sale, advertisement, confiscation, proscription†

prō-sequor, 3, **-secūtus sum,** accompany, escort, attend. (prosecute†)

Prōserpina, -ae, *f.* daughter of the goddess Demeter (Ceres)

prōsperē [*prōsperus* (*prō, spēs*)], *adv.* successfully, fortunately, prosperously F

prō-spiciō, 3, **-spexī, -spectum** [*speciō,* see], foresee, look out for, provide for. (*cp.* prospect†)

prō-sternō, 3, **-strāvī, -strātum,** throw to the ground, overthrow, prostrate†, subvert, ruin, destroy

prō-sum (prōd-est), prōd-esse, prō-fuī, be of use *or* advantage, benefit, profit

prō-tinus [*tenus,* unto], *adv.* forward, on, directly, forthwith

pro-ut, *adv.* according as, just as, as

prōvidentia, -ae [*prō-videō*], *f.* foresight, forethought. (providence F)

prō-videō, 2, **-vīdī, -vīsum,** foresee, look out for, act with foresight, care for, provide†, guard against. (*cp.* provision†)

prōvincia, -ae, *f.* office, province F

prōvinciālis, -e [*prōvincia*], of a province, provincial†

prō-vocō, 1, **-āvī, -ātum,** call out *or* forth, challenge, arouse, provoke†. (*cp.* provocation†)

proximē [*proximus*], *adv., superl. of* **prope,** very recently

proximus, -a, -um, *superl. of* **propior,** nearest, next, the following, last. (*cp.* approximate†)

prūdēns, -entis [= *prō-vidēns*], *adj.* foreseeing, wise, prudent†, circumspect, with knowledge (wittingly)

prūdentia, -ae [*prūdēns*], *f.* foresight, wisdom, prudence†

pruīna, -ae *f.* frost

prytanīum, -ī [*Greek*], *n.* city hall (*containing a dining hall*)

P. S. D. = **S. D. P.**

pūblicānus, -a, -um [*pūblicum* (*pūblicus*), public revenues], of the public revenues. *Subst. m.* farmer of the revenues, taxgatherer, publican F

pūblicātiō, -ōnis [*pūblicō*], *f.* confiscation. (publication†)

pūblicē [*pūblicus*], *adv.* publicly F, for *or* by the state, officially

Pūblicius, -ī, *m.* ▪ gentile name

pūblicō, 1, **-āvī, -ātum** [*pūblicus*], expropriate, confiscate, sell. (publish F)

pūblicus, -a, -um [*probably pūbēs,* adult males, *collectively*], of the people *or* the state, public F; **rēs pūblica,** the state, republic†, public welfare *or* interest

Pūblius, -ī, *m.* a prænomen

pudet, 2, **-uit** *or* **-itum est,** it causes shame, it makes one (*acc.*) ashamed, one (*acc.*) is ashamed

pudīcitia, -ae [*pudīcus,* modest], *f.* modesty, purity, chastity, virtue

pudor, -ōris [*cp. pudet*], *m.* shame, sense of shame, modesty, honor, self-respect

puer, -erī, *m.* boy, child

puerīlis, -e [*puer*], of a boy, boyish. (puerile†)

pueritia, -ae [*puer*], *f.* boyhood, childhood

pugna, -ae [*cp. pugnus,* fist], *f.* fight, battle

pugnō, 1, **-āvī, -ātum** [*pugnus or pugna*], fight, contend, struggle with. (*cp.* pugnacious†, repugnant†)

pulcher, -chra, -chrum, beautiful, fair, honorable, glorious

pulchrē [*pulcher*], *adv.* beautifully

pulchritūdō, -inis [*pulcher*], *f.* beauty

pullus, -a, -um, dark, gray, dusky

pulverulentus, -a, -um [*pulvis*], dusty

pulvīnar, -āris [*pulvīnus,* cushion], *n.* couch (*on which statues of gods were made to recline for a ceremonial feast*); *freely,* shrine

pulvis, -eris, *m.* dust

pūnctum, -ī [*pungō,* prick], *n.* point F, instant. (*cp.* punctuate†, punctual†, punctilious It *or* Sp)

Pūnicus, -a, -um [*Poenī*], Punic, Carthaginian

pūniō, 4, **-īvī, -ītum** [*poena*], punish F

pūrgō, 1, **-āvī, -ātum** [*old pūr-igō* (*pūrus, agō*)], cleanse, purify, purge F, clear, excuse. (*cp.* expurgate†)

purpura, -ae [*Greek*], *f.* purple†, purple garment

purpurātus, -a, -um [*purpura*], clad in purple. *Subst. m.* courtier, court official, minister

pūrus, -a, -um, clean, pure F. (*cp.* purify F, Puritan†)

putō, 1, **-āvī, -ātum** [*putus,* clean; *cp. pūrus*], clear up, reckon, think, deem, consider, suppose, believe, regard. (*cp.* putative†, compute F, dispute F)

Q = **Quīntus,** a prænomen

quā [*quī, abl.*], *adv.* by what way, where

quadrīduum, -ī [*quattuor, diēs*], *n.* a period of four days

quaerō, 3, **quaesīvī, -ītum,** seek, look for, investigate, inquire F, ask. (query†, quest F)

quaesītor, -ōris [*quaerō*], *m.* investigator, examining magistrate

quaesō, 3 [*quaerō*], *defective,* I beg, I pray, please

quaestiō, -ōnis [*quaerō*], *f.* investigation, inquiry, court, question F (Introd. § 40)

quaestor, -ōris [*quaerō*], *m.* quæstor†, *a magistrate whose duties were mainly financial* (Introd. § 28)

quaestus, -ūs [*quaerō*], *m.* gain, profit; **in quaestū,** at interest

quālis, -e [*quī*], *interrog. and rel.* of what sort *or* nature? what kind of? as (*with* **tālis**), such as. (*cp.* quality†)

quam [*quī, acc.*], *interrog. and rel. adv.* how? how greatly? how, as, as much as; *in a comparison,* than, rather than; *with superl.* as . . . as possible

quam-quam [*quam doubled to make it indef.*], *conj.* however, although, and yet

quam-vīs [*volō*], *adv. and conj.* as you please, howsoever, however much; although, be it never so

quandō [*quam, *dō, cp. dē*], *adv. and conj.* when? since; *indef.* some day, at any time

quantō [*quantus*], *interrog. and rel. adv.* by how much? how much? as much

quantus, -a, -um [*quam*], *interrog. and rel.* how great? how much? as great (as), as much (as), as; **quantō opere,** how much, how greatly; **quantī,** at what price; **quantum,** *adv.* how much? as much. (quantum†, *cp.* quantity F)

quantus-cumque, -a-cumque, -um-cumque [*old quom-que,* whenever], however great (*or* small)

quā-propter [*quī*], *adv.* wherefore, on this account

quārtus, -a, -um [*quattuor*], fourth. (quart F, quarter F, quartette F, quarto†)

quasi [= *quam sī*], *adv. and conj.* as if, as it were. (quasi†)

quassō, 1, **-āvī, -ātum** [*freq. of quatiō*], shake violently, shatter, weaken

quattuor, *num. adj. indecl.* four

-que, *conj.* and

queō, 4, **quīvī,** *defective,* be able, can (*with* **nōn**)

querēla, -ae [*queror*], *f.* complaint. (quarrel F)

querimōnia, -ae [*queror*], *f.* complaint

queror, 3, **questus sum,** complain, complain of, lament. (*cp.* querulous†)

quī, *and* **quis,** *pron.*:

1. *interrog.* **quis** (*subst.*) *or* **quī** (*adj.*), **quae** (*adj.*), **quid** (*subst.*) *or* **quod** (*adj.*), who? what? which? **quā rē?** *and* **quid?** why? **quam ob rem?** wherefore? why? **quī** (*abl.*), how?

2. *rel.* **quī, quae, quod,** who, what, which, that; **quā rē** *and* **quam ob rem,** wherefore, therefore

3. *indef., like the interrog., except. fem. sing. nom.* **qua** (*adj.*) *and neut. plur.* **qua** *or* **quae,** anyone, anything, any. (quorum†)

quia [*quī, quis*], *conj.* because, since

quicquam, *see* **quisquam**

quī-cumque, quae-cumque, quod-cumque [*old quom-que,* whenever], *indef. rel. pron.* whoever, whichever, whatever

quid, *see* **quī, quis,** 1 *and* 3

quī-dam, quae-dam, quid-dam (*subst.*) *or* **quod-dam** (*adj.*), *indef. pron.* a certain, a certain one, one, something, a kind of

quidem [*quid* (*quī*), *-dem* (*cp. dē*)], *adv.* indeed, certainly, to be sure, by the way, at least; **nē . . . quidem,** not even, not . . . either, also not

quiēs, -ētis, *f.* rest, quiet†, peace

quiēscō, 3, **quiēvī, quiētus** [*quiēs*], be *or* keep quiet, be still, rest. (quiescent†, *cp.* acquiesce F)

quiētus, -a, -um [*quiēscō*], quiet†, peaceful, undisturbed. (quit F, quite F)

quīn [*old abl.* ***quī,*** how, why, *-ne*], *adv. and conj.* why not? yes indeed; *with* **etiam** (*or without*), nay even, in fact, in reality; so that . . . not, but that, but, that, from (*with a verbal noun*)

Quīnquātrūs, -uum [*quīnque*], *f. plur.* a festival of Minerva, beginning March 19 (five days after the Ides)

quīnque, *num. adj. indecl.* five. (quinquennial†)

Quīntīlis, -e [*quīntus*], of Quintilis (*fifth month, later named* **Iūlius,** July; *cp.* p. 280, n. 2); *abbr.* **Quint.**

quīntus, -a, -um [*quīnque*], fifth; *with* **decimus,** fifteenth. (quint F, quintessence†, quintet F)

Quīntus, -ī, *m.* a prænomen

Quirīs, -ītis, *m., common only in the plur.,* **Quirītēs, -ium,** Quirites, fellow citizens, my countrymen

quis, *see* **quī**

quis-nam *or* **quī-nam** (*adj.*), **quae-nam, quid-nam** *or* **quod-nam** (*adj.*), *interrog. pron.* who, pray? what in the world?

quis-piam, quae-piam, quid-piam *or* **quod-piam** (*adj.*), *indef. pron.* anyone, anything, any, some

quis-quam, quic-quam *or* **quid-quam,** *indef. pron.* anyone, anything

quis-que, quae-que, quid-que *or* **quod-que** (*adj.*), *indef. pron.* each, each one, every

quis-quis, quic-quid *or* **quid-quid,** *indef. rel. pron.* whoever, whatever

quī-vīs, quae-vīs, quid-vīs *or* **quod-vīs** (*adj.*) [*vīs* (*volō*)], *indef. pron.* any you please, anyone, anything

quō [*quī, quis*], *interrog. and rel. adv., and conj.,* whither, where, wherefore; **quō ūsque,** how far? how long? *as conj., with a comparative,* by means of which, in order that, that; **quō minus,** in order that . . . not, from (*with a verbal noun*); **nōn quō,** not that

quo-ad [*quō*], *conj.* as long as, while, until, as far as

quō-cumque, *adv.* whithersoever, in whatever direction

quod [*quī*], *conj.* because, since, in that, that, the fact that, as for, as for the fact that; **quod sī,** but if, and if, if now, if then

quon-dam [*quom* = *cum*], *adv.* formerly, once, once upon a time. (quondam†, *adj.*)

quon-iam [*quom* = *cum*], *conj.* since now, since, because, inasmuch as

quo-que [*quī*], *conj.* also, too

quot [*quī*], *indecl. adj.* how many? as many. (*cp.* quota†, quote†)

quot-annīs [*annus*], *adv.* every year, yearly

quotiēns [*quot*], *adv.* how often? as often as. (quotient†)

quotiēns-cumque, *adv.* how often soever, however often, whenever

R. = Rōmānus

rapīna, -ae [*rapiō*], *f.* robbery, rapine†

rapiō, 3, **rapuī, raptum,** seize, snatch, carry off, hurry away. (rape†, rapt†, *cp.* rapacious†, rapid†)

raptus, -ūs [*rapiō*], *m.* a snatching away, carrying off, abduction, rape

ratiō, -ōnis [*reor,* reckon], *f.* reckoning, account, business, matter, interest, relation, regard, nature, manner, way, method, means, plan, policy, reason, reasoning, explanation, knowledge, theory, system; *with* **habēre,** have regard; **quā ratiōne?** in what way? (ratio†, ration†, rational†)

Reātīnus, -a, -um [*Reāte*], of Reate, *a town of the Sabines*

recēns, -entis, *adj.* fresh, recent†

recessus, -ūs [*re-cēdō,* retire], *m.* a retired place, remote corner. (recess†)

reciperō (recuperō), 1, **-āvī, -ātum** [*re-capiō*], get back, regain, recover F. (recuperate†)

re-capiō, 3, **-cēpī, -ceptum** [*capiō*], take back, receive F, undertake; *with* **sē,** betake oneself, retire. (recipe†, receipt F, reception†, recipient†)

re-citō, 1, **-āvī, -ātum** [*citō* (*cieō,* set in motion)], read out *or* aloud, read. (recite†, recitation†, recital†)

re-clāmō, 1, **-āvī, -ātum,** cry out against, protest, object. (reclaim F)

re-cognōscō, 3, **-gnōvī, -gnitum,** recall to mind, recognize F, look over, review

re-colō, 3, **-coluī, -cultum,** cultivate again, revive, resume, renew, revisit

reconciliātiō, -ōnis [*re-conciliō,* re-establish], *f.* reëstablishment, restoration. (reconciliation†)

re-condō, 3, **-condidī, -conditum,** put up again, hide, conceal. (recondite†)

recordātiō, -ōnis [*re-cordor*], *f.* recalling, recollection

re-cordor, 1, **-ātus sum** [*cor,* heart], recall to mind, remember. (record F)

re-creō, 1, **-āvī, -ātum,** make over, renew, restore; *with* **sē,** recover. (recreate†, -ation†)

rēctā [*rēctus, sc. viā*], *adv.* straightway, straight, directly

rēctē [*rēctus*], *adv.* rightly, duly, properly, well

rēctus, -a, -um [*regō*], straight, right. (*cp.* rectitude F, direct†)

recuperō, *see* **reciperō**

recūsātiō, -ōnis [*recūsō*], *f.* refusal, objection, protest

recūsō, 1, **-āvī, -ātum** [*causa*], make objection, refuse, decline. (recusant†)

red-dō, 3, **-didī, -ditum** [*-dō, -dere,* put], give back, return (*trans.*), restore, grant, deliver

redēmptor, -ōris [*red-imō*], *m.* contractor

red-eō, -īre, -iī, -itum, go back, return (*intrans.*)

red-igō, 3, **-ēgī, -āctum** [*agō*], drive *or* bring back, bring down, reduce. (*cp.* redaction F)

redimiō, 4, —, **-ītum,** bind *or* wind round, crown

red-imō, 3, **-ēmī, -ēmptum** [*emō,* take, buy], buy back, redeem†, ransom, contract for, farm (*revenues*). (*cp.* redemption†)

reditus, -ūs [*red-eō*], *m.* return

red-undō, 1, **-āvī, -ātum** [*undō* (*unda,* wave)], overflow, reek, swim, redound (F) to, be left to, fall upon. (redundant†)

re-ferō, -ferre, -tulī, -lātum, bear *or* bring back, bring *or* lay before, refer†, report, restore, repay, register, record; *with* **grātiam,** show gratitude, requite. (*cp.* relate†, relation†, relative†)

rē-fert, -ferre, -tulit [*rē ferī*], it is of advantage, concerns, matters, makes a difference

refertus, -a, -um [*re-farciō* (*farciō,* stuff)], filled, full

re-ficiō, 3, **-fēcī, -fectum** [*faciō*], remake, make over, renew, refresh, cheer. (*cp.* refection F, refectory†)

re-fūtō, 1, **-āvī, -ātum,** repel, refute†, disprove. (*cp.* confute†)

rēgālis, -e [*rēx*], of a king, royal F, regal†. (regalia†)

rēgia, -ae [*rēgius, sc. domus*], *f.* (royal) palace

rēgiē [*rēgius*], *adv.* tyrannically, despotically

Rēgīnus, -a, -um [*Rēgium*], of Regium, *a town in southernmost Italy. Subst. plur. m.* the people of Regium (Reggio)

regiō, -ōnis [*regō*], *f.* direction, limit, boundary, quarter, region F, territory, country

rēgius, -a, -um [*rēx*], of a king *or* prince, royal, princely

rēgnō, 1, **-āvī, -ātum** [*rēgnum*], reign F

rēgnum, -ī [*rēx*], *n.* rule *or* power of a king, sovereignty, mastery, kingdom. (reign F)

regō, 3, **rēxī, rēctum,** direct†, guide, rule, govern. (regent†, *cp.* regimen†, regiment†, rector†, rectify F)

re-iciō, 3, **-iēcī, -iectum** [*iaciō*], throw *or* drive back *or* off, reject†, scorn

re-laxō, 1, **-āvī, -ātum** [*laxō* (*laxus,* wide, loose)], loosen, lighten, relieve, relax†, ease

re-levō, 1, **-āvī, -ātum** [*levō* (*levis,* light)], lighten, relieve F, alleviate†

religiō, -ōnis [*probably legō*], *f.* conscientiousness, scruple, religious feeling *or* observance, cult, religion†, sacred object

religiōsus, -a, -um [*religiō*], religious†, consecrated, sacred

re-linquō, 3, **-līquī, -lictum,** leave behind, abandon, leave out, pass over, omit, neglect, overlook. (relinquish F, relict†)

reliquus, -a, -um [*cp. re-linquō, reliquiae,* relics F], left over, remaining, rest *or* remainder of, future, to come; **reliquum est,** it remains

re-maneō, 2, **-mānsī**, remain F, stay behind, continue, endure

rēmex, -igis [*rēmus*, oar, *agō*], *m.* oarsman, rower

remissiō, -ōnis [*re-mittō*], *f.* a relaxing, abatement. (remission F)

remissus, -a, -um [*re-mittō*], relaxed, careless, remiss†, mild

re-mittō, 3, **-mīsī, -missum**, send back, restore, relax, remit†

re-moror, 1, **-ātus sum**, delay, hinder, keep waiting, give a respite to

re-moveō, 2, **-mōvī, -mōtum**, move back, keep away, remove F, put out of the way

re-novō, 1, **-āvī, -ātum**, renew, revive. (renovate†)

re-nūntiō, 1, **-āvī, -ātum**, report, announce F, declare elected, proclaim. (renounce F)

repāgula, -ōrum [*cp.* ***pangō***, fix], *n. plur.* bolts, bars

re-pellō, 3, **rep-pulī, re-pulsum**, drive back *or* away, repel†, repulse†, ward off

repente [*repēns*, sudden], *adv.* suddenly

repentīnus, -a, -um [*repēns*], sudden, unexpected

re-periō, 4, **rep-perī, re-pertum** [*cp.* ***perīculum***; *perf. system*, ***pariō***, bring forth], find, discover. (*cp.* repertory†, repertoire F)

re-petō, 3, **-īvī, -ītum**, seek again, ask back, demand, claim, recall. (repeat F)

re-pōnō, 3, **-posuī, -positum**, replace, place, set. (*cp.* repose† = *place*, repository†)

re-portō, 1, **-āvī, -ātum**, bear *or* bring back, bear away, obtain. (report F)

re-prehendō, 3, **-hendī, -hēnsum** [*pre-hendō*], seize, hold back, lay hold of, blame, censure. (reprehend†, reprehensible†)

re-primō, 3, **-pressī, -pressum** [*premō*], press *or* keep back, check, repress†, balk. (*cp.* reprimand F, reprieve F)

repudiō, 1, **-āvī, -ātum** [*re-pudium* (*cp.* ***pudet***), rejection], reject, scorn, repudiate†

re-pugnō, 1, **-āvī, -ātum**, fight against, oppose, resist. (repugnant†)

re-quiēs, -ētis, requiem (*usually*), **requiē**, *f.* rest, relaxation. (requiem†)

re-quīrō, 3, **-quīsīvī, -quīsītum** [*quaerō*], ask, search *or* ask for, demand, require†, look in vain for, miss. (requisite†, -ition†)

rēs, reī, *f.* thing, matter, business, affair, circumstance, situation, fact, action, deed, property; **rēs pūblica**, public interest *or* welfare, the state, commonwealth, republic†; **rēs gestae**, achievements, history. (real†; register†, *from* **rēs gestae**)

re-scrībō, 3, **-scrīpsī, -scrīptum**, write back, reply, answer. (rescript†)

re-secō, 1, **-secuī, -sectum**, cut back *or* off, curtail, restrain

re-servō, 1, **-āvī, -ātum**, keep back, save, reserve F. (reservoir F)

re-sideō, 2, **-sēdī** [*sedeō*], remain behind, be left, stay. (reside†, residence F)

re-signō, 1, **-āvī, -ātum,** unseal, open, cancel, destroy. (resign F)

re-sistō, 3, **-stitī,** stay behind, remain, make a stand, resist†, withstand, oppose

re-spiciō, 3, **-spexī, -spectum** [*speciō,* see], look back (upon), regard, consider. (respect†)

re-spondeō, 2, **-spondī, -spōnsum** [*spondeō,* promise formally], answer, reply, respond†, be equal to *or* a match for

respōnsum, -ī [*re-spondeō*], *n.* answer, response†, reply. (responsible F)

re-stinguō, 3, **-stīnxī, -stīnctum,** put out, quench, extinguish†

re-stituō, 3, **-stituī, -stitūtum** [*statuō*], set up again, restore, replace. (restitution†)

re-stō, 1, **-stitī,** be left, remain. (rest = *remain* F)

re-tardō, 1, **-āvī, -ātum,** hinder, check, delay, retard F

re-ticeō, 2, **-ticuī** [*taceō*], be silent, keep silence. (reticence†)

re-tineō, 2, **-tinuī, -tentum** [*teneō*], hold back, keep, retain F, maintain, preserve. (retentive F)

re-torqueō, 2, **-torsī, -tortum,** twist *or* turn back

re-tundō, 3, **ret-tudī, re-tūsum,** beat back, blunt, dull

reus, -ī [*rēs*], *m.* the accused, the defendant

re-vellō, 3, **-vellī, -vulsum,** pluck off, tear off *or* away. (revulsion†)

re-vertor, -vertī, *perf.* (*act.*) **-vertī, -versum,** turn *or* come back, return. (revert F; reverse†, *adj.*; reverse, *noun*, F)

re-vincō, 3, **-vīcī, -victum,** refute, disprove, convict†

re-vīviscō, 3, **re-vīxī** [*vīviscō, incept. of vīvō*], come to life again, revive†

re-vocō, 1, **-āvī, -ātum,** call back, encore, recall, turn away (*trans.*), divert. (revoke†, revocation†)

rēx, rēgis [*regō*], *m.* king, prince

Rhēnus, -ī, *m.* the Rhine

Rhodius, -a, -um [*Rhodus*], Rhodian, of Rhodes (*an island southwest of Asia Minor*). *Subst. plur. m.* the Rhodians

rictum, -ī [*ringor,* open the mouth], *n.* open mouth, parted lips

rīdeō, 2, **rīsī, rīsum,** laugh, smile, laugh *or* smile at. (deride†)

rīdiculus, -a, -um [*rīdeō*], laughable, ridiculous†, silly, absurd

rōbur, -oris, *n.* oak, strength, force, vigor

rōbustus, -a, -um [*rōbur*], strong, vigorous, hardy, robust†

rogātū, *abl.* [*rogō*], *m.* at *or* by the request

rogō, 1, **-āvī, -ātum,** ask, request, beg, propose *or* enact (*a law*). (*cp.* rogation†, interrogate†, abrogate†, *etc.*)

Rōma, -ae, *f.* Rome

Rōmānus, -a, -um [*Rōma*], Roman. *Subst. plur. m.* the Romans

Rōmulus, -ī [*Rōma*], *m.* the traditional founder of Rome

Rōscius, -ī, *m.* a family name; *Q. Roscius,* **106** 19

Rudīnus, -a, -um [*Rudiae*], of Rudiæ, *a town in Calabria*

rudis, -e, rough, rude†, uncultivated, ignorant, inexperienced. (*cp.* rudiment†)

Rūfus, -ī, *m.* a cognomen; *v.* **Caelius, Sulpicius**

ruīna, -ae [*ruō*], *f.* fall, downfall, ruin F, destruction

rūmor, -ōris, *m.* common talk, hearsay, report, rumor F

rumpō, 3, **rūpī, ruptum,** break, burst. (*cp.* abrupt†, corrupt†, rupture†, *etc.*)

ruō, 3, **ruī, ruitūrus,** fall, go to ruin, rush

Rupilius, -ī, *m.* a gentile name; *P. Rupilius*, **146** 12

rūrsus [*re-vorsus* (*vertō*)], *adv.* again, in turn, on the other hand

rūsticor, 1, **-ātus sum** [*rūsticus*], go to the country. (rusticate†, rustication†)

rūsticus, -a, -um [*rūs,* country], of the country, rustic†. *Subst. m.* a countryman, rustic

S. = **salūtem**

sacer, -cra, -crum, sacred F. *Subst. n., esp. plur.*, sacred rites, ceremonies

sacerdōs, -ōtis [*sacer, dō, dare*], *c.* priest, priestess. (sacerdotal F)

sacrārium, -ī [*sacrum*], *n.* shrine, chapel

sacrificium, -ī [*cp. sacri-ficus* (*faciō*), sacrificial], *n.* sacrifice F

sacrō-sānctus, -a, -um, consecrated by religious rites, holy, sacred, sacrosanct†

saeculum, -ī [*cp. serō,* sow], *n.* generation, age. (secular F)

saepe [*cp. saepiō*], *adv.* frequently, often

saepiō, 4, **saepsī, saeptum** [*saepēs,* hedge], fence about, surround, protect

sagāx, -ācis [*cp. sāgiō,* discern acutely], *adj.* keen, alert, sagacious†

sal. = **salūtem**

Salamīnius, -a, -um [*Salamīs*], of Salamis, *in Cyprus. Subst. plur. m.* the Salaminians

salīnae, -ārum [*sāl,* salt], *f. plur.* salt works. (*cp.* saline†)

Sallustius, -ī, *m.* a gentile name; *Cn. Sallustius*, a friend of Cicero, **197** 6

saltō, 1, **-āvī, -ātum** [*freq. of salīō,* leap], dance. (*cp.* exult†)

salūs, -ūtis [*salvus*], *f.* health, safety, prosperity; *in letters*, greeting, salutation, regards. (salute, *noun*, F)

salūtō, 1, **-āvī, -ātum** [*salūs*], greet, salute†, pay respects to

salvus, -a, -um, well, sound, safe F, unharmed. (*cp.* save F, salvation F, salvage F)

Samnium, -ī, *n.* an inland district of southern Italy

Samos (*and* **-us**), **-ī,** *f.* an island in the Ægean, with city of the same name

sanciō, 4, **sānxī, sānctum** [*sacer*], make sacred, establish, decree, enact. (sanction†)

sānctus, -a, -um [*sanciō*], sacred, hallowed, inviolable, conscientious, upright. (saint F, sanctify F)

sānē [*sānus*], *adv.* indeed, certainly, of course, to be sure

sanguis, -inis, *m.* blood, bloodshed, murder. (*cp.* sanguinary†, sanguine F)

sānitās, -ātis [*sānus*], *f.* soundness (*of body or mind*), sense, sanity F

sānō, 1, **-āvī, -ātum** [*sānus*], make sound, heal, cure, restore. (*cp.* sanatorium†)

sānus, -a, -um, sound, well, healthy, sane†. (*cp.* sanitary F)

sapiēns, -entis [*sapiō*], *adj.* wise, sensible. *Subst. m.* sage, philosopher

sapienter [*sapiēns*], *adv.* sensibly, prudently, wisely

sapientia, -ae [*sapiēns*], *f.* wisdom, prudence, discretion

sapiō, 3, **-īvī,** be sensible *or* prudent *or* wise, understand

Sapphō, -ūs, *f.* a famous Greek poetess, **152** 12

Sardinia, -ae, *f.* a large island west of Italy (*south of Corsica*)

satelles, -itis, *c.* attendant, follower, hanger-on, accomplice, satellite F

satietās, -ātis [*satis*], *f.* sufficiency, satiety F

satiō, 1, **-āvī, -ātum** [*satis*], satisfy, fill, glut, satiate†

satis, *indecl. noun, adj., and adv.* enough, sufficient(ly), quite, somewhat, rather, a sufficiency; *with* **faciō,** satisfy F

Sāturnālia, -iōrum [*Sāturnus*], *n. plur.* a festival in December, *celebrated on the 17th, and later lasting several days*

Sāturnīnus, -ī, *m.* a cognomen; *L. Apuleius Saturninus,* **4** 20

Satyrus, -ī, *m.* a hero of Tarentum

saucius, -a, -um, wounded

saxum, -ī, *n.* rock, stone

scaena, -ae [*Greek*], *f.* stage. (scene†)

scaenicus, -a, -um [*scaena*], of *or* on the stage. (scenic†)

Scaevola, -ae, *m.* a cognomen; *v.* **Mūcius**

scaphium, -ī [*Greek*], *n.* a boat-shaped drinking-cup

Scaurus, -ī, *m.* a cognomen; *M. Æmilius Scaurus,* **101** 19

scelerātē [*scelerātus*], *adv.* wickedly, criminally

scelerātus, -a, -um [*scelerō* (*scelus*)], wicked, criminal, vicious, infamous, accursed

scelus, -eris, *n.* wicked deed, sin, crime, wickedness

sciēns, -entis [*sciō*], *adj.* knowing, skilled, skillful; *in place of an adv.* knowingly, consciously, purposely

scientia, -ae [*sciēns*], *f.* knowledge, skill, art, science F. (*cp.* scientific F)

scīlicet [*scīre licet*], *adv.* one may know, rest assured, in fact, certainly, surely, of course, doubtless

sciō, 4, **-īvī, -ītum,** know, understand, perceive. **haud sciō an,** I don't know but, am inclined to think; **scītō,** *impv. fut. for pres.* you are to know, *i.e.* let me inform you

Scīpiō, -ōnis, *m.* a cognomen; *P. Cornelius Scipio Africanus Maior,* **63** 5, **109** 9; *P. Cornelius Scipio Africanus Minor,* **63** 7, **106** 2, **140** 5; *P. Cornelius Scipio Nasica Serapio,* **3** 19

scītē [*scītus, scīscō* (*sciō*)], *adv.* cleverly, skillfully

scortum, -ī, *n.* harlot, prostitute

scrība, -ae [*scrībō*], *m.* clerk, secretary. (scribe†)

scrībō, 3, **scrīpsī, scrīptum,** write, compose, describe†, tell (*in letter*). (*cp.* inscribe†, prescribe†, subscribe†, manuscript†, *etc.*)

scrīptor, -ōris [*scrībō*], *m.* writer, author, narrator, historian

scrīptum, -ī [*scrībō*], *n.* a writing, work, book, speech (*written out*)

scrīptūra, -ae [*scrībō*], *f.* a writing, a tax paid on public pasture-lands. (scripture F)

scyphus, -ī [*Greek*], *m.* drinking-cup (*with two handles*)

S. D. = **salūtem dīcit**; *with* **P.** = **plūrimam**

sē-cēdō [*sē* (*sēd*), *old prep.* without], go apart *or* away, withdraw. (secede†)

sē-cernō, 3, **-crēvī, -crētum** [*sē* (*sēd*), *old prep.* without], separate, distinguish, exclude. (*cp.* secret F, secrete†, secretary F)

secundus, -a, -um [*sequor*], following, second F, favorable, successful; **rēs secundae,** prosperity, success

secūris, -is [*secō,* cut], *f.* ax

sed [*sēd, old prep.* without, aside], *conj.* but, yet

sedeō, 2, **sēdī, sessūrus,** sit, sit still. (*cp.* sedentary F, sessile†)

sēdēs, -is [*sedeō*], *f.* seat, dwelling-place, abode, habitation, home. (*cp.* see F, siege F)

sēd-itiō, -ōnis [*sēd, old prep.* without, *eō*], *f.* dissension, insurrection, mutiny, rebellion, sedition F

sēdō, 1, **-āvī, -ātum** [*sedeō*], settle, stop, stay, end. (*cp.* sedate†, sedative F)

sēdulitās, -ātis [*sēdulus,* busy], *f.* diligence, persistency, officiousness. (sedulity†)

sē-gregō, 1, **-āvī, -ātum** [*sē* (*sēd*), *old prep.* without, *grex,* herd], separate, remove, exclude. (segregate†)

sē-iungō, 3, **-iūnxī, -iūnctum** [*sē* (*sēd*), *old prep.* without], disjoin, separate, sever

Selēnē, -ēs, *f.* a queen of Syria, 135 22

sella, -ae [*sedeō*], *f.* seat, chair, stool, work-stool

semel [*cp. sem-per*], *adv.* once

sēmen, -inis [*serō,* sow], *n.* seed, source. (*cp.* disseminate†)

sēmināriun, -ī [*sēmen*], *n.* seedbed, hotbed, nursery. (seminary F)

sem-per [*cp. semel, similis*], *adv.* ever, always, continually

sempiternus, -a, -um [*sem-per*], everlasting, eternal, perpetual, imperishable. (*cp.* sempiternal F)

Semprōnius, -a, -um, of Sempronius (*Gracchus*), Sempronian

senātor, -ōris [*senex*], *m.* senator F

senātōrius, -a, -um [*senātor*], of a senator, senatorial†

senātus, -ūs [*senex*], *m.* senate F (Introd. § 32)

senectūs, -ūtis [*senex*], *f.* old age

senex, -is, *adj.* old, aged. *Subst. m.* old man. (senior†, senile F)

sēnsus, -ūs [*sentiō*], *m.* feeling, perception, sensation F, sense F, inclination. (sensual†)

sententia, -ae [*sentiō*], *f.* opinion, thought, judgment, conviction, purpose, motion, proposal, verdict, sentence F, purport, meaning. (sententious†)

sentīna, -ae, *f.* bilge water, dregs, offscouring

sentiō, 4, **sēnsī, sēnsum,** perceive, see, notice, feel, think, understand, have *or* express an opinion, cherish sentiments F. (sentient†, *cp.* sentiment F, sensitive F)

sepeliō, 4, **-pelīvī, -pultum,** bury, overwhelm, ruin, destroy. (*cp.* sepulture F)

septem, *num. adj. indecl.* seven

septimus, -a, -um [*septem*], seventh

sepulcrum, -ī [*sepeliō*], *n.* grave, tomb, sepulcher F

sequor, 3, **secūtus sum,** follow, attend, pursue F, conform to. (*cp.* sequence F, sequel F, execute F, *etc.*)

Ser. = **Servius,** *a prænomen*

sērius, *compar. of* **sērō**

sermō, -ōnis [*cp.* ***susurrus,*** whisper (?)] *m.* talk, conversation, discourse, speech, report. (sermon F)

sērō [*sērus,* late], *adv.* late, too late

serpō, 3, **serpsī,** creep, spread stealthily. (serpent F)

Serrānus, -ī, *m.* a gentile name

serta, -ōrum [*serō,* interweave], *n. plur.* wreaths, garlands

Sertōriānus, -a, -um, of Sertorius, Sertorian, **70** 23

servīlis, -e [*servus*], of a slave *or* the slaves, servile F

Servīlius, -ī, *m.* a gentile name; *v.* **Ahāla, Glaucia**; *P. Servilius Vatia,* **II** 20

serviō, 4, **-īvī** *or* **-ii, -ītum** [*servus*], be a slave, serve F, be subject, labor for, have regard to, gratify, be subservient†

servitium, -ī [*servus*], *n.* slavery, service F, slaves as a class

servitūs, -ūtis [*servus*], *f.* slavery. (servitude F)

Servius, -ī, *m.* a prænomen

servō, 1, **-āvī, -ātum,** save, keep, preserve F, maintain, guard, watch. (conserve, ob-, re-, *all* F)

servus, -ī [*cp.* ***servō***], *m.* slave

sescentī, -ae, -a [***sex, centum***], six hundred (*often a round number*)

sēsē, *see* **suī**

sēs-tertius, -ī, *gen. plur.* **-ium** [***sēsquī*** (***sēmis,*** one half)], *m.* sesterce F, *a small silver coin (at first* $2\frac{1}{2}$ *asses)* = *about 4 cents*; *abbr.* **HS**

Sēstius, -ī, *m.* a gentile name; *P. Sestius,* **11** 28

seu, *see* **sīve**

sevērē [*sevērus*], *adv.* strictly, seriously, (*sometimes*) severely F

sevēritās, -ātis [*sevērus*], *f.* strictness, seriousness, sternness, (*not often*) severity F

sevērus, -a, -um, strict, serious, grave, austere, (*not often*) severe F

sex, *num. adj. indecl.* six

sexāgintā [*sex*], *num. adj. indecl.* sixty

Sextīlis, -e [*sextus*], of Sextilis (*sixth month, later named* **Augustus,** August; *cp.* p. 280, n. 3)

sextus, -a, -um [*sex*], sixth

sī (*orig. demonstr. adv.* then, so), *conj.* if; *with* **quidem,** since in deed

Sibyllīnus, -a, -um [*Sibylla*], of a Sibyl, Sibylline

sīc [*sī-ce, cp. hīc, illīc*], *adv.* so, thus, in this way *or* manner, as follows

sīca, -ae [*secō*, cut], *f.* dagger

sīcārius, -ī [*sīca*], *m.* cutthroat, assassin, murderer

Sicca, -ae, *m.* a gentile name

Sicilia, -ae, *f.* Sicily

Siculus, -a, -um, Sicilian. *Subst. m.* a Sicilian

sīc-ut *or* **-utī,** *adv.* just as, as

Sidicīnus, -a, -um, of the Sidicini, *a people in northern Campania*

Sigēum, -ī, *n.* a promontory near Troy, at the entrance of the Hellespont

sigilla, -ōrum [*dim. of signum*], *n. plur.* small statues *or* images. (seal F)

sigillātus, -a, -um [*sigilla*], adorned with small figures (*reliefs*)

significātiō, -ōnis, [*significō*], *f.* indication, sign, portent, signal, notification. (signification F)

significō, 1, **-āvī, -ātum** [*signum, faciō*], indicate, show, intimate. (signify F)

signum, -ī, *n.* mark, sign F, signal F, standard, image, statue, seal

Sīlāniō, -ōnis, *m.* a Greek sculptor, **152** 14

Sīlānus, -ī, *m.* a cognomen; *D. Junius Silanus*, **54** 25

silentium, -ī [*silēns* (*sileō*)], *n.* silence F, stillness, quiet

sileō, 2, **-uī,** be silent† *or* still, keep silence about, leave unmentioned

Silvānus, -ī, *m.* a cognomen; *M. Plautius Silvanus*, **102** 3

silvestris, -e [*silva,* forest], wooded, woody

similis, -e [*cp. simul, semel*], like, similar F. (simile†, facsimile†)

similiter [*similis*], *adv.* similarly F, in the same way

simpliciter [*sim-plex* (*cp. similis*)], *adv.* simply F, directly, straightforwardly

simul [*cp. similis, singulī*], *adv.* at the same time, at once, along with; *with* **atque (ac),** as soon as. (*cp.* simultaneous†)

simulācrum, -ī [*simulō*], *n.* likeness, portrait, image, statue (*usually of the gods*)

simulātiō, -ōnis [*simulō*], *f.* pretense, guise. (simulation†)

simulō, 1, **-āvī, -ātum** [*similis*], represent, pretend, feign. (simulate†)

simultās, -ātis [*similis*], *f.* rivalry, enmity, animosity

sīn [*sī-ne* (*an affirmative* **-ne**; *cp.* 2. *nē*)], *conj.* but if, if on the contrary

sine, *prep. with abl.* without

singulāris, -e [*singulī*], single, singular F, unique, unparalleled, extraordinary

singulī, -ae, -a [*cp. sim-plex, simul*], *distrib. plur.* one each, one apiece, single†, separate, several, each

sinō, 3, **sīvī, situm,** leave, let, permit, allow

Sinōpē, -ēs, *f.* a seaport in Paphlagonia (in northern Asia Minor), and capital of the kingdom of Pontus

Sinuessa, -ae, *f.* the southernmost town in Latium, on the sea and the Appian Way

sinus, -ūs, *m.* curve, hollow, fold, bosom, lap, bay, gulf. (sinus†, sine†, *cp.* sinuous†, insinuate†)

sitis, -is, *f.* thirst

situs, -a, -um [*sinō* (?)], placed, situated†; **situm est,** it lies, is dependent

situs, -ūs [*cp.* ***situs,*** *adj.*], *m.* situation F, site†

sī-ve *or* **seu,** *conj.* or if; *correl.* if . . . or if, whether . . . or, either . . . or

Smyrnaeus, -a, -um [*Smyrna*], of Smyrna, *in Ionia. Subst. plur. m.* the people of Smyrna

sōbrius, -a, -um [*so* (*sē*), *ēbrius*], not drunk, sober F

societās, -ātis [*socius*] *f.* partnership, companionship, company, society F, union, alliance

socius, -a, -um [*sequor*], sharing, associated with. *Subst. m.* associate†, partner, companion, accomplice, ally; *plur.* allies, provincials. (*cp.* social†, socialism†)

sodālis, -is [*cp.* ***suēscō,*** become used], *m.* companion, comrade, crony. (*cp.* sodality†)

sōl, sōlis, *m.* sun. (*cp.* solar†, solarium†, solstice F)

sōlācium, -ī [*sōlor,* comfort], *n.* comfort, consolation, solace F, relief

soleō, 2, **-itus sum,** be accustomed *or* in the habit

sōlitūdō, -inis [*sōlus*], *f.* loneliness, solitude F, wilderness, desert

sollicitātiō, -ōnis [*sollicitō*], *f.* an inciting, instigation. (solicitation†)

sollicitō, 1, **-āvī, -ātum** [*sollicitus*], incite, instigate, tamper with. (solicit F)

sollicitūdō, -inis [***sollicitus***], *f.* uneasiness, concern, anxiety, solicitude F

solli-citus, -a, -um [*old* ***sollus*** = ***tōtus, citus,*** stirred], agitated, disturbed, concerned, anxious, solicitous†

solum, -ī, *n.* ground, earth, soil F

sōlum [*sōlus*], *adv.* only, alone

sōlus, -a, -um, alone, only, sole F

solūtiō, -ōnis [*solvō*], *f.* payment. (solution F)

solūtus, -a, -um [*solvō*], loose, lax, remiss, negligent

solvō, 3, **solvī, solūtum** [*se* (***sēd***), ***luō,*** release], loose, release, set free, relieve, pay. (solve†, solvent†)

somnus, -ī, *m.* sleep. (*cp.* somnolent†)

sonō, 1, **-uī, -itum** [*sonus*], make a noise, sound F, utter. (*cp.* sonorous†, sonata It, consonant F)

sonus, -ī, *m.* noise, sound F

sordidus, -a, -um [***sordēs,*** filth], dirty, poor, mean, base, sordid F

soror, -ōris, *f.* sister

sors, sortis [*serō,* join], *f.* lot, allotment. (sort F)

Sp. = **Spurius,** *a prænomen*

spargō, 3, **sparsī, sparsum,** strew, scatter, distribute, spread abroad. (*cp.* sparse†, disperse F)

spatium, -ī, *n.* space F, extent, distance, interval, time

S. P. D. = **salūtem plūrimam dīcit** (**dīcunt**)

speciēs, *acc.* **-em,** *defective* [***speciō,*** see], *f.* sight, appearance, show. (species†, specie†, *cp.* special F, specimen†)

spectō, 1, **-āvī, -ātum** [*freq. of* ***speciō***], look at *or* on *or* toward, regard. (*cp.* spectacle F, expect†)

speculātor, -ōris [***speculor***], *m.* spy, scout. (speculator†)

speculor, 1, **-ātus sum** [***specula*** (***speciō***), watchtower], spy out, watch, observe. (speculate†)

spēlunca, -ae [*Greek*], *f.* cave, cavern

spērō, 1, **-āvī, -ātum** [***spēs***], hope, hope for, expect, anticipate. (*cp.* despair F)

spēs, -eī, *f.* hope, expectation

spīritus, -ūs [***spīrō,*** breathe], *m.* breath, breathing, air, inspiration; *plur.* spirit F, pride, arrogance

spissus, -a, -um, thick, dense, slow, difficult

splendidus, -a, -um [***splendeō,*** shine], bright, brilliant, distinguished, splendid F

splendor, -ōris [***splendeō***], *m.* brightness, brilliance, luster, splendor F, honor, eminence

spoliātiō, -ōnis, [***spoliō***], *f.* robbing, plundering, spoliation F

spoliō, 1, **-āvī, -ātum** [***spolium***], strip, spoil F, despoil F, rob

spolium, -ī, *n.* hide; *reg. plur.* arms stripped from an enemy, spoils F, booty

spōnsālia, -ium [***spōnsus*** (***spondeō,*** promise), betrothed], *n. plur.* betrothal, betrothal feast

sponte, *abl.* (*with rare gen.* **-tis** *and acc.* **-tem**), *f.* free will; *usually with* **suā,** of one's own accord, voluntarily, spontaneously†

Spurius, -i, *m.* a prænomen

stabiliō, 4, **-īvī, -ītum** [***stabilis***], make firm *or* secure, establish F

stabilis, -e [***stō***], firm, steadfast, stable F, fixed, secure

stabilitās, -ātis [***stabilis***], *f.* firmness, steadfastness, security, stability†

Statilius, -ī, *m.* a gentile name; *L. Statilius,* **37** 24

statim [***stō***], *adv.* on the spot, forthwith, at once, immediately

Stator, -ōris [***sistō*** (***stō***), cause to stand], *m.* the stayer, stay *or* protector, *epithet of Jupiter*

statua, -ae [*cp.* ***stō, sistō***], *f.* image, statue F (*of a human being*)

statuō, 3, **-uī, -ūtum** [***status***], set up, set, put, place, erect, settle, decide, resolve. (statute F)

status, -ūs [***stō***], *m.* standing, state F, status†, station F, condition

stimulus, -ī, *m.* goad, spur, incentive, stimulus†. (*cp.* stimulate†)

stīpendiārius, -a, -um [***stīpendium***], tributary, paying tribute. *Subst. m.* tribute payer. (stipendiary†)

stīpendium, -ī [***stips,*** contribution, ***pendō,*** pay], *n.* tax, pay, tribute, wages (*esp. of soldiers*), military service, campaign. (stipend†)

stirps, stirpis, *f.* trunk, stock, stem, root, source. (*cp.* extirpate†)

stō, 1, **stetī, stātūrus,** stand

stomachus, -ī [*Greek*], *m.* gullet, stomach F, taste, anger

strēnuē [***strēnuus,*** brisk], *adv.* quickly, promptly, strenuously†

strepitus, -ūs [***strepō,*** make a noise], *m.* noise, din, uproar

strūctor, -ōris [*struō*, build], *m.* builder, carpenter, mason. (*cp.* structure F, construct†)

studeō, 2, **-uī** [*cp.* ***studium***], be eager *or* zealous, be devoted to. (student†, *cp.* study F)

studiōsē [***studiōsus***], *adv.* eagerly, zealously, studiously†

studiōsus, -a, -um [***studium***], eager, zealous, fond of, devoted to. (studious†)

studium, -ī [*cp.* ***studeō***], *n.* eagerness, zeal, interest, enthusiasm, study F, application, pursuit, attachment, devotion, loyalty, partisanship. (studio It)

stultitia, -ae [***stultus***], *f.* folly, foolishness

stultus, -a, -um, foolish, silly, stupid. (*cp.* stultify†)

stuprum, -ī, *n.* dishonor, vice, debauchery, lust

suādeō, 2, **suāsī, suāsum** [***suāvis***], advise, recommend, persuade†, urge, exhort. (*cp.* suasion F, dissuade†)

suāvis, -e [*cp.* ***suādeō***], sweet, agreeable, delightful. (suave F)

sub (*in some cpds.* **subs**), *prep. with acc. and abl.* under, beneath, up to, just before, near, below, at, at the foot of

sub-eō, -īre, -iī, -itum, undergo, incur, suffer, endure

sub-iciō, 3, **-iēcī, -iectum** [***iaciō***], throw *or* place under, hand up, present, set (*a fire*), apply. (subject†)

subiector, -ōris [***sub-iciō***, substitute], *m.* forger

sub-igō, 3, **-ēgī, -āctum** [***agō***], put down, subdue, vanquish

sub-impudēns, -entis, *adj.* rather shameless *or* impudent

subitō [***subitus*** (***sub-eō***)], *adv.* suddenly F

sub-lātus, *see* **tollō**

subolēs, -is [*cp.* ***adulēscēns***], *f.* offspring

sub-scrībō, 3, **-scrīpsī, -scrīptum**, write underneath *or* below, subjoin (*our* inclose). (subscribe†)

subsellium, -ī [***sella***], *n.* bench, seat

subsidium, -ī [***sedeō***], *n.* reserve, reënforcement, aid, help, support, resources. (subsidy†, subsidiary†)

sub-sum, -esse, -fuī, be under *or* near, be concealed

subtīlis, -e [*cp.* ***tēla***, web], precise, exact, detailed. (subtle F)

subtīliter [***subtīlis***], *adv.* finely, acutely, accurately

sub-urbānus, -a, -um [***urbs***], near the city, suburban†. *Subst. n.* (*sc.* **praedium**), suburban villa *or* estate

sub-veniō, 4, **-vēnī, -ventum**, come up *or* under *or* to the rescue, help, aid. (*cp.* subvention F)

suc-cēdō, 3, **-cessī, -cessum** [***sub***], go *or* come under *or* after, succeed F, turn out

suf-ferō, -ferre, sus-tulī, sublātum, bear, suffer F

suf-frāgium, -ī [*cp.* ***fragor***, noise (?)], *n.* vote, ballot, suffrage F

suī, sibi, sē (**sēsē**), *reflex. pron.* him(self), her(self), it(self), them(selves); *as subj. of inf.* he, she, it, they

Sulla, -ae, *m.* a cognomen; *L. Cornelius Sulla*, the dictator, **19** 21, **47** 4, **70** 5, **111** 4

Sulpicius, -ī, *m.* a gentile name; *C. Sulpicius*, **38** 6; *P. Sulpicius Rufus*, **47** 4; *Ser. Sulpicius Rufus*, **200** ff.

sum, esse, fuī, futūrus, be, exist. (*cp.* essence F, future F)

summa, -ae [*summus* (*sc.* ***rēs***)], *f.* chief place, leadership, supremacy, sum F; **ad summam,** in short, to sum up. (*cp.* summary†)

summus, -a, -um, *superl. of* **superus,** highest, greatest, best, most important, most eminent, supreme, summit (F) of

sūmō, 3, **sūmpsī, sūmptum** [***subs*** (***sub***), ***emō,*** take], take up, assume, claim; *with* **supplicium,** inflict punishment on (**dē**). (*cp.* consume†, pre-†, re-†)

sūmptuōsē [***sūmptuōsus***], *adv.* expensively, lavishly, extravagantly

sūmptuōsus, -a, -um [***sūmptus***], expensive, costly, lavish, sumptuous†

sūmptus, -ūs [***sūmō***], *m.* outlay, expense, cost. (*cp.* sumptuary†)

superbē [***superbus***], *adv.* haughtily, arrogantly, insolently

superbus, -a, -um [***super*** *and root of* ***fuī***], overbearing, haughty, arrogant, proud, insolent. (superb F)

superior, -ius, *compar. of* **superus,** upper, higher, former, previous, preceding, better, superior F

superō, 1, **-āvī, -ātum** [***superus***], be superior to, surpass, overcome, defeat, conquer. (*cp.* insuperable†)

super-sum, -esse, -fuī, -futūrus, be over *or* left over, remain, survive

superus, -a, -um [***super***], that is above, higher, upper. *Compar.* **superior,** *superl.* **suprēmus** *and* **summus**

sup-peditō, 1, **-āvī, -ātum** [***sub,*** *freq. of* ***pedō*** (***pēs***), prop], supply fully *or* freely, furnish

sup-petō, 3, **-īvī, -ītum** [***sub***], be at (on) hand *or* in store

supplex, -icis [***sub,*** *cp.* ***plicō,*** fold], *adj.* kneeling, begging, suppliant F. *Subst. c.* a suppliant. (*cp.* supple F)

supplicātiō, -ōnis [***sup-plicō,*** kneel, beg], *f.* public prayer *or* supplication†, thanksgiving

supplicium, -ī [***supplex***], *n.* punishment, torture, death penalty, execution

suprā [***superus***], *adv. and prep. with acc.* above, before, beyond, more

surgō, 3, **sur-rēxī, -rēctum** [***sub,*** ***regō***], rise, arise. (surge F, *cp.* insurrection F, re- F)

sur-ripiō, 3, **-ripuī, -reptum** [***sub,*** ***rapiō***], snatch away, take secretly, steal. (*cp.* surreptitious†)

sus-cēnseō, 2, **-uī** [***succēnsus*** (***sub,*** ***candeō***), fired], be angry *or* incensed *or* indignant

sus-cipiō, 3, **-cēpī, -ceptum** [***subs*** (***sub***), ***capiō***], take up, undertake, begin, incur, suffer. (*cp.* susceptible F)

suspectus, -a, -um [***su-spiciō*** (***sub,*** ***speciō,*** look)], suspected F, mistrusted

suspēnsus, -a, -um [*sus-pendō* (*subs* = *sub*)], hung up, suspended F, in suspense F

suspīciō, -ōnis [*cp.* ***suspectus***], *f.* suspicion F, mistrust

suspicor, 1, -ātus sum [*cp.* ***suspīciō***], suspect, mistrust

sustentō, 1, -āvī, -ātum [*freq. of* ***sus-tineō***], hold *or* keep up, support, sustain, endure, delay

sus-tineō, 2, -tinuī, -tentum [***subs*** (***sub***), ***teneō***], hold up, support, sustain F, restrain, control, endure, withstand. (*cp.* sustenance F)

sus-tulī, *see* **tollō**

suus, -a, -um, *reflex. possess.* his (own), her (own), their (own); *plur. m.* his (their) friends, followers, *etc.*; *plur. n.* his (their) possessions, property, *etc.*

Syrācūsae, -ārum, *f. plur.* Syracuse, *a famous city in Sicily*

Syrācūsānus, -a, -um [***Syrācūsae***], of Syracuse. *Subst. plur. m.* the Syracusans

Syria, -ae, *f.* a country in Asia, along the eastern end of the Mediterranean

T. = **Titus,** *a prænomen*

tabella, -ae [*dim. of* ***tabula***], *f.* small board, tablet (*waxed for writing*); *plur.* letter, document, record

tabellārius, -ī [***tabella***], *m.* letter-carrier, courier

taberna, -ae [*probably for* ****trabernu*** (***trabs***, beam)], *f.* shop. (tavern F)

tābēscō, 3, tābuī [*incept. of* ***tābeō***, melt away], waste *or* pine away

tabula, -ae, *f.* board, panel, picture, painting, tablet F (*for writing*), document; *plur.* records, archives; **tabulae novae,** new accounts (*canceling old debts*). (*cp.* table F, tableau F, tabulate†)

tabulārium, -ī [***tabula***], *n.* record office

taceō, 2, -uī, -itum, be silent, keep silent about, leave unmentioned. (*cp.* reticence†)

taciturnitās, -ātis [***taciturnus***, silent], *f.* silence. (taciturnity†)

tacitus, -a, -um [***taceō***], silent, still, speechless, tacit†

taeda, -ae, *f.* torch

taeter, -tra, -trum [*cp.* ***taedet***, it disgusts], loathsome, offensive, foul, disgusting, repulsive, abominable

tālāris, -e [***tālus***, ankle], reaching to the ankles

tālis, -e [*pron. stem seen in* ***is-te***], such (*often with correl.* **quālis,** as). (*cp.* retaliate†)

tam [*cp.* ***tālis***], *adv.* so, so much, so very

tamen [*cp.* ***tam***], *adv.* yet, still, notwithstanding, nevertheless, however

tam-etsī [***tamen, et-sī***], *conj.* although, though, and yet

tam-quam, *adv.* as if, as, as it were

tandem [***tam-dem*** (*cp.* ***-dem*** *in* ***īdem***)], *adv.* at length, at last, finally; *in a question*, pray, I beg of you; *with* **aliquandō,** finally, some day, at last. (tandem†)

tangō, 3, tetigī, tāctum, touch, hit, strike. (tangible F, tangent†, tact†)

tantō [*tantus*], *adv.* so much

tantopere *or* **tantō opere** [*opus*], *adv.* so much, so greatly

tantum [*tantus*], *adv.* so much only, only; *with* **modo,** merely, only

tantus, -a, -um [*tam*], so great, so much; *with correl.* **quantus,** as great (*or* much) . . . as; **tantī est,** is worth while. (tantamount F)

tardē [*tardus*], *adv.* slowly, tardily F

tarditās, -ātis [*tardus*], *f.* slowness, delay, tardiness F

tardō, 1, **-āvī, -ātum** [*tardus*], make slow, delay, hinder, retard F

tardus, -a, -um, slow, tardy F

Tarentīnus, -a, -um [*Tarentum*], of Tarentum, *in southern Italy. Subst. plur. m.* the Tarentines

Tarsus, -ī, *f.* the chief city of Cilicia

taurus, -ī. *m.* a bull

Teānum, -ī, *n.* a town in northern Campania

tēctum, -ī [*tegō*], *n.* covered structure, building, dwelling, house, roof

tegō, 3, **tēxī, tēctum,** cover, hide, defend, guard, protect†

tēlum, -ī, *n.* missile weapon, javelin, spear, weapon

Temenītēs, -ae [*Greek*], *m.* of the Temenos (*a grove sacred to Apollo at Syracuse*)

temerē [*cp.* **tenebrae**], *adv.* blindly, without design, rashly, heedlessly

temeritās, -ātis [*temerē*], *f.* rashness, recklessness, temerity†

temperantia, -ae [*temperāns* (*temperō*)], *f.* self-restraint, self-control, moderation. (temperance F)

temperō, 1, **-āvī, -ātum** [*tempus*], observe due measure, restrain oneself, control, moderate, spare. (*cp.* temper†, temperate†, -ament F)

tempestās, -ātis [*tempus*], *f.* time, season, weather, storm, tempest F

tempestīvus, -a, -um [*tempestās*], timely, seasonable, suitable, early, beginning betimes

templum, -ī, *n.* sacred place, consecrated (inaugurated) spot, temple†. (Templar F)

temptō, 1, **-āvī, -ātum** [*cp.* **tendō**], test, try, attack, assail, attempt F, tempt F

tempus, -oris [*cp.* **templum,** space], *n.* time, season, moment, occasion, opportunity, exigency, necessity, circumstances; **ex tempore,** extempore†, extemporaneously†. (*cp.* temporal F, -ary†, -ize†)

tendō, 3, **tetendī, tentum** *and* **tēnsum** [*cp.* **teneō**], stretch, extend, tender F, tend F. (*cp.* tendon†; tense, *noun,* F; tense†, *adj.*; tent†)

tenebrae, -ārum [*cp.* **temerē**], *f. plur.* darkness, obscurity

Tenedus (-os), -ī, *f.* a small island near Troy

teneō, 2, **-uī,** hold, keep, maintain F, retain F, occupy, reach, detain F; *pass.* be caught *or* convicted *or* guilty. (*cp.* tenet†, tenor F, tenant F, tenure F)

tenuis, -e [*cp.* **teneō, tendō**], thin, weak, humble. (tenuous†, extenuate†)

ter [*cp.* **trēs**], *adv.* three times

Terentia, -ae, *f.* Cicero's first wife, **52** 22, **162** ff.

tergum, -ī, *n.* back, rear

terminō, 1, **-āvī**, **-ātum** [*terminus*], bound, limit, end, terminate†. (determine F)

terminus, **-ī** [*cp. trāns*], *m.* boundary, limit. (*cp.* term F, terminus†, -inal F)

terra, **-ae** [*cp. torreō*, dry up], *f.* earth, land, soil, ground, country; **orbis terrarum** *or* **terrae**, all lands *or* nations, the world. (*cp.* terrace F, terrain F, territory F)

terrestris, **-e** [*terra*], on earth, earthly, on land. (terrestrial F)

terror, **-ōris** [*cp. terreō*, frighten], *m.* fright, dread, alarm, terror F

tertius, **-a**, **-um** [*ter*], third

testāmentum, **-ī** [*testor*], *n.* last will, testament F

testificor, 1, **-ātus sum** [*testis*, *faciō*], call to witness, testify F, assert

testimōnium, **-ī** [*testis*], *n.* testimony†, evidence, proof

testis, **-is**, *c.* witness

testor, 1, **-ātus sum** [*testis*], call to witness, invoke. (*cp.* testator†)

Teutonī, **-ōrum** (*and* **-ēs**, **-um**), *m. plur.* the Teutons, *a Germanic people defeated by Marius*

textilis, **-e** [*texō*, weave], woven, textile†. *Subst. n.* stuff, fabric, tapestry

theātrum, **-ī** [*Greek*], *n.* theater F

Themistoclēs, **-is**, *m.* a statesman and general of Athens, **108** 4

Theophanēs, **-is**, *m.* a Greek historian of Pompey's campaigns, **110** 10

Theophilus, **-ī**, *m.* a freedman, **198** 8

Thespiadēs, **-um** [*Thespiae*], *f. plur.* the Thespians, *i.e.* the Muses, statues of the Muses

Thespiae, **-ārum**, *f. plur.* a town in Bœotia, near Helicon

Thespiēnsēs, **-ium**, *m. plur.* the people of Thespiæ

Thessalonīca, **-ae**, *f.* a city in Macedonia (Saloniki)

Ti. = **Tiberius**, *a prænomen*

Tiberīnus, **-a**, **-um** [*Tiberis*], of the Tiber

Tiberis, **-is**, *m.* the Tiber

Tiberius, **-ī**, *m.* a prænomen

Tigrānēs, **-is**, *m.* a king of Armenia, **68** 16

Timarchidēs, **-is**, *m.* a freedman of Verres, **141** 1

timeō, 2, **-uī**, fear, be afraid of, be apprehensive, dread

timidē [*timidus*], *adv.* timidly F, cautiously, modestly

timidus, **-a**, **-um** [*timeō*], timid F, afraid, shrinking

timor, **-ōris** [*timeō*], *m.* fear, dread, apprehension. (*cp.* timorous†)

Tīrō, **-ōnis**, *m.* a cognomen; *M. Tullius Tiro*, Cicero's secretary and friend (a freedman), **182** ff., **203** ff.

Titius, **-ī**, *m.* a gentile name

Titus, **-ī**, *m.* a prænomen

toga, **-ae** [*tegō*], *f.* toga†, *flowing outer garment of Roman citizens in civil life; symbolic of peace; first put on by boys after laying aside the* toga prætexta (*see* **praetextus**)

togātus, **-a**, **-um** [*toga*], wearing the toga, in civilian dress (*or* the garb of peace)

tolerābilis, -e [*tolerō*], bearable, tolerable F, endurable

tolerō, 1, **-āvī, -ātum** [*cp.* ***tollō, tulī***], bear, endure. (tolerate†)

tollō, 3, **sus-tulī, sub-lātum,** lift, take up, raise, exalt, extol†, take away, remove, carry off

Tongilius, -ī, *m.* a gentile name, **20** 26

Torquātus, -ī, *m. a* cognomen; *L. Manlius Torquatus*, **44** 14

tot [*pron. stem seen in* ***is-te***], *indecl. adj.* so many

totiēns [*tot*], *adv.* so many times, so often

tōtus, -a, -um, whole, entire, total F, all, all the

trāctō, 1, **-āvī, -ātum** [*freq. of* ***trahō***], haul about, handle, touch, treat F, manage, conduct, act *or* represent (*on the stage*). (tractable†, tractate†, tract†)

trādō, 3, **-didī, -ditum** [***trāns, -dō, -dere,*** put], hand over, deliver, hand down, relate, teach. (*cp.* tradition F, traitor F, treason F)

trahō, 3, **trāxī, trāctum,** draw, drag, influence, attract†, involve, protract†, delay. (*cp.* trait F, tract† = *region*, traction F)

Trallīs, -ium, *f. plur.* Tralles, *a city of Caria* (*in southwestern Asia Minor*)

tranquillitās, -ātis [*tranquillus*], *f.* quiet, calm, tranquillity F

tranquillus, -a, -um [***trāns,*** beyond; *cp.* ***quiēs***], quiet, still, calm, peaceful, tranquil F

Trāns-alpīnus, -a, -um, beyond the Alps, Transalpine

trān-scendō, 3, **-scendī** [***trāns,*** across, ***scandō***], climb over, cross. (transcend F)

trāns-eō, -īre, -iī, -itum, go over *or* across, cross. (transient†, transit F, transition F, transitive F)

trāns-ferō, -ferre, -tulī, -lātum, bear across, transport, transfer†. (translate F)

trāns-igō, 3, **-ēgī, -āctum** [*agō*], carry out, finish, complete, accomplish. (transact†)

trāns-marīnus, -a, -um [*mare*], across the sea, overseas. (transmarine†)

trāns-mittō, -mittere, -mīsī, -missum, send across *or* over, cross over, intrust, commit†, devote. (transmit†)

Trāns-padānus, -a, -um [*Padus*], beyond the Po. *Subst. plur. m.* the people beyond the Po

trāns-versus, -a, -um [*vertō*], crosswise, cross-, transverse F

Trebātius, -ī, *m.* a gentile name; *C. Trebatius Testa*, **169** ff.

trēs, tria, *num. adj.* three

tribūnal, -ālis [*tribūnus*], *n.* platform, judgment seat, tribunal†

tribūnus, -ī [*tribus,* tribe], *m.* tribune F; *with* **plēbis** *or* **plēbī,** tribune of the people (Introd. § 26); *with* **mīlitum,** military tribune

tribuō, 3, **-uī, -ūtum** [*tribus*], assign, allot, bestow, confer, pay, attribute†. (tribute F)

triclīnium, -ī [*Greek*], *n.* table-couch (*for reclining at meals*), dining-room

trī-duum, -ī [*cp.* ***trēs, diēs***], *n.* (*a period of*) three days

triennium, -ī [***trēs, annus***], *n.* a space of three years. (triennial†)

trīgintā, *num. adj. indecl.* thirty

Triptolemus, -ī, *m.* honored as the inventor of agriculture

trīstis, -e, sad, dejected, mournful, stern, severe

trīticum, -ī [***trītus*** (***terō,*** rub)], *n.* wheat

triumphō, 1, **-āvī, -ātum** [***triumphus***], celebrate a triumph, triumph F, exult, rejoice

triumphus, -ī [*probably Greek through Etruscan*], *m.* triumph F, triumphal (F) procession

tropaeum, -ī [*Greek*], *n.* monument of victory (*hung with spoils*), trophy F

tr. pl. = **tribūnus plēbis**

trucīdō, 1, **-āvī, -ātum** [*probably* ***trux,*** savage, ***caedō***], slaughter, butcher, murder, massacre

trūlla, -ae [*dim. of* ***trua,*** ladle], *f.* small ladle. (trowel F)

tū, tuī, *pers. pron.* thou, you

tuba, -ae [*cp.* ***tubus,*** tube F], *f.* trumpet. (tuba†)

tueor, 2, **tuitus** (*and* **tūtus**) **sum,** watch, watch over, guard, defend, preserve, maintain. (*cp.* tuition F, tutor F, tutelage†, intuition F, intuitive F)

Tullia, -ae, *f.* Cicero's daughter, **52** 23, **163** ff.

Tulliola, -ae [*dim. of* ***Tullia***], *f.* dear Tullia; **163** 8, **165** 14

Tullius, -ī, *m.* a gentile name; *v.* **Cicerō**; another *Tullius* **174** 11

Tullus, -ī, *m.* a cognomen; *L. Volcacius Tullus*, **9** 9, **201** 14

tum [*pron. stem seen in* ***is-te***], *adv.* then, at that time, thereupon, moreover; *with preceding* **cum,** and, but also

tumultuōsus, -a, -um [***tumultus***], disorderly, uproarious, tumultuous F

tumultus, -ūs [***tumeō,*** swell], *m.* uprising, insurrection, tumult F, uproar, disturbance

tumulus, -ī [***tumeō,*** swell], *m.* mound, hillock, tomb, tumulus†

tunc [***tum-ce***], *adv.* just then, then, at that time

tunica, -ae, *f.* tunic F, *a much shorter garment worn under the toga*

turbulentus, -a, -um [***turba,*** uproar, mob], disorderly, noisy, boisterous, turbulent F, disordered, confused

tūribulum, -ī [***tūs,*** incense], *n.* incense burner, censer. (thurible†)

turma, -ae, *f.* troop of cavalry

turpis, -e, ugly, unbecoming, shameful, disgraceful, base, infamous

turpiter [***turpis***], *adv.* shamefully, disgracefully, dishonorably, basely

turpitūdō, -inis [***turpis***], *f.* disgrace, dishonor, baseness, shame, turpitude F

turris, -is [*Greek*], *f.* tower F. (turret F)

Tusculānus, -a, -um [***Tusculum***], of Tusculum, *a town near Rome. Subst. n.* (*sc.* **praedium**), a villa *or* estate at Tusculum

tūtō [***tūtus***], *adv.* (*compar.* **tūtius,** *superl.* **tūtissimō** *and* **-ē**), safely, in safety

tūtus, -a, -um [*tueor*], guarded, protected, safe, secure

tuus, -a, -um [*tū*], *possess. pron.* thy, thine, your, yours; *plur. m.* your followers, *etc.*

Tycha, -ae [*Greek* = *Fortūna*], *f.* a quarter of the city of Syracuse, with a temple of the goddess of Fortune

tyrannus, -ī [*Greek*], *m.* king, despot, tyrant F, tyranny F

1. **ūber, -eris** (*cp.* 2. *ūber*), *adj.* abounding, rich, fruitful

2. **ūber, -eris,** *n.* udder, breast

ūbertās, -ātis [1. *ūber*], *f.* richness, fertility

ubi [*quī, with loss of qu; cp. ibi* (*is*)], *interrog. and rel. adv., and conj.*, where, when; *with* **prīmum,** as soon as

ubi-nam, *interrog. adv.* where? where, pray? *with* **gentium,** where in the world?

ubī-que, *adv.* anywhere, everywhere. (ubiquitous F)

ulcīscor, 3, ultus sum [*ulcus,* sore (?)], avenge oneself on, punish

ūllus, -a, -um [*dim. of* **ūnus**], any

ultimus, -a, -um [*cp.* **ultrā, ultrō**], *superl. of* **ulterior,** farthest, most distant, last. (ultimate†, -atum†)

ultrō [*old* **ollus** = **ille**], *adv.* beyond, besides, into the bargain, actually, without being asked, of oneself

umbilīcus, -ī, *m.* navel, middle, center. (umbilicus†)

Vmbrēnus, -ī, *m.* a cognomen, **42** 4

um-quam [*stem of* **ubi**], *adv.* ever at any time

ūnā [**ūnus**], *adv.* together *or* along with, at the same time *or* place with

un-de [*stem of* **ubi**], *interrog. and rel. adv.* whence, from what *or* which

ūndēquīnquāgēsimus, -a, -um [**ūndēquīnquāgintā,** forty-nine], forty-ninth

undi-que [**unde**], *adv.* from *or* on all sides, all around, everywhere

unguentum, -ī [**unguō,** anoint], *n.* ointment F, unguent†, perfume

ūnicē [**ūnicus** (**ūnus**)], *adv.* singularly, especially, remarkably, uniquely F

ūni-versus, -a, -um [**ūnus, vertō**], all together, entire, whole, universal F. (universe F, -ity†)

ūnus, -a, -um, one, alone, single, sole, only. *Subst. n.* one thing. (*cp.* union F, unit(y) F, uni-† *in cpds.*)

urbānitās, ātis [**urbānus**], *f.* city manners, refinement of the city. (urbanity†)

urbānus, -a, -um [**urbs**], of *or* in the city, city (*as adj.*), urban†, urbane†

urbs, urbis, *f.* city, the city (*Rome*). (suburb F)

urgeō, 2, **ursī,** press, press hard. (urge†, urgent F)

Vrios, -ī, *acc.* **-on** [*Greek*], *m.* giving a favorable wind, *epithet of Zeus* (*Jupiter*)

us-quam [*cp.* **ut,** where], *adv.* anywhere

ūs-que, *adv.* all the way *or* time, up to, as far as, even; *with* **quō,** how far? how long?

ūsūra, -ae [*ūtor*], *f.* use, enjoyment, interest, usury†

ūsūrpō, 1, **-āvī, -ātum** [*ūsus, rapiō*], turn to account, make use of, use, employ, speak of, mention. (*cp.* usurp F)

ūsus, -ūs [*ūtor*], *m.* use F, experience, practice, skill, advantage

ut *or* **utī** [*quī, with loss of qu* (*cp. ubi*)], *interrog. and rel. adv.* how, as; *conj.* as soon as, when, ever since, that, in order that, so that, although; *with a verb of fearing*, that . . . not; *with* **prīmum,** as soon as

uter-que, utra-, utrum- [*uter* (*quī*, *cp. ubi*)], which of two], each, both

ūtilis, -e [*ūtor*], useful, effective, advantageous. (utilize†)

ūtilitās, -ātis [*ūtilis*], *f.* usefulness, advantage, utility F

uti-nam, *adv.* oh that, would that

ūtor, 3, **ūsus sum,** use F, employ, make use of, take advantage of, indulge in, enjoy, exercise, practice, find (to be). (peruse†)

utrum [*uter*], *adv. and conj.* whether

uxor, -ōris, *f.* wife. (uxorious†)

vacillō, 1, **-āvī, -ātum,** totter, stagger (*as under a load*). (vacillate†)

vacuē-faciō, 3, **-fēcī, -factum** [*vacuus*], make empty, empty, vacate, clear

vacuus, -a, -um [*cp. vacō,* be empty *or* vacant F], empty, vacant, free, separated from. (vacuum†)

vadimōnium, -ī [*vas,* surety], *n.* security, bail

vāgīna, -ae, *f.* scabbard, sheath

vagor, 1, **-ātus sum** [*vagus,* roving], wander, roam, rove, stroll, spread, extend. (*cp.* vague F, vagabond F, vagary†)

valdē [= *validē* (*validus,* strong, valid F)], *adv.* greatly, thoroughly, completely, very much

valēns, -entis [*valeō*], *adj.* strong, vigorous, powerful, well. (valiant F)

valeō, 2, **-uī, -itūrus,** be strong *or* powerful *or* well, have influence *or* power, be effectual, avail F, prevail†; *in greetings*, farewell

Valerius, -ī, *m.* a gentile name; *L. Valerius Flaccus,* **4** 19; another, **37** 2

valētūdō, -inis [*valeō*], *f.* health. (*cp.* valetudinarian F)

vāllō, 1, **-āvī, -ātum** [*vāllum,* palisade, wall†], wall about, fortify, intrench, defend. (*cp.* circumvallation†)

valva, -ae, *reg. plur.* **valvae** [*volvō,* roll, turn], *f.* folding doors. (valve F)

varietās, -ātis [*varius*], *f.* difference, diversity, variety F

varius, -a, -um, different, diverse, various†. (*cp.* vary F, variegate†, variorum†)

vās, vāsis, *plur.* **vāsa, -ōrum,** *n.* vessel, dish, vase F, utensil

vāsculārius, -ī [*vāsculum* (*vās*)], *m.* maker of small vessels, goldsmith, silversmith

vāstātiō, -ōnis [*vāstō*], *f.* laying waste, devastation†, desolation

vāstitās, -ātis [*vāstus,* empty, waste F, vast F], *f.* devastation, desolation, ruin

vāstō, 1, -āvī, -ātum [*vāstus*], lay waste, devastate†, ravage. (waste F)

vātēs, -is, *c.* seer, soothsayer, prophet. (*cp.* vaticination†)

-ve, *encl. conj.* or

vectīgal, -is [*vectīgālis*], *n.* tax, tribute, revenue

vectīgālis, -e [*vehō, agō*], paying taxes *or* tribute. *Subst. plur. m.* tributaries

vectis, -is [*vehō*], *m.* lever, bar. crowbar

vehemēns, -entis [*vehō*], *adj.* energetic, impetuous, violent, vehement F, strong, vigorous, forcible

vehementer [*vehemēns*], *adv.* impetuously, earnestly, vigorously, forcibly, violently, vehemently F, exceedingly, greatly, very much

vel [*volō*], *conj. and adv.* or if you please, or; *correl.* either . . . or; even, very; *with superl.* the very, easily

vēlum, -ī, *n.* sail, awning, curtain. (veil F)

vēna, -ae, *f.* vein F, artery

vēnditō, 1, -āvī, -ātum [*freq. of vēndō*], try to sell, deal in, sell

vēn-dō, 3, -didī, -ditum [*vēnum* (*acc.*), sale, *-dō, -dere,* put], sell. (vend F)

venēficus, -a, -um [*venēnum, faciō*], poisoning, poisonous. *Subst. m.* poisoner

venēnum, -ī [*venus,* love], *n.* love potion, drug, poison. (venom F)

vēn-eō, -īre, -iī [*vēnum* (*acc.*), sale, *eō*], go to sale, be sold (*as a pass. to* **vēn-dō**). (*cp.* venal F, *from* **vēnum**)

Venerius, -a, -um [*Venus*], of Venus. *Subst. m.* a slave (*or* freedman) of Venus (*of Eryx in Sicily*)

veneror, 1, -ātus sum [*venus,* love], reverence, worship, adore, venerate†, pray to, implore

venia, -ae [*venus*], *f.* favor, indulgence, pardon, forgiveness. (*cp.* venial F)

veniō, 4, vēnī, ventum, come. (*cp.* venture F, venue F, avenue F)

ventus, -ī, *m.* wind. (*cp.* ventilate†)

Venus, -eris [*venus,* love], *f.* the goddess of love

venustās, -ātis [*venus*], *f.* loveliness, charm, grace, beauty

vēr, vēris, *n.* spring. (*cp.* vernal†)

verbēna, -ae [*cp. verber*], *f.* sacred branch of olive, laurel, myrtle, *etc.* (*cp.* verbena†, vervain F)

(verber), -eris, *and abl.* **-ere** (*only two forms of sing.*), *n.* lash, whip; *reg. plur. only,* **verbera, -um,** scourging, flogging

verberō, 1, -āvī, -ātum [*verber*], beat, lash, plague, torment. (*cp.* reverberate†)

verbum, -ī, *n.* word. (verb F, *cp.* verbal F, verbatim†, verbose†)

vērē [*vērus*], *adv.* truly, really, rightly, justly, properly

verēcundia, -ae [*verēcundus* (*vereor*), modest], *f.* modesty, shame

vereor, 2, veritus sum, revere†, reverence†, respect, fear

vēritās, -ātis [*vērus*], *f.* truth, verity F. (veritable F)

vērō [*vērus*], *adv.* in truth *or* fact, indeed, truly, surely, but, however; **iam vērō,** moreover, furthermore; **immō vērō,** no indeed, nay rather, on the contrary

verrēs, -is, *m.* boar

Verrēs, -is, *m.* a cognomen; *C. Verres*, **129** ff.

versō, 1. **-āvī, -ātum** [*freq. of* ***vertō***], turn about *or* over; *pass.* be employed *or* engaged *or* involved, busy oneself, dwell, live, remain, be. (*cp.* versatile F, versed†)

versus, -ūs [***vertō***, turn], *m.* line, verse F

vertex, -icis [***vertō***], *m.* highest point, summit. (vertex†)

vērum [***vērus***], *conj.* but, but in truth, yet

vērus, -a, -um, true, well-founded, real, genuine, right, proper; **rē vērā,** in reality. *Subst. n.* the truth. (*cp.* very F, veracity†, verisimilitude†)

vespera, -ae, *f.* evening. (vesper†)

Vesta, -ae, *f.* the goddess of hearth and home

Vestālis, -e [***Vesta***], of Vesta, Vestal†. *Subst. f.* Vestal virgin (Introd. § 31)

vester, -tra, -trum [***vōs***], *possess. pron.* your, yours

vestīgium, -ī [*cp.* ***vestīgō,*** track, investigate†], *n.* footprint, trace, track; *plur.* remains, vestiges†

vestiō, 4, **-īvī, -ītum** [***vestis,*** cloth ing, vestment F], clothe, cover, adorn. (*cp.* vested F, invest†)

vestītus, -ūs [***vestiō***], *m.* clothing, dress, vesture F

vetus, -eris, *adj.* old, ancient, long-standing, former, veteran†

vetustās, -ātis [***vetus***], *f.* age, antiquity, length of time, duration, long standing

vexātiō, -ōnis [***vexō***], *f.* harassing, troubling, maltreatment, outrage. (vexation F)

vexō, 1, **-āvī, -ātum** [***vehō,*** carry], shake, jolt, trouble, harass, annoy, vex F, maltreat, harry, waste

via, -ae, *f.* way, road, street, course, journey. (*cp.* via†, viaduct†)

vibrō, 1, **-āvī, -ātum,** shake, brandish, hurl. (vibrate†)

Vibullius, -ī, *m.* a gentile name; *L. Vibullius Rufus*, **188** 14

vīcēsimus, -a, -um [***vīgintī***], twentieth

vīcīnus, -a, -um [***vīcus***], neighboring. *Subst. m.* neighbor. (*cp.* vicinity F, vicinage F)

victor, -ōris [***vincō***], *m.* conqueror, victor†; *as adj.* victorious F

victōria, -ae [***victor***], *f.* victory F; *personif. as a goddess*, Victory

vīcus, -ī, *m.* row of houses, street, village, estate (*in country*). (-wick†)

vidēlicet [***vidēre licet***], *adv.* one may see, obviously, manifestly, clearly, doubtless, of course, I suppose, namely. (viz.†)

videō, 2, **vīdī, vīsum,** see, perceive, note, observe, understand, attend to, see to, provide; *pass.* (*usually*) seem, appear, seem good *or* best. (*cp.* view F, vision F, visible F, vista It)

vigeō, 2, **-uī** [*cp.* ***vigor*** (***vigil***), vigor F], be strong, thrive, flourish

vigil, -ilis [*cp.* ***vigeō***], *adj.* awake, alert. *Subst. m.* watchman, sentinel

vigilāns, -antis [***vigilō***], *adj.* watchful, vigilant F, attentive

vigilantia, -ae [*vigilāns*], *f.* watchfulness, vigilance F

vigilia, -ae [*vigil*], *f.* a watching, guarding, vigil F, watch (*the night was divided into four equal watches*); *plur.* = **vigilēs** *as subst.*

vigilō, 1, **-āvī, -ātum** [*vigil*], watch, keep awake, be watchful, be untiring

vīgintī, *num. adj. indecl.* twenty

vīlis, -e, cheap, common, worthless. (vile F, vilify†)

vīlitās, -ātis [*vīlis*], *f.* cheapness, low price

vīlla, -ae [*cp.* **vīcus**], *f.* farmhouse, country house, villa†

vīnārius, -a, -um [*vīnum*], of *or* for wine

vinciō, 4, **vīnxī, vīnctum,** bind, fetter, confine, restrain

vincō, 3, **vīcī, victum,** overcome, conquer, subdue, be victorious, prevail, surpass, exceed. (*cp.* invincible F, evince†, evict†)

vinculum, *or* **vinclum, -ī** [*vinciō*], *n.* bond, chain, fetter; *plur. also* prison, imprisonment. (vinculum†)

vindex, -icis, *c.* protector, avenger, punisher

vindicō, 1, **-āvī, -ātum** [*vindex*], claim, vindicate†, maintain, protect, rescue, avenge, punish. (vindictive†)

vīnea, -ae [*vīnum*], *f.* vineyard, vine F, shed (*in shape of an arbor*), penthouse

vīnum, -ī [*cp.* **vītis,** vine], *n.* wine†

violō, 1, **-āvī, -ātum** [*vīs*], treat with violence, injure, harm, wrong, dishonor, violate†

vir, virī [*cp.* **vīs**], *m.* man, hero, husband. (virile F, *cp.* virago†)

vīrēs, *see* **vīs**

virginālis, -e [*virgō*], of a maiden, maidenly

virgō, -inis, *f.* maiden, girl, virgin F

virtūs, -ūtis [*vir*], *f.* manhood, manliness, courage, bravery, valor, goodness, virtue F, character, excellence, merit; *personif. as a goddess,* Virtue

vīs (*gen.* **vīs,** *very rare*), *acc.* **vim,** *abl.* **vī,** *plur.* **vīrēs, -ium** [*cp.* **vir**], *f.* strength, force, power, might, vigor, energy, violence F, number, quantity; *plur.* strength, power. (vim†)

(vīscus, -eris), *n., reg. plur.,* **vīscera, -um,** entrails, vitals, viscera†

vīsō, 3, **vīsī, vīsum** [*freq. of* **videō**], go to see, visit F. (visitation F)

vīta, -ae [**vīvō**], *f.* life. (*cp.* vital F)

vitium, -ī, *n.* fault, defect, vice F, sin. (*cp.* vitiate†)

vītō, 1, **-āvī, -ātum,** shun, avoid, escape, evade. (*cp.* inevitable†)

vituperātiō, -ōnis [**vituperō** (**vitium**), blame], *f.* blaming, blame, censure, vituperation†

vīvō, 3, **vīxī, vīctum,** live. (vivid†, vivacious†, vivify F, revive†)

vīvus, -a, -um [*cp.* **vīvō**], living, alive. (*cp.* viva voce†)

vix, *adv.* with difficulty, hardly, scarcely, barely

vix-dum, *adv.* hardly *or* scarcely yet, but just

vocō, 1, **-āvī, -ātum** [*cp.* **vōx**], call, summon, invoke F. (vocation F, vocative F)

Volcācius, -ī, *m.* a gentile name; *v.* **Tullus**

volgō (vulgō) [*volgus,* people, the vulgar F], *adv.* commonly, generally, usually, everywhere

volitō, 1, **-āvī, -ātum** [*freq. of* 2. *volō*], fly *or* flit *or* hover about

volnerō, 1, **-āvī, -ātum (vul-)** [*volnus*], wound, injure, harm. (*cp.* vulnerable†)

volnus, -eris (vul-), *n.* wound, blow, injury

1. volō, velle, voluī, will, be willing, wish, desire, purpose, intend, mean. (volition F, volitive F)

2. volō, 1, **-āvī, -ātum,** fly, speed, hasten. (volatile F)

Volturcius, -ī, *m.* a gentile name; *T. Volturcius,* **36** 25

voltus, -ūs (vul-), *m.* expression, look(s), countenance, face, features

voluntārius, -a, -um [*voluntās*], willing, voluntary F. (volunteer F)

voluntās, -ātis [1. *volō*], *f.* will, wish, desire, choice, inclination, disposition, purpose, good will, favor, consent

voluptās, -ātis [*volup* (1. *volō*), willingly], *f.* pleasure, sense of pleasure, enjoyment, delight, satisfaction. (*cp.* voluptuary†, voluptuous F)

Volusius, -ī, *m.* a gentile name

vōs, *plur. of* **tū**

vōs-met, *emphatic for* **vōs**

vōtum, -ī [*voveō*], *n.* vow F, prayer. (vote F, votive F)

voveō, 2, **vōvī, vōtum,** vow, solemnly promise. (devote†)

vōx, vōcis [*cp.* *vocō*], *f.* voice F, utterance, word, saying, command. (*cp.* vocal F, vowel F)

VOCABULARY

TO THE EXERCISES IN LATIN COMPOSITION

Figures used with verbs indicate their conjugation. The references to sections are to the Grammatical Outline, pp. 207–282.

abide by, maneō (2) in
ability, ingenium, inge'nī, *n.*
able, be, possum, *irr.*
about, (*concerning*) dē
abuse, abūtor, 3
accomplish, perficiō, 3
achieve, impetrō, 1
admire, admīror, 1
advantage, frūctus, -ūs, *m.*
after, *prep.*, post
after, *conj.*, cum (§ 226), ut (§ 200), ubi (§ 204, *b*), abl. (§ 153)
agreeable, iūcundus, a, um
alarm, commoveō, 2
alive, vīvus, -a, -um
all, omnis, -e
allow, patior, 3
ally, socius, socī, *m.*
alone, ūnus, -a, -um
although, cum (§ 230), quamquam (§ 218), abl. (§ 230, *b*)
ambassador, lēgātus, -ī, *m.*
ancestors, maiōrēs, -um, *m. plur.*
ancient, vetus, veteris
another, with one, inter sē
Antioch, Antiochīa, -ae, *f.*
antiquity, antīquitās, -ātis, *f.*
any, quis, quid
anything, quid
appease, (*bend, turn*) flectō, 3
appointment, *use* praeficiō, 3 (§ 86)
approve, probō, 1
are we? § 55, *d*
army, exercitus, -ūs, *m.*
arrival, adventus, -ūs, *m.*
art, ars, artis, *f.*; **liberal arts,** rēs optimae, *f. plur.*
as, ut (§ 203); **just as,** sīcut (§ 203, *a*)
ashamed, be, pudet, 2
ask, postulō (1), quaerō (3), petō (3)
assault, taking by, expugnātiō, -ōnis, *f.*
assembly, cōntiō, -ōnis, *f.*
assign, tribuō, 3
at, ad; **at the house of,** apud
attack, impetus, -ūs, *m.*
attain, cōnsequor (3), perveniō (4) ad
attempt, cōnor, 1
attest, comprobō, 1
author, scrīptor, -ōris, *m.*
authority, auctōritās, -ātis, *f.*
away, be, absum, *irr.*

be, sum, *irr.*; **be here,** adsum
bear, ferō, *irr.*
beast, bēstia, -ae, *f.*
because, quod, quia
befall, (*be received*) accipiō, 3

began, coepī
belittle, contemnō, 3
bequeath, relinquō, 3
besiege, obsideō, 2
best, optimus, -a, -um
bind, (*hold fast*) dēvinciō, 4
body, corpus, -oris, *n.*
book, liber, -brī, *m.*; **books,** (*literature*) litterae, -ārum, *f. plur.*
born, be, nāscor, 3
both . . . and, et . . . et
boyhood, from, ex puerīs
brave, fortis, -e
bring, adferō, *irr.*; **bring back,** reportō, 1
bury, abdō, 3
bust, imāgō, -inis, *f.*
but, sed, vērum
by, (*of agent*) ab, dat. (§§ 79, 114)

call back, revocō, 1
camp, castra, -ōrum, *n. plur.*
can, possum, *irr.*
capture, capiō, 3
care, cūra, -ae, *f.*; **take the greatest care,** maximē labōrō (1); **with care,** accūrātē
carry, ferō, *irr.*; **carry on,** administrō, 1
Carthage, Carthāgō, -inis, *f.*
Catiline, Catilīna, -ae, *m.*
cause, causa, -ae, *f.*
cease, dēsinō, 3
celebrate, celebrō, 1
certain, a, quīdam, quaedam, quiddam (quoddam, *adj.*)
character, of such, eius modī
choose, dēligō, 3
citizen, cīvis, cīvis, *c.*
citizenship, cīvitās, -ātis, *f.*
city, urbs, urbis, *f.*
claim, expetō, 3
clear, clārus, -a, -um
close, claudō, 3
coast, ōra, -ae, *f.*
Colophon, people of, Colophōniī, -ōrum, *m. plur.*
come, veniō, 4; **come to,** adeō, *irr.*
command (of), be in, praesum, *irr.*; **put in command (of),** praeficiō, 3
commander, imperātor, -ōris, *m.*
commit, (*intrust*) committō, 3
common, commūnis, -e
complain, queror, 3
concerning, dē
conduct, administrō, 1
confess, fateor, 2
consider, (*examine*) cōnsīderō, 1; (*think*) dūcō, 3
consul, cōnsul, -ulis, *m.*
contend, contendō, 3
contribute, adferō, *irr.*
copy, imitor, 1
corrupt, prōflīgātus, -a, -um
counsel, cōnsilium, cōnsi'lī, *n.*; **take counsel about,** cōnsulō, 3, *w. dat.*
country, patria, -ae, *f.*; rūs, rūris, *n.*
courage, animus, -ī, *m.*
courageous, fortis, -e
cover, contegō, 3
cultivate, colō, 3
custody, cūstōdia, -ae, *f.*
custom, cōnsuētūdō, -inis, *f.*

daily, (*adv.*) cotīdiē; (*adj.*) cotīdiānus, -a, -um
danger, perīculum, -ī, *n.*
dangerous, perīculōsus, -a, -um
dare, audeō, 2
darkness, tenebrae, -ārum, *f. plur.*

dear, cārus, -a, -um
death, mors, mortis, *f.*; **put to death,** interficiō (3), necō (1)
deed, rēs, reī, *f.*
defeat, pellō, 3
defend, dēfendō, 3
defense, praesidium, praesi'dī, *n.*
delight, dēlectō, 1
deny, negō, 1
depth of, summus, -a, -um
desert, dēserō, 3
deserve, §§ 79, 114
destroy, dēleō, 2
destruction, exitium, exi'tī, *n.*
devote, (*apply*) cōnferō (*irr.*), dēdō (3)
die, morior, 3
differ, differō, *irr.*
disaster, calamitās, -ātis, *f.*
disseminate, dissēminō, 1
distrust, diffīdō, 3, *with dat.*
do, agō, 3; **do not,** nōlī (§ 55, *b*), nōnne (§ 32)
doubt, dubitō, 1
doubtful, dubius, -a, -um
dread, pertimēscō, 3
dwelling, tēctum, -ī, *n.*

ear, auris, -is, *f.*
easily, facile
either . . . or, aut . . . aut
embassy, lēgātiō, -ōnis, *f.*
empire, imperium, impe'rī, *n.*
end, cōnficiō, 3
enemy, hostēs, -ium, *c. plur.*
enjoy, ūtor, 3
enroll, ascrībō, 3
entire, tōtus, -a, -um
escape, effugiō, 3
eternal, sempiternus, -a, -um
event, rēs, reī, *f.*
everything, omnia, -ium, *n. plur.*
example, exemplum, -ī, *n.*
except, (*unless*) nisi
exclude, sēgregō, 1
exile, exsilium, exsi'lī, *n.*
exist, exsistō, 3
expectation, exspectātiō, -ōnis, *f.*
expediency, ūtilitās, -ātis, *f.*
exploit, rēs, reī, *f.*
explore, explōrō, 1
expose to, obiciō (3) in
exposed, be, pateō, 2
extempore, ex tempore
extraordinary, eximius, -a, -um

fame, fāma, -ae, *f.*
family, domus, -ūs, *f.*
famous, clārus, -a, -um
father, pater, -tris, *m.* [nē, ut
fear, (*verb*) timeō (2), vereor (2), *with*
fear, (*noun*) metus, -ūs, *m.*
feel, sentiō, 4
few, paucī, -ōrum, *m. plur.*
field, in the, mīlitiae
fight, pugnō, 1
find, inveniō, 4
finish, cōnficiō, 3
fit, idōneus (-a, -um), tempestīvus (-a, -um)
fleet, classis, -is, *f.*
follow, (*obey*) pāreō, 2
for, ad, in, prō; dat.
foreign, exter(us), -a, -um
foreigner, aliēnus, -a, -um
fortify, mūniō, 4
fortunate, fortūnātus, -a, -um
fortune, fortūna, -ae, *f.*; **fortunes,** rēs, rērum, *f. plur.*
free, (*verb*) līberō, 1

free, (*adj.*) līber, -a, -um
friend, amīcus, -ī, *m.*
friendship, amīcitia, -ae, *f.*; (*companionship*) cōnsuētūdō, -inis, *f.*
from, ab, ex
full, plēnus, -a, -um

garrison, praesidium, praesi'dī, *n.*
gate, porta, -ae, *f.*
gather, congregō, 1
Gaul, Gallia, -ae, *f.*
general, imperātor, -ōris, *m.*
genius, ingenium, inge'nī, *n.*
give, dō, 1 (*irr.*)
glory, glōria, -ae, *f.*
go, eō, *irr.*; **go away,** sēcēdō (3), dēcēdō (3); **go out,** ēgredior, 3
god, deus, -ī, *m.*
good, bonus, -a, -um; **good will,** voluntās, -ātis, *f.*
grant, (*confer on*) dēferō, *irr.*
grateful, be (*or* **feel**), grātiam habeō (2)
gratitude, feel, grātiam habeō (2)
great, magnus, -a, -um; **very great,** maximus (-a,-um), summus (-a,-um)
greatly, magnō opere; **so greatly,** tantō opere
Greece, Graecia, -ae, *f.*
Greek, Graecus, -a, -um
guard, praesidium, praesi'dī, *n.*
guardian, cūstōs, -ōdis, *c.*

happens, it, accidit, 3
happy, beātus, -a, -um
hate, ōdī, *defective*
have to, §§ 79, 114
he, is, hic
her, eius, suus (*reflex.*)
herald, praecō, -ōnis, *m.*
here, hīc
hesitate, dubitō, 1
himself, suī (*reflex.*); **in himself,** per sē
his, eius, suus (*reflex.*)
hold, teneō, 2
home, domus (-ūs, *f.*), domum (§ 101); **at home,** domī
Homer, Homērus, -ī, *m.*
honor, pudor, -ōris, *m.*
hope, (*noun*) spēs, spei, *f.*; **I hope,** (*adv.*) utinam
hospitality, hospitium, hospi'tī, *n.*
house, domus (-ūs, *f.*), tēctum (-ī, *n.*); **at the house of,** apud
how? quam; **how often?** quotiēns
humanity, hūmānitās, -ātis, *f.*

Iliad, Īlias, -ados, *f.*
immediately, statim
immortal, immortālis, -e
improve, excolō, 3
in, in
increase, crēscō, 3
injure, violō, 1
inspire, iniciō, 3
into, in
intrust, permittō, 3
is, are, *etc.*, sum; **is to,** §§ 79, 114
island, īnsula, -ae, *f.*
it, is, ea, id; **itself,** ipse, -a, -um
Italy, Italia, -ae, *f.*

judge, iūdex, -icis, *m.*
Jupiter, Iuppiter, Iovis, *m.*

kill, interficiō, 3
kind, genus, -eris, *n.*
king, rēx, rēgis, *m.*
know, sciō, 4; **not know,** ignōrō, 1

knowledge, scientia, -ae, *f.*
known, nōtus, -a, -um

land, terra, -ae, *f.*; **on land,** terrā
large, magnus, -a, -um
Latin, Latīnus, -a, -um
law, lēx, lēgis, *f.*
leader, dux, ducis, *m.*
learned, ērudītus, -a, -um
least, at, certē
leave, leave behind, relinquō, 3
let, § 55, *b*
letter, (*of the alphabet*) littera, -ae, *f.*
liberal, līberālis, -e; **liberal arts,** rēs optimae, *f. plur.*
lie, (*be situated*) iaceō, 2
life, vīta, -ae, *f.*
light, lūx (lūcis, *f.*), lūmen (-inis, *n.*)
likeness, effigiēs, -ēī, *f.*
listen to, audiō, 4
literature, litterae, -ārum, *f. plur.*; **study of literature,** doctrīna, -ae, *f.*
live, (*dwell*) habitō, 1; (*exist, pass the time*) vīvō, 3
look at, intueor, 2
lose, āmittō, 3

magnitude, magnitūdō, -inis, *f.*
make, (*of plans*) capiō, 3
man, vir, virī, *m.*; (*person*) homō, -inis, *m.*
many, multī, -ae, -a
meanwhile, interim
measure, carry a, rem cōnficiō, 3
memory, memoria, -ae, *f.*
merchant, mercātor, -ōris, *m.*
merit, laus, laudis, *f.*
messenger, nūntius, nūntī, *m.*
mildness, mānsuētūdō, -inis, *f.*
mind, animus, -ī, *m.*
move, moveō, 2
much, (*adv.*) multum, multō (§ 151)
must, §§ 79, 114
my, meus, -a, -um

name, nōmen, -inis, *n.*
Naples, people of, Neāpolitānī, -ōrum, *m. plur.*
narrow-minded, parvī animī (§ 123)
nation, nātiō, -ōnis, *f.*
nature, (*kind*) genus, -eris, *n.*
navigate, nāvigō, 1
necessary, necessārius, -a, -um
need I? § 55, *d*; **need to,** §§ 79, 114
needs, tempora, -um, *n. plur.*
neglect, neglegō, 3
nevertheless, tamen
nobody, nēmō, -inis, *c.*
nor, nec, neque
not, nōn, nōnne, num (§ 32); **not only . . . but (also),** nōn modo . . . sed, nōn sōlum . . . vērum etiam
nothing, nihil, *indecl. n.*
now, nunc
number, numerus, -ī, *m.*

O that, utinam
often, saepe
on, in, abl.; (*about*) dē
one, ūnus, -a, -um; **with one another,** inter sē
open, be, pateō, 2
or, aut
order, iubeō, 2
other, the, cēterī, -ae, -a
ought, dēbeō (2), §§ 79, 114
our, ours, noster, -tra, -trum
ourselves, nōs; **in ourselves,** per nōs

parent, parēns, -entis, *c.*
part, pars, partis, *f.*; **for my part,** ego
particular, in, potissimum
pass (out of), excēdō, 3
patience, patientia, -ae, *f.*
peace, pāx, pācis, *f.*
penalty, poena, -ae, *f.*
people, populus, -ī, *m.*
person, in, praesēns, -entis
persuade, suādeō, 2
pirate, praedō, -ōnis, *m.*
pitch, (*of a camp*) conlocō, 1
place, locus, -ī, *m.*
plague, pestis, -is, *f.*
plan, (*noun*) cōnsilium, cōnsi'lī, *n.*
plan for, (*verb*) cōgitō dē
pleasant, iūcundus, -a, -um
plot against, īnsidior (1), *with dat.*; **plot for,** cōgitō (1) dē
poet, poēta, -ae, *m.*
Pompey, Pompeius, Pompe'ī, *m.*
portrait, imāgō, -inis, *f.*
power, have very great, plūrimum possum, *irr.*
powerful, potēns, -entis
praise, (*verb*) laudō, 1
praise, (*noun*) laus, laudis, *f.*
precept, praeceptum, -ī, *n.*
prefer, mālō, *irr.*
preference to all others, in, potissimum
presence of, in the, apud
present, dōnō, 1
preserve, cōnservō, 1
prison, vincula, -ōrum, *n. plur.*
private, prīvātus, -a, -um
promise, polliceor, 2
proper, be, oportet, 2
property, bona, -ōrum, *n. plur.*
protection, fidēs, -eī, *f.*
province, prōvincia, -ae, *f.*
provoke, lacessō, 3
public, pūblicus, -a, -um
Punic, Pūnicus, -a, -um
punish, ulcīscor, 3
pursue, persequor, 3
put, pōnō, 3; **put in command of,** praeficiō, 3

quickly, celeriter

reach, perveniō (4) ad
reading, litterae, -ārum, *f. plur.*
recall, revocō, 1
receive, accipiō (3), recipiō (3)
recently, nūper
recite, dīcō, 3
records, tabulae, -ārum, *f. plur.*
refresh, reficiō, 3
region, regiō, -ōnis, *f.*
reign, rēgnō, 1
reject, repudiō, 1
relax, relaxō, 1
relieve, levō, 1
renown, laus, laudis, *f.*
reply, respondeō, 2
representation, (*likeness*) simulā[crum, -ī, *n.*
republic, rēs pūblica, reī pūblicae, *f.*
resources, opēs, -um, *f. plur.*
rest, (*noun*) **find rest,** conquiēscō, 3
rest, the, cēterī, -ae, -a
return, (*verb*) redeō, *irr.*
return, (*noun*) reditus, -ūs, *m.*
rich, adfluēns, -entis
right, (*justice*) iūs, iūris, *n.*
risk, perīculum, -ī, *n.*
rock, saxum, -ī, *n.*
Roman, Rōmānus, -a, -um
Rome, Rōma, -ae, *f.*
rustic, rūsticus, -a, -um

safe, tūtus, -a, -um
safety, salūs, -ūtis, *f.*
sail, nāvigō, 1
sake, for the, causā
same, īdem, eadem, idem; **same time, at the,** simul
savage, immānis, -e
save, cōnservō, 1
sea, mare, -is, *n.*; **on the sea,** marī
see, videō (2), (*perceive*) sentiō (4)
seek, quaerō, 3; **seek out,** expetō, 3
seem, videor, 2
seize, comprehendō, 3
self-control, temperantia, -ae, *f.*
senate, senātus, -ūs, *m.*
Senate-house, cūria, -ae, *f.*
send, mittō, 3
sentiment, (*opinion*) sententia, -ae, *f.*
separate, sēcernō, 3
set out, proficīscor, 3
several, nōn nūllī (-ae, -a), complūrēs (-a *or* -ia)
severity, acerbitās, -ātis, *f.*
shall I? § 55, *d*
ship, nāvis, -is, *f.*
should, §§ 79, 114
show, ostendō, 3
Sicily, Sicilia, -ae, *f.* [quī (§ 178)
since, (*conj.*) cum (§ 229), abl. (§ 153),
singular, singulāris, -e
size, magnitūdō, -inis, *f.*
sky, caelum, -ī, *n.*
small, parvus, -a, -um
so, ita, sīc, tam; **so great,** tantus, -a, -um; **so many,** tot, *indecl.*
soldier, mīles, -itis, *m.*
solitude, sōlitūdō, -inis, *f.*
some, aliquis, -qua, -quid
son, fīlius, fīlī, *m.*
song, cantus, -ūs, *m.*
Spain, Hispānia, -ae, *f.*
Spanish, Hispāniēnsis, -e
speak, dīcō, 3
spirit, animus, -ī, *m.*
stake, be at, agitur, 3
state, cīvitās, -ātis, *f.*
statue, statua, -ae, *f.*
still, etiam tum
stir, commoveō, 2
strain, contentiō, -ōnis, *f.*
strengthen, cōnfīrmō, 1
strong, (*large*) magnus (-a, -um), fīrmus (-a, -um)
studiously, studiōsē
study, studium, studī, *n.*
such, (*so great*) tantus, -a, -um
suffering, cruciātus, -ūs, *m.*
sufficient, satis
supply, (*verb*) suppeditō, 1
supply, (*noun*) cōpia, -ae, *f.*
surpass, superō, 1; antecellō, 3, *with dat.*
sweetness, dulcēdō, -inis, *f.*
sword, gladius, gladī, *m.*
Syracuse, Syrācūsae, -ārum, *f. plur.*
system of instruction, disciplīna, -ae, *f.*

take, capiō (3), (*lead*) dūcō (3); **take place,** agō (3), *pass.*
talk about, celebrō, 1
Tarentum, people of, Tarentīnī, -ōrum, *m. plur.*
than, § 136
that, (*demonstr. pron.*) is (ea, id), ille (-a, -ud)
that, (*rel. pron.*) quī, quae, quod
that, (*conj.*) ut; **that . . . not,** nē; inf., § 285
their, theirs, eōrum, suus (*reflex.*)

themselves, (*intensive*) ipsī (-ae, -a); (*reflex.*) suī, ipsī
then, (*at that time*) tum; **even then,** etiam tum; (*therefore*) quā rē
there, ibi
they, eī [(1)
think, arbitror (1), putō (1), exīstimō
this, hic (haec, hoc), is (ea, id), quae (p. 7, l. 13)
through, per [**time,** simul
time, tempus, -oris, *n.*; **at the same**
to, ad, in, dat. (§ 105), acc. (§ 101, *a*)
tomb, tumulus, -ī, *m.*
too, quoque
train, īnstituō, 3
treat, trāctō, 1
triumph, triumphō, 1
trust, cōnfīdō, 3, *with dat.*
try, cōnor, 1
two, duo, duae, duo

understand, intellegō, 3
unjustly, iniūriōsē
unknown, ignōtus, -a, -um
unless, nisi
uprightness, honestās, -ātis, *f.*
urge (to), hortor (ut), 1
use, ūtor, 3

valor, virtūs, -ūtis, *f.*
verse, versus, -ūs, *m.*
very, ipse (ipsa, ipsum), *or use superl.*
vice, vitium, vitī, *n.*
victory, victōria, -ae, *f.*
violate, violō, 1
virtue, virtūs, -ūtis, *f.*
voice, vōx, vōcis, *f.*

wage, (*of war*) gerō, 3; **wage war on,** bellum īnferō, *irr.*
wait for, exspectō, 1
wall, mūrus, -ī, *m.*
war, bellum, -ī, *n.*
was I? § 55, *d*; **was to,** §§ 79, 114
way, ratiō, -ōnis, *f.*
we, nōs
well-known, ille, illa, illud
what? quid, quae (*n. plur.*); (*adj.*) quī, quae, quod; **what about?** quid quod
when, cum (§§ 220, 226), ubi (§ 204, *b*), abl. (§ 153)
where, ubi
who, (*interrog.*) quis; (*rel.*) quī, quae
whole, tōtus, -a, -um
whose, cuius, quōrum
why, cūr
winter, hiems, hiemis, *f.*
wisdom, prūdentia, -ae, *f.*
wise, sapiēns, -entis
wish, volō, *irr.*; **I wish,** utinam
with, cum, abl. (§ 153)
world, whole, orbis terrārum
worth, dignitās, -ātis, *f.*
worthless, improbus, -a, -um
worthy, dignus, -a, -um
would that, utinam
write, scrībō, 3
writer, scrīptor, -ōris, *m.*

year, annus, -ī, *m.*
yield, cēdō, 3
you, tū, vōs
your, yours, tuus (-a, -um), vester (-tra, -trum), iste (ista, istud), iste tuus
yourself, tuī; **in yourself,** per tē
youth, (*lad*) adulēscēns (-entis, *c.*), praetextātus (-ī, *m.*); (*age*) adulēscentia, -ae, *f.*